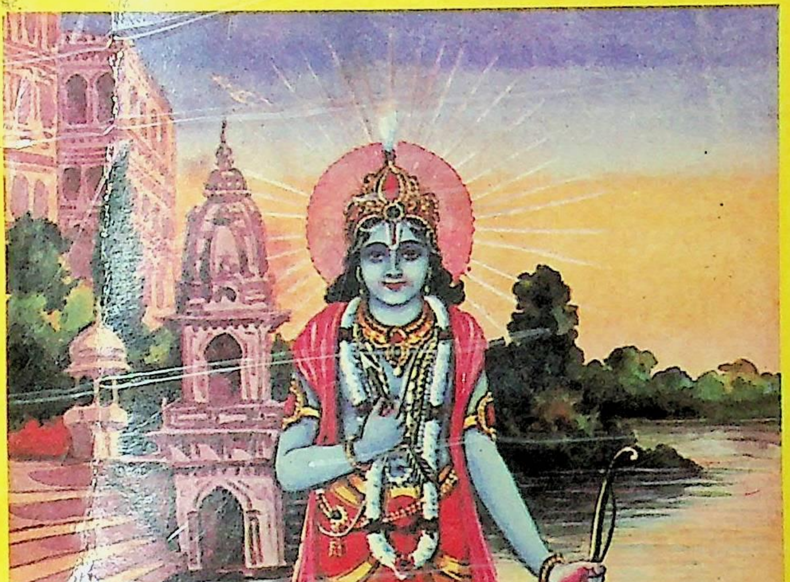
Kalyana-Kalpataru



वन्दे महापुरुष ते चरणारविन्दम्।

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Forewords

Adhyātma Rāmāyaṇa is a mature work on the *Bhakti* cult and *Advaita Vedānta*. The glory of *Bhakti* has been established at every step. Rāma is not only *Brahma* but something more—above and beyond; omnipotent, omnipresent and omniscient; the cause without cause and one without the second. The factors that caused Him to incarnate Himself in a human guise were several but the main theme was only one as declared by Lord Kṛṣṇa in *Gītā*—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे॥

So the atrocities by Rāvaṇa, solicitation by Brahmā, austere penances of Kaśyapa with a desire to have Mahā Viṣṇu as his son—all materialised at a ripe moment and resulted in the incarnation of Rāma in the Raghu dynasty of Kosala with Ayodhya their capital.

Purpose of Composing—

Adhyātma Rāmāyaṇa is a *Puranic* work following the *Puranic* style in every way. Even though it does not come true on the criteria of *Purāṇas* as 'सर्ग, प्रतिसर्ग' etc., the necessary elements we do not find in it yet in all essentialities it is a *Purāṇa*. The inquisitiveness of Pārvatī and explicit discourses by Mahādeva.

Mark it, it does not commence with 'सूत उवाच'. Does it mean that it is an *Agamic* composition like all other Tantricist

literature? But we are not concerned with this angle and moreover it requires considerable research. The main question is—"Why *Adhyātma Rāmāyaṇa* when Vālmīki was already there?" In my humble opinion there might have been two reasons—

(1) There were several *Purāṇas* covering the main incarnations of the Lord and they narrated in short *Rāma Kathā* also but there was no *Rāma Purāṇa* as such exclusively dealing with Rāma. That was something really strange.

(2) The purpose was not narrating *Rāma Kathā* but propounding the idealogical principles of *Bhakti* and its co-ordination with *Vedānta*—particularly *Advaita Vedānta*. This is why it is named as *Adhyātma Rāmāyaṇa*. Otherwise it could have been called *Vyāsa Rāmāyaṇa* on the pattern of *Vālmīki-Rāmāyaṇa*.

Authorship—

The authorship of *Adhyātma Rāmāyaṇa* conventionally goes to Vedavyāsa and there is no reason to disown this belief particularly when we accept the fact that *Purāṇas* were all authored by Vyāsa and we have no means to either corroborate or reject his authorship.

The age of Adhyātma Rāmāyaṇa—

It is a most debatable and controversial point. According to traditional thinking Parīkṣit heard *Bhāgavata Mahāpurāṇa* from Śukadeva, the son of Vyāsa. Parīkṣit inherited the kingdom from Yudhiṣṭhira who happened to be in the end of *Dvāpara* e.g., 3101 B.C. It means that the Yudhiṣṭhira *Saṁvat* at present is 5099. Parīkṣit might have heard *Bhāgavata* some 5000 years before. We find a mention of *Brahmāṇḍa Purāṇa* in *Bhāgavata* (XII. 13.8). So *Brahmāṇḍa Purāṇa* must be older than *Bhāgavata*. Now the *Puṣpikā* of *Adhyātma Rāmāyaṇa Māhātmya*—"इति श्रीब्रह्माण्डपुराणे उत्तरखण्डेऽध्यात्मरामायणमाहात्म्यं सम्पूर्णम्।" It means that the time of *Adhyātma Rāmāyaṇa* may be some 4000 years

B. C. *Mahābhārata* says—"इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्" which may mean that *Mahābhārata* and its author both were familiar with the existence of *Purāṇas*. But the question is if the *Mahābhārata* is referring to the same 'इतिहास' and 'पुराण' which we take them to be or they were some other works. At present to us 'इतिहास' means *Rāmāyaṇa* of Vālmīki and *Mahābhārata* of Vyāsa.

But in *Adhyātma Rāmāyaṇa* while Rāma was prepared to go to the forest Sītā insists for accompanying Him and putting arguments says—

रामायणानि बहुशः श्रुतानि बहुभिर्द्विजैः ॥
सीतां विना वनं रामो गतः किं कुत्रचिद्वद।

(*A.R. Ayo.* IV. 77-77 1/2)

Sītā is very emphatic—"You have heard so many *Rāmāyaṇas* from so many Brahmins. But have you ever heard Rāma going to forest without Sītā?" Of course she must have been referring to the happenings of other *Kalpas*.

Tulasīdāsa in his *Rāmacaritamānasa* refers to *Rāmāyaṇas* in 'सतकोटि' number. Then as a matter of principle and analogy both, can the same not be said about *Purāṇas*? If yes, then a number of *Vyāsas* being in existence also cannot be ruled out. Even today every *Kathā Vācaka* on a pulpit is called a Vyāsa. In ancient days also right from Sūta to Vaiśampāyana, there was a chain of Vyāsas.

Then the very word *Purāṇa* means not just old but very ancient. So can it not be concluded that *Purāṇas* were already there from the time immemorial and from time to time or say—in every *Kalpa* and *Yuga* some Vyāsa systematized those Puranic narrations?

If we look into it from modern, western or rational angles as you may call it, these works are modern—say 6th to 8th century A. D. While making a thorough combing internally for substantial proofs, we will certainly find certain good indicators and they are many in number.

(1) *Bhakti* is one of the points which *Adhyātma Rāmāyaṇa* laid most emphasis upon. *Śaraṇāgati*, ninefold *Bhakti* etc., are later developments in chronological order. Even Vālmīki says about Rāma that 'even if once, somebody says to Rāma—"I am yours, " He removes all his fears from all quarters." But in *Adhyātma Rāmāyaṇa* exposition of *Bhakti* principle, is more technical which indicates maturity of *Bhakti* cult at the time.

(2) '*Vedānta*' and its elaborate explanations are the other speciality that draws our attention. On occasions there are verbatim extracts of *Gītā*. So *Adhyātma Rāmāyaṇa* must be a post *Gītā* work. It has heavily based on *Brahma Sūtras* which are post Buddhistic compositions as Buddhistic principles are criticised in it. The arguments and counter arguments are so mature as it was never seen before the advent of Śaṅkarācārya, we must always remember that the word *Vedānta* has never been used in the sense of *Upaniṣads* but only in the sense of *Advaita Vedānta*.

(3) The terms 'चिदाभास' etc., are still more modern in reference to antiquity.

Two dubitable words—

There are two words 'दीनार' and 'देवर' used in *Adhyātma Rāmāyaṇa*—'दीनार' once and 'देवर' twice. Their origin, even though they both appear in *Amara Koṣa*, is doubtful. The very look of 'दीनार' tells that it is a semetic word. No historical proof is available that 'दीनार' ever was an Indian coin in currency. The Western lexicons are of the opinion that it is derived from Latin '*Denarius*' and Sanskrit grammarian Bhaṭṭojī Dīkṣita proves 'दीनार' to have derived from Sanskrit verb. 'दीनार' and 'देवर' both found place in *Siddhānta Kaumudī Uṇādi* chapter. But there looks a very strange thing that Pāṇini in his *Aṣṭādhyāyī* passed a very sweeping remark regarding *Uṇādi*. He composed only one *Sūtra* 'उणादयो बहुलम्' (III. 3. 1). That is all, He did not say anything about all the 748 *Uṇādi Sūtras* nor did he include them if they

did exist in his time.

It is quite reasonable to think that Pāṇini accommodated all the words and usages of his time. By the same token it can safely be concluded that the entire *Uṇādi* chapter is a post *Pāṇini* addendum to the neo-Sanskrit grammar or more correctly to say *Vyākaraṇa*. It means that they might have been composed in between *Pāṇini* and Bhaṭṭojī Dīkṣita (16th century A. D.).

There is another factor that draws our attention. In *Adhyātma Rāmāyaṇa* the narration emerges from Śrī Mahādeva and explained to *Bhagavatī* Pārvatī. That is very different from the Puranic structure where the narrator is invariably Sūta or Śaunaka. Even in *Mahābhārata* the narrator is Vaiśampāyana whereas in all the Agamic books it is Lord Śiva who narrates the *Kathā* or propounds the philosophical principles. Same is the case with the *Tantra* literature also. On the other hand it differs in its style from *Vālmīki-Rāmāyaṇa* also. In his *Rāmāyaṇa* Vālmīki did not follow the pattern of dialogue between two or more characters or between the narrator and questioner. Vālmīki assumed his responsibility of being the narrator—a pattern followed by the later classicist epic poets.

From the above discussion a number of controversial points arrive. The foremost among them is about Dvaipāyana Vyāsa and if he has even done any compilation of any *Agamic* or *Tantric* work. He is popularly known as the super compiler of *Nigamic* and *Puranic* literature only. However it is orthodox belief that *Adhyātma Rāmāyaṇa* was composed by Vyāsa and the author of these lines does not want to indulge himself in an undesirable debate.

About editing and translating—

It seems quite reasonable to explain our position regarding the editing and translating of the present venture. We have had a few different editions of the book before us. Since there are hundreds of apparently grammatical discrepancies or to be a

little conservative—violation of etymological rules, we had to grope very cautiously and scrupulously our way. Wherever we came across different versions of a particular word in different editions we accepted the form which looked grammatically correct. But on the other places where we were not left any choice, we adopted the same version, even though we thought it was a grammatical error on the part of some persons in the past. We leave it to our scholarly readers to decide if we did it right or wrong.

Translation—

The very nature of translating is difficult and tedious. It becomes more so when the translator is faced with a philosophical text like *Adhyātma Rāmāyaṇa* and more particularly *Rāma Gītā* or *Rāma Hṛdaya*. The real translation should accommodate each and every word of the original text and at the same time must observe the rules and dictum of the translating language. But such translations had their own demerits also. They lack in the fluency and appreciability. In this sense of the word we have not rendered translation—rather we have given the meaning of the couplets. It is just possible that on occasions some word or words might have been omitted in the course of translating but I am sure that meaning and spirit of the text has been faithfully preserved.

While translating the philosophically delicate portions, we tried to explain the fundamental principles following the norms and standards of the particular school of thought.

I dedicate my heart felt thanks to the Lord almighty Śrī Rāma, the *Maryādā Puruṣottama*, who made us instrumental to serve his purpose and who gave inspiration and courage to undertake this great venture. Further more I dedicate all our shortcomings, omissions and commissions in the lotus feet of the same almighty Rāma the only support of the feeble and weak. Without his grace we could not have undertaken such

a hazardous venture. Secondly we express our gratitude to the editorial staff of *Kalyana-Kalpataru* without whose active co-operation it could not have been possible to bring out the book in its present form. I further extend my gratitude to the Gita Press and its staff particularly proof-reading and composing who put in enormous labour to make the book of its worth. And lastly we express our gratitude to our scholarly readers and contributors to whom this book is presented. It is they who will decide whether we have succeeded or failed in our present venture.

—Editor

Vālmīki-Rāmāyaṇa and Adhyātma Rāmāyaṇa

—Prof. Siddheshwar Prasad
(Governor of Tripura)

Vālmīki-Rāmāyaṇa is known as *Ādi Kāvya*. It was composed by *Maharṣi* Vālmīki who is, naturally, known as *Ādi Kavi*. It means that there was no poet or no poetry before Vālmīki and his *Rāmāyaṇa*.

Adhyātma Rāmāyaṇa was written long after the *Rāmāyaṇa* of Vālmīki. Dr. Vijayaśri in her thesis on *Adhyātma Rāmāyaṇa* has come to the conclusion that it was written by Swāmī Rāmānanda. Swāmī Rāmānanda is known as a great devotee of Śrī Rāma. He was a '*Bhakta*'. Therefore, naturally, *Adhyātma Rāmāyaṇa* is a *'Bhakti Kāvya'*.

Swāmī Rāmānanda lived in the 14th century A.D. Perhaps he was born in the beginning of the 14th century. Naturally, the *Adhyātma Rāmāyaṇa* became a popular text book in the followers of the *Rāma Bhakti Mārga*.

Vālmīki was basically a poet and Rāmānanda primarily a *Bhakta*. Tulasīdāsa was both a poet and a *Bhakta*. The differences in their nature and attitude delineated the basic features of their compositions. Vālmīki's Rāma is, no doubt, an incarnation of Viṣṇu. But as an *'Avatāra'* he leads a life of a man howsoever distinguished he may be. Rāma of Rāmānanda leads the life of not a man but as an *'Avatāra'*. Therefore, *Adhyātma Rāmāyaṇa* gives the message of *'Bhakti'* and *'Bhakti'* and nothing else.

Vālmīki Rāmāyaṇa, on the other hand, is an *Ārṣa Kāvya. Ārṣa Kāvya*, both the *Rāmāyaṇa* and the *Mahābhārata*, always presented life of man in all its varieties, subtleties, complexes, visions, dreams and failures. Both were *'Purusārtha Kāvya. Puruṣārtha* is not only *'Mokṣa'* and *Puruṣārtha* is not only *Bhakṭi. Mokṣa* and *Bhakti* may be the highest in the series. But *'Puruṣārtha* means all the four—*'Dharma'*, *'Artha'*, *'Kāma'* and *'Mokṣa'*. Therefore, *'Ādi Kāvya'* could not view life in a singular capsule of *Mokṣa* or *Bhakti* or renunciation.

Why God is Great? It is for the protection of *'Dharma'* and destruction of *'Adharma'*. Therefore, His *Avatāra,* His *Līlā* must incorporate all his activities in fullness and also so vividly that the common man does not lose faith in the ultimate victory of *Dharma*. This is what Vālmīki has done.

Adhyātma Rāmāyaṇa is impatient. It has no time to wait, no kind of struggle, no wish and will to struggle. It depends fully on the compassion of God. Therefore, although *Adhyātma Rāmāyaṇa* was very popular in the followers of the *Bhakti Mārga* of Rāmānanda, it never became popular as a *Kāvya.* It was the singular distinction of *Vālmīki-Rāmāyaṇa* that it was esteemed equally high by the devotees as well as the general readers. Therefore, the influence of *Vālmīki* on Indian culture was so wide and deep that it has always been regarded as one of the pillars of Indian culture and tradition.

In between the *Rāmāyaṇa* of Vālmīki and the *Adhyātma Rāmāyaṇa* of Rāmānanda, *Vasiṣṭha Rāmāyaṇa* was also composed. Generally, it is believed that it was also composed by *Ādi Kavi* Vālmīki. It is just like believing that the composer of the *Mahābhārata* and the *Bhāgawata Purāṇa* is one and the same. But, as everybody knows, *Bhāgawata Purāṇa* was written in the medieval period, a few centuries before the *Adhyātma Rāmāyaṇa*. The *Rāmāyaṇa* known as *Vasiṣṭha Rāmāyaṇa* is

also a *Kāvya* which is basically philosophical in nature. Therefore, although it is traditionally popular in the *'Sādhakas'* it was never a popular *Kāvya* like the *Rāmāyaṇa* of Vālmīki. India is very vast and has varied cultural and literary traditions. It has always maintained and nurtured plants and flowers of different varieties, colours and tests. Therefore, naturally, various variations, varieties and traditions of *Rāma Kāvya* have been flourishing here not only in Sanskrit but in all the other Indian languages since centuries. Even now Rāma is the pet subject of poets, novelists, story writers, philosophers, thinkers, dramatists, essayists and also a popular subject for folklores and folksongs.

When the TV serial of *Rāmāyaṇa* was shown, it proved that the *Rāmāyaṇa* and the *Rāma Kathā* are still the most popular subjects for all types of viewers in India and abroad. It is because in spite of so many millennia He is still the most ideal and popular icon in the minds of the people. He is still the enchanter, He is still the *Rakṣaka* of *Dharma* and destroyer of *Adharma*. He is still the *'Maryādā Puruṣottama'* in every walk of life.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥



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विश्वोद्भवस्थितिलयादिषु हेतुमेकं
मायाश्रयं विगतमायमचिन्त्यमूर्तिम्।
आनन्दसान्द्रममलं निजबोधरूपं
सीतापतिं विदिततत्त्वमहं नमामि॥

"I bow to the Lord of Sītā who is the only cause of the creation, sustenance and dissolution of the universe, even though soliciting the help of *Māyā* yet beyond the ken of *Māyā*, of the unthinkable form, Bliss solidified, taintless, with a self-illuminating form and one who knows the truth perfectly."

(*Adhyātmarāmāyaṇa, Bālakāṇḍa* I.2)

❖❖❖❖❖

ॐ

Adhyātmarāmāyaṇa

(Glory)

अप्रमेयत्रयातीतनिर्मलज्ञानमूर्तये । मनोगिरां विदूराय दक्षिणामूर्तये नमः ॥

सूत उवाच

कदाचिन्नारदो योगी परानुग्रहवाञ्छया । पर्यटन्सकलाँल्लोकान् सत्यलोकमुपागमत् ॥
तत्र दृष्ट्वा मूर्तिमद्भिश्छन्दोभिः परिवेष्टितम् । बालार्कप्रभया सम्यग्भासयन्तं सभागृहम् ॥
मार्कण्डेयादिमुनिभिः स्तूयमानं मुहुर्मुहुः । सर्वार्थगोचरज्ञानं सरस्वत्या समन्वितम् ॥
चतुर्मुखं जगन्नाथं भक्ताभीष्टफलप्रदम् । प्रणम्य दण्डवद्भक्त्या तुष्टाव मुनिपुङ्गवः ॥
सन्तुष्टस्तं मुनिं प्राह स्वयम्भूर्वैष्णवोत्तमम् । किं प्रष्टुकामस्त्वमसि तद्वदिष्यामि ते मुने ॥
इत्याकर्ण्य वचस्तस्य मुनिर्ब्रह्माणमब्रवीत् । त्वत्तः श्रुतं मया सर्वं पूर्वमेव शुभाशुभम् ॥
(1—7)

Salutations to Him—Dakṣiṇāmūrti, who is beyond the approach of the authenticating testimonies like direct perception (प्रत्यक्ष) etc., beyond the three modes of matter, untainted, knowledge embodied and who is not a subject of mind and speech etc. (1) **Sūta said**—Once Nārada, the *Yogī* while moving around all the spheres in order to shower his mercy upon others, reached *Satyaloka*. (2) There he saw the four-mouthed Brahmā surrounded by personified *Vedas*, being eulogised again and again by the *Munis* like Mārkaṇḍeya etc., accompanied by the Goddess Sarasvatī, illuminating the meeting-hall through his lustre like that of the morning sun, possessing all possible knowledge of all subjects, the bestower of the desires to his devotees and the lord of universe. Nārada, the best among sages prostrated himself with devotion and praised. (3—5) The self-born Lord Brahmā quite pleased, asked the *Muni*—the best among the *Vaiṣṇavas*—"What do you wish to ask? I will tell you that, O *Muni*." (6) Hearing these words from Brahmā, the *Muni* spoke to him—"I have learnt from you Sire, already, the auspicious and inauspicious (everything)." (7)

इदानीमेकमेवास्ति श्रोतव्यं सुरसत्तम । तद्रहस्यमपि ब्रूहि यदि तेऽनुग्रहो मयि॥
प्राप्ते कलियुगे घोरे नराः पुण्यविवर्जिताः । दुराचाररताः सर्वे सत्यवार्तापराङ्मुखाः॥
परापवादनिरताः परद्रव्याभिलाषिणः । परस्त्रीसक्तमनसः परहिंसापरायणाः॥
देहात्मदृष्टयो मूढा नास्तिकाः पशुबुद्धयः । मातापितृकृतद्वेषाः स्त्रीदेवाः कामकिङ्कराः॥
विप्रा लोभग्रहग्रस्ता वेदविक्रयजीविनः । धनार्जनार्थमभ्यस्तविद्या मदविमोहिताः॥
त्यक्तस्वजातिकर्माणः प्रायशः परवञ्चकाः । क्षत्रियाश्च तथा वैश्याः स्वधर्मत्यागशीलिनः॥
तद्वच्छूद्राश्च ये केचिद् ब्राह्मणाचारतत्पराः । स्त्रियश्च प्रायशो भ्रष्टा भर्त्रवज्ञाननिर्भयाः॥
श्वशुरद्रोहकारिण्यो भविष्यन्ति न संशयः । एतेषां नष्टबुद्धीनां परलोकः कथं भवेत्॥
इति चिन्ताकुलं चित्तं जायते मम सन्ततम् । लघूपायेन येनैषां परलोकगतिर्भवेत्।
तमुपायमुपाख्याहि सर्वं वेत्ति यतो भवान्॥

(8—16)

Now there is only one thing which I desire to hear from you, O highest among gods! If you are pleased with me, kindly tell me that secret also. (8) When the terrible *Kali*-age will come, the men will become devoid of virtues, indulge in evil conduct and turn their face back from truthfulness. (9) They will engage themselves in scandalising others, coveting possession of others' wealth, mentally they will be infatuated with others' wives and engaged in inflicting injury upon others. (10) Those ignorant persons will identify the Self with the body, will be atheists and possessing beastly tendencies, will be inimical to the parents, henpecked and subservient to their lustful desires. (11) *Brāhmaṇas* will be greedy and earn their livelihood by selling knowledge of *Vedas*, only earning money will be the sole aim of their studies and will be blinded by the pride of (scholarliness). (12) The *Kṣatriyas* and *Vaiśyas* will abandon their prescribed professions and will be mostly deceitful and will certainly abandon their own *Dharma*. (13) Likewise will act *Śūdras* also. Some of them will adopt Brahminical conducts. Ladies also will generally be fallen and they will become recklessly disrespectful to their husbands and fearless. (14) Undoubtedly they will be malicious to their father-in-law. How would the next world be happy for those women of perverted sense'? This question always haunts my mind. Kindly tell me

इत्यृषेर्वाक्यमाकर्ण्य प्रत्युवाचाम्बुजासनः । साधु पृष्टं त्वया साधो वक्ष्ये तच्छृणु सादरम्॥
पुरा त्रिपुरहन्तारं पार्वती भक्तवत्सला । श्रीरामतत्त्वं जिज्ञासुः पप्रच्छ विनयान्विता॥
प्रियायै गिरिशस्तस्यै गूढं व्याख्यातवान् स्वयम् । पुराणोत्तममध्यात्मरामायणमिति स्मृतम्॥
तत्पार्वती जगद्धात्री पूजयित्वा दिवानिशम् । आलोचयन्ती स्वानन्दमग्ना तिष्ठति साम्प्रतम्॥
प्रचरिष्यति तल्लोके प्राण्यदृष्टवशाद्यदा । तस्याध्ययनमात्रेण जना यास्यन्ति सद्गतिम्॥
तावद्विजृम्भते पापं ब्रह्महत्यापुरःसरम् । यावज्जगति नाध्यात्मरामायणमुदेष्यति॥
तावत्कलिमहोत्साहो निःशङ्कं सम्प्रवर्तते । यावज्जगति नाध्यात्मरामायणमुदेष्यति॥
तावद्यमभटाः शूराः सञ्चरिष्यन्ति निर्भयाः । यावज्जगति नाध्यात्मरामायणमुदेष्यति॥
तावत्सर्वाणि शास्त्राणि विवदन्ते परस्परम्॥
तावत्स्वरूपं रामस्य दुर्बोधं महतामपि । यावज्जगति नाध्यात्मरामायणमुदेष्यति॥
(17—26)

some short and easy measure leading to the betterment of their next world as you know everything.(15-16).

Hearing such ejaculations of the sage, Lord Brahmā seated on the lotus, made a reply, "A good question you have put, O sage. Hearken respectfully to what I am going to tell you. (17) In the time of yore once Pārvatī with motherly affection to devotees, enquired of Lord Śiva, the destroyer of three cities (त्रिपुर) with all humility, about *Rāmatattva*, herself eager to know it. (18) Then Lord Śiva himself disclosed in detail to his beloved spouse the secret now known as *Adhyātmarāmāyaṇa,* the best among *Purāṇas*. (19) The universal mother Pārvatī worshipping it day and night, contemplating over it now remains constantly absorbed in Supreme Bliss. (20) When that *Adhyātmarāmāyaṇa* fortunately for the worldly beings, will be propagated in the world, people will get beatitude only by studying it. (21) The great sins like *Brahmahatyā* etc., will remain in the world until the *Adhyātmarāmāyaṇa* has manifested itself. (22) The *Kaliyuga* will remain buoyant and fearless until the *Adhyātmarāmāyaṇa* appears. (23) The brave *Yamadūtas* will be ranging fearlessly until the *Adhyātmarāmāyaṇa* is revealed in the world. (24) All the scriptural debates will continue and the real nature of Rāma will remain incomprehensible even for the great souls, until

अध्यात्मरामायणसङ्कीर्तनश्रवणादिजम् । फलं वक्तुं न शक्नोमि कात्स्न्र्येन मुनिसत्तम॥
तथापि तस्य माहात्म्यं वक्ष्ये किञ्चित्तवानघ । शृणु चित्तं समाधाय शिवेनोक्तं पुरा मम॥
अध्यात्मरामायणतः श्लोकं श्लोकार्धमेव वा । यः पठेद्भक्तिसंयुक्तः स पापान्मुच्यते क्षणात्॥
यस्तु प्रत्यहमध्यात्मरामायणमनन्यधीः । यथाशक्ति वदेद्भक्त्या स जीवन्मुक्त उच्यते॥
यो भक्त्यार्चयतेऽध्यात्मरामायणमतन्द्रितः । दिने दिनेऽश्वमेधस्य फलं तस्य भवेन्मुने॥
यदृच्छयापि योऽध्यात्मरामायणमनादरात् । अन्यतः शृणुयान्मर्त्यः सोऽपि मुच्येत पातकात्॥
नमस्करोति योऽध्यात्मरामायणमदूरतः । सर्वदेवार्चनफलं स प्राप्नोति न संशयः॥
लिखित्वा पुस्तकेऽध्यात्मरामायणमशेषतः । यो दद्याद्रामभक्तेभ्यस्तस्य पुण्यफलं शृणु॥
अधीतेषु च वेदेषु शास्त्रेषु व्याकृतेषु च । यत्फलं दुर्लभं लोके तत्फलं तस्य सम्भवेत्॥
एकादशीदिनेऽध्यात्मरामायणमुपोषितः । यो रामभक्तः सदसि व्याकरोति नरोत्तमः॥
तस्य पुण्यफलं वक्ष्ये शृणु वैष्णवसत्तम । प्रत्यक्षरं तु गायत्रीपुरश्चर्याफलं भवेत्॥
(27—37)

the *Adhyātmarāmāyaṇa* gets revealed in the world. (25-26)

O great sage, I am unable to fully describe the fruits of chanting and listening *Adhyātmarāmāyaṇa*. (27) However its glory to a certain extent, O sinless one! I will tell you. Listen attentively. Lord Śiva told me long long ago. (28) From the *Adhyātmarāmāyaṇa*, if one reads with devotion even one verse or the half, he instantly gets purged of all sins. (29) He who single-mindedly and with devotion recites according to his capacity, this *Adhyātmarāmāyaṇa*, will become liberated even in his mortal coil. (30) He who worships *Adhyātmarāmāyaṇa* vigilantly and with devotion everyday, gets the fruit of horse sacrifice (*Yajña*), O sage! (31) He who even irregularly hears *Adhyātmarāmāyaṇa*, that too without paying proper respect, also gets rid of all sins. (32) He who bows his head before *Adhyātmarāmāyaṇa* in the close vicinity, gets fruit of worshipping all gods; there is no doubt in it. (33) Now listen to what fruits he gets who scribes *Adhyātmarāmāyaṇa* in copy books and donates it to the devotees of Rāma. (34) The result which cannot be attained by studying *Vedas* or analytically explaining the *Śāstras*, can easily be attained by such a person. (35) The devotee of Rāma, the best among men, who on the day of *Ekādasī* observing fast, explains *Adhyātmarāmāyaṇa* before a

उपवासव्रतं कृत्वा श्रीरामनवमीदिने । रात्रौ जागरितोऽध्यात्मरामायणमनन्यधीः ।
यः पठेच्छृणुयाद्वापि तस्य पुण्यं वदाम्यहम् ॥
कुरुक्षेत्रादिनिखिलपुण्यतीर्थेष्वनेकशः । आत्मतुल्यं धनं सूर्यग्रहणे सर्वतोमुखे ॥
विप्रेभ्यो व्यासतुल्येभ्यो दत्त्वा यत्फलमश्नुते । तत्फलं सम्भवेत्तस्य सत्यं सत्यं न संशयः ॥
यो गायते मुदाध्यात्मरामायणमहर्निशम् । आज्ञां तस्य प्रतीक्षन्ते देवा इन्द्रपुरोगमाः ॥
पठन्प्रत्यहमध्यात्मरामायणमनुव्रतः । यद्यत्करोति तत्कर्म ततः कोटिगुणं भवेत् ॥
तत्र श्रीरामहृदयं यः पठेत्सुसमाहितः । स ब्रह्मघ्नोऽपि पूतात्मा त्रिभिरेव दिनैर्भवेत् ॥
श्रीरामहृदयं यस्तु हनूमत्प्रतिमान्तिके । त्रिःपठेत्प्रत्यहं मौनी स सर्वेप्सितभाग्भवेत् ॥
पठन् श्रीरामहृदयं तुलस्यश्वत्थयोर्यदि । प्रत्यक्षरं प्रकुर्वीत ब्रह्महत्यानिवर्तनम् ॥
श्रीरामगीतामाहात्म्यं कृत्स्नं जानाति शङ्करः । तदर्धं गिरिजा वेत्ति तदर्धं वेद्म्यहं मुने ॥
(38—46)

gathering. O best among the Vaishnavites, listen the virtuous result of that deed: I will tell you. Such a person will earn the virtue from every letter of *Adhyātmarāmāyaṇa* as obtained from the *Puraścaraṇa* of *Gāyatrī*. (36-37)

Now I am going to tell you what virtuous fruits one gets who recites or hears *Adhyātmarāmāyaṇa* singlemindedly while observing fast on *Rāma Navamī* and keeping awake during night. (38) What merit is achieved by giving charity equal to one's own self on the occasions of total solar eclipse in all the holy places like Kurukshetra, many a time, to the *Brāhmaṇas* equal in stature to Vyāsa, can be decidedly achieved through *Adhyātmarāmāyaṇa*, there is no doubt. (39-40) Who happily chants *Adhyātmarāmāyaṇa* day and night, even gods including Indra await orders from him. (41) Who recites *Adhyātmarāmāyaṇa* everyday regularly whatever good deeds he does, gets multiplied a crore times. (42) He who recites *Śrī Rāma Hṛdaya*—a portion of *Adhyātmarāmāyaṇa* with all attention becomes sanctified within three days even if he is a killer of a *Brāhmaṇa*. (43) He who makes mental recitations of *Śrī Rāma Hṛdaya* thrice a day before the image of Hanumān, gets all his desires fulfilled.(44) The recitation of *Adhyātmarāmāyaṇa* made near a *Tulasī* plant or a *Pīpala* tree, destroys sins even of *Brahmahatyā* with every letter. (45) The glory of *Śrī Rāma Gītā* is fully

तत्ते किञ्चित्प्रवक्ष्यामि कृत्स्नं वक्तुं न शक्यते । यज्ज्ञात्वा तत्क्षणाल्लोकश्चित्तशुद्धिमवाप्नुयात् ॥
श्रीरामगीता यत्पापं न नाशयति नारद । तन्न नश्यति तीर्थादौ लोके क्वापि कदाचन।
तन्न पश्याम्यहं लोके मार्गमाणोऽपि सर्वदा ॥
रामेणोपनिषत्सिन्धुमुन्मथ्योत्पादितां मुदा । लक्ष्मणायार्पितां गीतासुधां पीत्वामरो भवेत् ॥
जमदग्निसुतः पूर्वं कार्तवीर्यवधेच्छया । धनुर्विद्यामभ्यसितुं महेशस्यान्तिके वसन् ॥
अधीयमानां पार्वत्या रामगीतां प्रयत्नतः । श्रुत्वा गृहीत्वाशु पठन्नारायणकलामगात् ।
ब्रह्महत्यादिपापानां निष्कृतिं यदि वाञ्छति । रामगीतां मासमात्रं पठित्वा मुच्यते नरः ॥
दुष्प्रतिग्रहदुर्भोज्यदुरालापादिसम्भवम् । पापं यत्तत्कीर्तनेन रामगीता विनाशयेत् ॥
शालग्रामशिलाग्रे च तुलस्यश्वत्थसन्निधौ । यतीनां पुरतस्तद्वद्रामगीतां पठेत्तु यः ॥
स तत्फलमवाप्नोति यद्वाचोऽपि न गोचरम् ॥
रामगीतां पठन्भक्त्या यः श्राद्धे भोजयेद्द्विजान् । तस्य ते पितरः सर्वे यान्ति विष्णोः परं पदम् ॥
(47—56)

known to Lord Śiva only. Half of that Bhagavatī Pārvatī knows and even half of that I know, O sage! (46)

So, I am telling you some of it because I am unable to describe all. By knowing it, a person gets his heart instantly sanctified.(47) The sins which *Rāma Gītā* is unable to destroy can nowhere and never be destroyed by any holy pilgrimage in the world. Even though I try to find out a remedial measure for that but I fail to see one. (48) Lord Rāma, by churning the ocean of *Upaniṣads* brought out the nectar of *Gītā* and gave it to Lakṣmaṇa so that by drinking it one can attain immortality. (49) Paraśurāma, the son of Jamadagni with an intention to kill Kārtavīrya, practised archery while living with Lord Śiva, he heard *Rāma Gītā* with great attention while Pārvatī was studying it. He was transformed into an aspect of *Nārāyaṇa* (he became an *Aṁśāvatāra*).(50-51) If somebody wants riddance from heinous sins like *Brahmahatyā*, he should recite *Rāma Gītā* for a month and he will be free from such sins. (52) The sins accruing from accepting undeserving charity,eating forbidden food and making evil talks etc., are destroyed by chanting *Rāma Gītā*.(53) One who recites *Rāma Gītā* in front of *Śālagrāma*, near *Tulasī* plant and *Pīpala* tree and before *Yatis* (ascetics) likewise, attains the result which is beyond the range of speech. (54-55) Who after reciting *Rāma Gītā* feeds the *Brāhmaṇas* in

एकादश्यां निराहारो नियतो द्वादशीदिने । स्थित्वागस्त्यतरोर्मूले रामगीतां पठेत्तु यः ।
स एव राघवः साक्षात्सर्वदेवैश्च पूज्यते ॥
बिना दानं बिना ध्यानं बिना तीर्थावगाहनम् । रामगीतां नरोऽधीत्य तदनन्तफलं लभेत् ॥
बहुना किमिहोक्तेन शृणु नारद तत्त्वतः । श्रुतिस्मृतिपुराणेतिहासागमशतानि च ।
अर्हन्ति नाल्पमध्यात्मरामायणकलामपि ॥
अध्यात्मरामचरितस्य मुनीश्वराय माहात्म्यमेतदुदितं कमलासनेन ।
यः श्रद्धया पठति वा शृणुयात्स मर्त्यः प्राप्नोति विष्णुपदवीं सुरपूज्यमानः ॥
(57—60)

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डेऽध्यात्मरामायणमाहात्म्यं सम्पूर्णम् ।

a *Śrāddha* ceremony, his manes attain the Supreme Abode of Lord Viṣṇu. (56)

One who observing fast on *Ekādaśī* day with his sense-organs restrained, recites *Rāma Gītā* on *Dwādaśī* at the foot of an *Agastya* tree, becomes identical with Rāma Himself and adored by all gods. (57) A person can achieve the inexhaustible merits by studying *Rāma Gītā* only even without giving charity, without meditation and without bathing in holy waters on the sacred places. (58) It is of no use to say more. Listen O Nārada, and realise the essence that hundreds of *Vedas*, *Smṛtis*, *Purāṇas*, *Itihāsas* and *Āgamas* cannot equal even a fraction of *Adhyātmarāmāyaṇa.* (59) The glory of the *Adhyātmarāmāyaṇa* has been narrated by Brahmā to Nārada. Whosoever reads or listens this, attains the abode of Viṣṇu and is adored by gods. (60)

Thus ends the glory of *Adhyātmarāmāyaṇa in Brahmāṇḍa Purāṇa, Uttarakhaṇḍa .*

ॐ

Adhyātmarāmāyaṇa

Bālakāṇḍa

Canto I

Rāmahṛdaya

यः पृथ्वीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः संजातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः।
निश्चक्रं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे॥
विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं विगतमायमचिन्त्यमूर्तिम्।
आनन्दसान्द्रममलं निजबोधरूपं सीतापतिं विदिततत्त्वमहं नमामि॥
पठन्ति ये नित्यमनन्यचेतसः शृण्वन्ति चाध्यात्मिकसंज्ञितं शुभम्।
रामायणं सर्वपुराणसंमतं निर्धूतपापा हरिमेव यान्ति ते॥
अध्यात्मरामायणमेव नित्यं पठेद्यदीच्छेद्भवबन्धमुक्तिम्।
गवां सहस्त्रायुतकोटिदानात् फलं लभेद्यः शृणुयात्स नित्यम्॥
(1—4)

He, who even though only consciousness absolute and immutable yet implored by the gods to remove the overburden of earth, embodied himself on the earth in solar dynasty in the illusory form of human being; after exterminating ogre race and establishing His fame perennial, capable of removing all sins in the world, again resumed his original Brahmahood; Him the Lord of Jānakī, I adore. (1) I bow to the Lord of Sītā who is the only cause of the creation, sustenance and dissolution of the universe, even though soliciting the help of *Māyā* yet beyond the ken of *Māyā*, of the unthinkable form, Bliss solidified, taintless, with a self-illuminating form and who knows the truth perfectly. (2) Those who daily recite or listen single-mindedly the sacred *Adhyātmarāmāyaṇa* which is approved by all *Purāṇas*; get all their sins washed away, and reach the Lord Viṣṇu Himself. (3) A person desirous of freedom from the shackles of *Saṁsāra* should recite daily *Adhyātmarāmāyaṇa* only. Its daily listening earns such merits as are attained through the charity of cows in hundreds, thousands and crores in number. (4)

पुरारिगिरिसंभूता श्रीरामार्णवसङ्गता। अध्यात्मरामगङ्गेयं पुनाति भुवनत्रयम्॥
कैलासाग्रे कदाचिद्रविशतविमले मन्दिरे रत्नपीठे संविष्टं ध्याननिष्ठं त्रिनयनमभयं सेवितं सिद्धसंघैः।
देवी वामाङ्कसंस्था गिरिवरतनया पार्वती भक्तिनम्रा प्राहेदं देवमीशं सकलमलहरं वाक्यमानन्दकन्दम्॥

पार्वत्युवाच

नमोऽस्तु ते देव जगन्निवास सर्वात्मदृक् त्वं परमेश्वरोऽसि।
पृच्छामि तत्त्वं पुरुषोत्तमस्य सनातनं त्वं च सनातनोऽसि॥
गोप्यं यदत्यन्तमनन्यवाच्यं वदन्ति भक्तेषु महानुभावाः।
तदप्यहोऽहं तव देव भक्ता प्रियोऽसि मे त्वं वद यत्तु पृष्टम्॥
ज्ञानं सविज्ञानमथानुभक्तिवैराग्ययुक्तं च मितं विभास्वत्।
जानाम्यहं योषिदपि त्वदुक्तं यथा तथा ब्रूहि तरन्ति येन॥

(5—9)

The Gaṅgā in the form of *Adhyātmarāmāyaṇa* springing from Himalaya in the form of Lord Śiva and merging in the ocean of Rāma, is sanctifying all the three spheres. (5) Once Goddess Pārvatī, the daughter of mountain Himalaya occupying her seat to the left of (Lord Śiva) with all humility spoke to him, the Lord of lords, remover of all sins, the bliss embodied, being adored by the batches of *Siddhas*, absorbed in meditation, the three eyed, always fearless,while he was seated on a throne giving the effulgence of gems in the apartment shining like one hundred suns, on the mount Kailasa. (6)

Pārvatī spoke—"O Lord, the abode of the universe, my salutations to You. You are the witness of the inner hearts of all beings and You are the Lord of lords." I ask you (since I am inquisitive to know) the real and eternal truth regarding the Supreme Person since You are also eternal. (7) The great persons unfold to their devotees even the Supreme secret which is not to be divulged to any and everyone. O Lord! I am your devotee the day in and the day out and You are dear to me. Be kind to tell me what I asked. (8) Kindly explain to me that effulgent knowledge capable of making human beings cross the ocean of *Saṁsāra* alongwith *Vijñāna*—replete with devotion and dispassion, in such a brief manner that though being a woman, I may follow it. (9)

पृच्छामि चान्यच्च परं रहस्यं तदेव चाग्रे वद वारिजाक्ष।
श्रीरामचन्द्रेऽखिललोकसारे भक्तिर्दृढा नौर्भवति प्रसिद्धा॥
भक्तिः प्रसिद्धा भवमोक्षणाय नान्यत्ततः साधनमस्ति किञ्चित्।
तथापि हृत्संशयबन्धनं मे विभेत्तुमर्हस्यमलोक्तिभिस्त्वम्॥
वदन्ति रामं परमेकमाद्यं निरस्तमायागुणसंप्रवाहम्।
भजन्ति चाहर्निशमप्रमत्ताः परं पदं यान्ति तथैव सिद्धाः॥
वदन्ति केचित्परमोऽपि रामः स्वाविद्यया संवृतमात्मसंज्ञम्।
जानाति नात्मानमतः परेण सम्बोधितो वेद परात्मतत्त्वम्॥
यदि स्म जानाति कुतो विलापः सीताकृतेऽनेन कृतः परेण।
जानाति नैवं यदि केन सेव्यः समो हि सर्वैरपि जीवजातैः॥
अत्रोत्तरं किं विदितं भवद्भिस्तद् ब्रूत मे संशयभेदि वाक्यम्॥

(10—15)

O lotus-eyed ! I further ask you to tell me the supreme secret. Kindly tell it first of all. It is an established fact that the devotion to Śrī Rāmacandra, the only essence of the entire universe, is a strong boat to cross the mundane ocean. (10) To get liberation from the world, devotion is the only means so it is said. There is no better means for it, still I beseech to cut through your holy words, the bonds of doubt rooted in my heart. (11) The ever vigilant *Siddhas* call Śrī Rāma to be absolute, one without the second, the primal cause of the universe and beyond the (eternal) flow of *Māyā* as well as *Guṇas* and they adore him constantly day and night and thus reach the Supreme abode. (12) Some say that even though Rāma being Supreme absolute, due to being screened by his own *Māyā* for getting his self-awareness, did not know His own self. So after having been taught by the other (Vasiṣṭha) he could realize his own real form.(13) If he knew the self then how could he weep so bitterly for Sītā? If it is otherwise then he was just like anyother (ordinary) person and in such a case why should anybody adore him. (14) In this respect what answer do you have? Please tell me in words capable of removing my doubt. (15)

श्रीमहादेव उवाच

धन्यासि भक्तासि परात्मनस्त्वं यज्ज्ञातुमिच्छा तव रामतत्त्वम्।
पुरा न केनाप्यभिचोदितोऽहं वक्तुं रहस्यं परमं निगूढम्॥
त्वयाद्य भक्त्या परिनोदितोऽहं वक्ष्ये नमस्कृत्य रघूत्तमं ते।
रामः परात्मा प्रकृतेरनादिरानन्द एकः पुरुषोत्तमो हि॥
स्वमायया कृत्स्नमिदं हि सृष्ट्वा नभोवदन्तर्बहिरास्थितो यः।
सर्वान्तरस्थोऽपि निगूढ आत्मा स्वमायया सृष्टमिदं विचष्टे॥
जगन्ति नित्यं परितो भ्रमन्ति यत्सन्निधौ चुम्बकलोहवद्धि।
एतन्न जानन्ति विमूढचित्ताः स्वाविद्यया संवृतमानसा ये॥
स्वाज्ञानमप्यात्मनि शुद्धबुद्धे स्वारोपयन्तीह निरस्तमाये।
संसारमेवानुसरन्ति ते वै पुत्रादिसक्ताः पुरुकर्मयुक्ताः॥
जानन्ति नैवं हृदये स्थितं वै चामीकरं कण्ठगतं यथाज्ञाः।
यथाप्रकाशो न तु विद्यते रवौ ज्योतिःस्वभावे परमेश्वरे तथा।
विशुद्धविज्ञानघने रघूत्तमेऽविद्या कथं स्यात्परतः परात्मनि॥

(16—21)

Śrī Mahādeva said—Blessed You are, you are a great devotee of *Paramātmā* and you have a keen desire to know the *Rāmatattva*. Prior to this, none else requested me to disclose this extremely guarded secret. (16) Today you have asked me lovingly and I after bowing before the best among Raghus, tell you. Rāma is undoubtedly the supreme absolute beyond the *Prakṛti*, the bliss incarnate, the beginningless, the only one and *Puruṣottama* (the best among the persons). (17) After creating the entire universe by wielding His *Māyā*, He himself permeated it from within as well as from without like the sky permeates every object. Even though seated in every heart yet He is still hidden and operating this universe by His *Māyā*. (18) With Whose gravitational force the entire universe is moving around as an iron piece activated by the magnetic force yet the ignorant people do not recognise Him as their mind is covered by *Avidyā*. (19) (The worldly people) superimpose their own ignorance on the Supreme which is pure and enlightened and beyond the reach of *Māyā*. (This way) attached with the sons etc., and engulfed in all sorts of mundane jobs they move around within the *Saṁsāra* (cycle of births and deaths). (20) The fools

यथा हि चाक्ष्णा भ्रमता गृहादिकं विनष्टदृष्टेर्भ्रमतीव दृश्यते।
तथैव देहेन्द्रियकर्तुरात्मनः कृतं परेऽध्यस्य जनो विमुह्यति॥
नाहो न रात्रिः सवितुर्यथा भवेत् प्रकाशरूपाव्यभिचारतः क्वचित्।
ज्ञानं तथाज्ञानमिदं द्वयं हरौ रामे कथं स्थास्यति शुद्धचिद्घने॥
तस्मात्परानन्दमये रघूत्तमे विज्ञानरूपे हि न विद्यते तमः।
अज्ञानसाक्षिण्यरविन्दलोचने मायाश्रयत्वान्न हि मोहकारणम्॥
अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम्। सीताराममरुत्सूनुसंवादं मोक्षसाधनम्॥
पुरा रामायणे रामो रावणं देवकण्टकम्। हत्वा रणे रणश्लाघी सपुत्रबलवाहनम्॥
सीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः। अयोध्यामगमद्रामो हनूमत्प्रमुखैर्वृतः॥
(22—27)

do not recognise Rāma even though seated in their own hearts just like the golden necklace in the neck (they do not cast an eye upon this and think that it is lost). Just as darkness has no room in the sun so there cannot remain *Avidyā* in Rāma the superior most Supreme *Brahma* which is self illumined and pure knowledge solidified. (21)

Just as while a person circumambulating speedily finds the houses moving due to his eyes reeling, similarly the man is deluded by superimposing the doings of body and senses on the Absolute. (22) Just as there is no night or day in the sun because of never being deserted by light similarly there cannot remain the (two opposites) knowledge and ignorance in Hari since He is pure consciousness solidified. (23) Therefore, there is no trace of darkness of ignorance in Rāma, the best among the Raghus, who is full of Supreme bliss and knowledge incarnate. He is the witness and seer of the ignorance and substratum for *Māyā*. So in such lotus-eyed Rāma, how can there be a room for ignorance ? (24) In this regard I am going to tell you a rare secret that is a dialogue between Sītā, Rāma and Hanumān quite capable of liberating (the *Jīva*). (25) In ancient times during the course of *Rāmāvatāra* Śrī Rāma, always eager to fight, killing Rāvaṇa alongwith his sons, army and vehicles—Rāvaṇa who was like a pinching thorn to the gods—came back to Ayodhya alongwith Sītā, accompanied

अभिषिक्तः परिवृतो वसिष्ठाद्यैर्महात्मभिः । सिंहासने समासीनः कोटिसूर्यसमप्रभः ॥
दृष्ट्वा तदा हनूमन्तं प्राञ्जलिं पुरतः स्थितम् । कृतकार्यं निराकाङ्क्षं ज्ञानापेक्षं महामतिम् ॥
रामः सीतामुवाचेदं ब्रूहि तत्त्वं हनूमते । निष्कल्मषोऽयं ज्ञानस्य पात्रं नौ नित्यभक्तिमान् ॥
तथेति जानकी प्राह तत्त्वं रामस्य निश्चितम् । हनूमते प्रपन्नाय सीता लोकविमोहिनी ॥
रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् । सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥
आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम् । सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ॥
मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् । तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता ॥
तत्सान्निध्यान्मया सृष्टं तस्मिन्नारोप्यतेऽबुधैः । अयोध्यानगरे जन्म रघुवंशेऽतिनिर्मले ॥
विश्वामित्रसहायत्वं मखसंरक्षणं ततः । अहल्याशापशमनं चापभङ्गो महेशितुः ॥
(28—36)

by Sugrīva and Lakṣmaṇa and chieftains like Hanumān.(26-27)

There he was consecrated to the throne and he was surrounded by the great souls like Vasiṣṭha. His lustre was like crores of suns. (28) Seeing there Hanumān the wisest among the wise seated before him with his hands folded, who has finished all his jobs, quite desireless, expecting some discourse pregnant of knowledge (from the Lord). (29) Rāma spoke to Sītā—"Impart to Hanumān, the essence of knowledge. He is absolutely taintless, quite deserving to receive knowledge and ever intensely devoted to both of us. (30) Sītā who could enchant the three spheres, saying 'be it so' started teaching well-considered *Rāmatattva* to Hanumān who surrendered himself unreservedly. (31) Know thou Rāma to be the absolute *Brahma*, existence, consciousness and bliss personified, one without the second, free from all mutabilities, only the existence and beyond the reach of senses. (32) Unalloyed bliss, pure, calm, immutable, spotless, all pervading, *Ātmā* (cosmic), self-illuminating and sinless. (33) Know me to be the primordial nature (मूल प्रकृति) designer of creating, sustaining and dissolving. Quite alertly I procreate this (cosmos) only due to His presence. (34) I created all this only in his proximity but the foolish ones attribute it to Him. He took his birth in the spotless Raghu dynasty in the city of Ayodhya. (35)

Helping Viśwāmitra, thereafter protecting his sacrifices,

मत्पाणिग्रहणं पश्चाद्भार्गवस्य मदक्षयः । अयोध्यानगरे वासो मया द्वादशवार्षिकः ॥
दण्डकारण्यगमनं विराधवध एव च । मायामारीचमरणं मायासीताहृतिस्तथा ॥
जटायुषो मोक्षलाभः कबन्धस्य तथैव च । शबर्याः पूजनं पश्चात्सुग्रीवेण समागमः ॥
वालिनश्च वधः पश्चात्सीतान्वेषणमेव च । सेतुबन्धश्च जलधौ लंकायाश्च निरोधनम् ॥
रावणस्य वधो युद्धे सपुत्रस्य दुरात्मनः । विभीषणे राज्यदानं पुष्पकेण मया सह ॥
अयोध्यागमनं पश्चाद्राज्ये रामाभिषेचनम् । एवमादीनि कर्माणि मयैवाचरितान्यपि ॥
आरोपयन्ति रामेऽस्मिन्निर्विकारेऽखिलात्मनि ॥
रामो न गच्छति न तिष्ठति नानुशोचत्याकाङ्क्षते त्यजति नो न करोति किञ्चित् ।
आनन्दमूर्तिरचलः परिणामहीनो मायागुणाननुगतो हि तथा विभाति ॥
ततो रामः स्वयं प्राह हनूमन्तमुपस्थितम् । शृणु तत्त्वं प्रवक्ष्यामि ह्यात्मानात्मपरात्मनाम् ॥
आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् । जलाशये महाकाशस्तदवच्छिन्न एव हि ॥
प्रतिबिम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥

(37—45)

nullifying the curse to Ahalyā and breaking the mighty *Pināka* of Lord Śiva. (36) Holding my hands, thereafter crushing the pride of Paraśurāma and then residing in Ayodhya alongwith me for twelve years. (37) Then going to Daṇḍaka forest, killing of Virādha. The death of Mārīca in the form of illusory deer and the abduction of illusory Sītā.(38) Salvation of Jaṭāyu and Kabandha,offering of worship by Śabarī and thereafter courting friendship with Sugrīva.(39) Killing Vāli and thereafter search for Sītā, building bridge over the sea and besiege of Lanka.(40) Extirpation of evil-minded Rāvaṇa alongwith his sons, leading Vibhīṣaṇa to throne and by *Puṣpaka* alongwith me arrived in Ayodhya and thereafter consecration of Rāma to the throne—all these deeds were done by me alone but people attribute these also to Rāma, immutable and the very soul of entire cosmos. (41-42) Due to his association with *Māyā* and the three *Guṇas* Rāma seems to be doing everything eventhough He neither walks nor stays nor worries nor desires nor renounces nor does anything and He is simply bliss embodied,immovable, immutable (43) After that Rāma Himself spoke to Hanumān present before him. Now listen: I am telling you the Truth of *Ātmā*, *Anātmā* and *Paramātmā*—the three.(44) Just as the

बुद्ध्यवच्छिन्नचैतन्यमेकं पूर्णमथापरम्। आभासस्त्वपरं बिम्बभूतमेवं त्रिधा चितिः॥
साभासबुद्धेः कर्तृत्वमवच्छिन्नेऽविकारिणि। साक्षिण्यारोप्यते भ्रान्त्या जीवत्वं च तथाबुधैः॥
आभासस्तु मृषा बुद्धिरविद्याकार्यमुच्यते। अवच्छिन्नं तु तद्ब्रह्म विच्छेदस्तु विकल्पतः॥
अवच्छिन्नस्य पूर्णेन एकत्वं प्रतिपाद्यते। तत्त्वमस्यादिवाक्यैश्च साभासस्याहमस्तथा॥
ऐक्यज्ञानं यदोत्पन्नं महावाक्येन चात्मनोः। तदाविद्या स्वकार्यैश्च नश्यत्येव न संशयः॥
एतद्विज्ञाय मद्भक्तो मद्भावायोपपद्यते। मद्भक्तिविमुखानां हि शास्त्रगर्तेषु मुह्यताम्।
न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरपि॥

(46—51)

three views of the sky we notice in a water pool such as *Mahākāśa*—the all permeating one, the sky which is limited within the pool and the sky which is reflected in the water, in other words *Mahākāśa*, *Ghaṭākāśa* and *Pratibimbākāśa*.(45) Similarly (the cosmic) consciousness is also of three kinds—(1) which is permeating the intellect (2) which is enveloping all and (3) *Ābhāsa* or reflection in the intellect. (46)

Out of these three the doership goes with only the intellect representing *Ābhāsacetana*. In other words the intellect accompanied by *Cidābhāsa* only does everything. But the ignorant, out of their ignorance, superimpose the doings and the Jīvahood on the untainted indifferent Witness. (47) The reflection is unreal and intellect is the product of *Avidyā*. The *Brahma* is indivisible. The so called division is assumed one. (48) By the great sentences 'तत्त्वमसि' etc., the limited *Jīva* is declared to be identical with unlimited, complete *Brahma* and so is the case of 'अहम्' with *Ābhāsa*.* (49) When through the practice of *Mahāvākya* 'तत्त्वमसि' etc., the oneness or non-difference between *Jīvātmā* and *Paramātmā*, is realised then *Avidyā* undoubtedly disappears alongwith its evolutes. (50) Knowing this my devotee becomes eligible to attain my form. Those, forsaking my devotion plunge into the pit of *Śāstras*, cannot attain either knowledge or salvation even after hundreds

* In fact there is nothing like limited 'अहम्' or 'सः' nor 'तत्' nor 'त्वम्'. There is only undescribable *Brahma*. It is the ignorance that makes them appear differently and limited and *Ābhāsa* is its main reason.

इदं रहस्यं हृदयं ममात्मनो मयैव साक्षात्कथितं तवानघ।
मद्भक्तिहीनाय शठाय न त्वया दातव्यमैन्द्रादपि राज्यतोऽधिकम्॥

श्रीमहादेव उवाच

एतत्तेऽभिहितं देवि श्रीरामहृदयं मया। अतिगुह्यतमं हृद्यं पवित्रं पापशोधनम्॥
साक्षाद्रामेण कथितं सर्ववेदान्तसंग्रहम्। यः पठेत्सततं भक्त्या स मुक्तो नात्र संशयः॥
ब्रह्महत्यादिपापानि बहुजन्मार्जितान्यपि। नश्यन्त्येव न सन्देहो रामस्य वचनं यथा॥
योऽतिभ्रष्टोऽतिपापी परधनपरदारेषु नित्योद्यतो वा स्तेयी ब्रह्मघ्नमातापितृवधनिरतो योगिवृन्दापकारी।
यः संपूज्याभिरामं पठति च हृदयं रामचन्द्रस्य भक्त्या योगीन्द्रैरप्यलभ्यं पदमिह लभते सर्वदेवैः स पूज्यम्॥

(52—56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे श्रीरामहृदयं नाम प्रथमः सर्गः॥ १॥

of lives. (51) O sinless Hanumān this secret (*Rāmahṛdaya*) is my own heart and is directly told by me to you. You should not convey it to a person who is a crooked one or does not have devotion to Me even if he is more affluent than Indra himself. (52)

Śrī Mahādeva spoke—O goddess, this *Śrī Rāmahṛdaya* the top most secret, appealing to the heart, sanctifying and remover of sins, has been told to you. (53) It has been taught by Śrī Rāma personally and is the essence of all *Vedāntic* knowledge. Whoever reads this constantly with devotion, is liberated; there is no doubt, (54) Through reciting this the sins like *Brahmahatyā* accumulated through life after life get vanquished, no doubt, as it has been said by Rāma Himself. (55) A person extremely fallen, a great sinner who always tries to get unlawful possession of others' wealth or enjoys others' wives, a thief, a killer of *Brāhmaṇas* and his own parents, destroying the interests of the *Yogīs*; if worshipping the charming *Rāmahṛdaya* of Rāma recites it devotedly, gets a position unattainable by the best among *Yogīs* and becomes adorable for all gods. (56)

Thus ends canto I captioned as Śrīrāmahṛdaya of Bāla-kāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto II

The earth tormented by overburden approaches Lord Brahmā—Lord Viṣṇu appears and consoles them

पार्वत्युवाच

धन्यास्म्यनुगृहीतास्मि कृतार्थास्मि जगत्प्रभो । विच्छिन्नो मेऽतिसन्देहग्रन्थिर्भवदनुग्रहात् ॥
त्वन्मुखाद्गलितं रामतत्त्वामृतरसायनम् । पिबन्त्या मे मनो देव न तृप्यति भवापहम् ॥
श्रीरामस्य कथा त्वत्तः श्रुता संक्षेपतो मया । इदानीं श्रोतुमिच्छामि विस्तरेण स्फुटाक्षरम् ॥

श्रीमहादेव उवाच

शृणु देवि प्रवक्ष्यामि गुह्याद्गुह्यतरं महत् । अध्यात्मरामचरितं रामेणोक्तं पुरा मम ॥
तदद्य कथयिष्यामि शृणु तापत्रयापहम् । यच्छ्रुत्वा मुच्यते जन्तुरज्ञानोत्थमहाभयात् ।
प्राप्नोति परमामृद्धिं दीर्घायुः पुत्रसन्ततिम् ॥
भूमिर्भारेण मग्ना दशवदनमुखाशेषरक्षोगणानां धृत्वा गोरूपमादौ दिविजमुनिजनैः साकमब्जासनस्य ।
गत्वा लोकं रुदन्ती व्यसनमुपगतं ब्रह्मणे प्राह सर्वं ब्रह्मा ध्यात्वा मुहूर्तं सकलमपि हृदावेदशेषात्मकत्वात् ॥

(1—6)

Pārvatī spoke—O Lord of the universe I am blessed, I am obliged and accomplished that on account of your kindness the knot in the form of doubt has been shattered. (1) While drinking the immortal *Rasāyana* of *Rāmatattva* dripping from your mouth which is a remover of the worldly bondage, my mind does not get satiated. (2) I have heard the story of Śrī Rāma from you in brief. Now I want to hear the same in detail and very clearly. (3) **Śrī Mahādeva spoke**—O goddess, listen please. I am going to narrate a great secret—greater than the greatest. It is *Adhyātmarāmāyaṇa* narrated to me by Rāma Himself in the time of yore. (4) That I am going to narrate. You please listen. It is capable of removing the three afflictions. After hearing it the person gets immunised from the great fear generated by ignorance and gets supreme prosperity, long life and male progeny.(5) Once the earth tormented by the burden of the *Rākṣasas* like Rāvaṇa, adopting the form of a cow, accompanied by gods and *Munis*, went to the abode of Brahmā and narrated the crisis faced by her with a tearful face. Brahmā

तस्मात्क्षीरसमुद्रतीरमगमद् ब्रह्माथ देवैर्वृतो देव्या चाखिललोकहृत्स्थमजरं सर्वज्ञमीशं हरिम्।
अस्तौषीच्छ्रुतिसिद्धनिर्मलपदैः स्तोत्रैः पुराणोद्भवैर्भक्त्या गद्गदया गिरातिविमलैरानन्दवाष्पैर्वृतः॥
ततः स्फुरत्सहस्रांशुसहस्रसदृशप्रभः। आविरासीद्धरिः प्राच्यां दिशां व्यपनयंस्तमः॥
कथंचिद्दृष्टवान्ब्रह्मा दुर्दर्शमकृतात्मनाम्। इन्द्रनीलप्रतीकाशं स्मितास्यं पद्मलोचनम्॥
किरीटहारकेयूरकुण्डलैः कटकादिभिः। विभ्राजमानं श्रीवत्सकौस्तुभप्रभयान्वितम्॥
स्तुवद्भिः सनकाद्यैश्च पार्षदैः परिवेष्टितम्। शङ्खचक्रगदापद्मवनमालाविराजितम्॥
स्वर्णयज्ञोपवीतेन स्वर्णवर्णाम्बरेण च। श्रिया भूम्या च सहितं गरुडोपरि संस्थितम्॥
हर्षगद्गदया वाचा स्तोतुं समुपचक्रमे॥

ब्रह्मोवाच

नतोऽस्मि ते पदं देव प्राणबुद्धीन्द्रियात्मभिः। यच्चिन्त्यते कर्मपाशाद्धृदि नित्यं मुमुक्षुभिः॥
(7—14)

on his part had some introspection for a moment and being the omniscient and all-pervading knew everything. (6)

Thence Brahmā accompanied by gods and goddess Earth went to the shore of milky ocean. There he eulogised Lord Viṣṇu who has his seat in every heart, who is ever free from old age, omniscient and the Lord of all, with *Vaidika* hymns composed of pure words and phrases and at the same time beautiful *Stotras* from *Purāṇas* in a sweet and sanctified voice choked with devotion coupled with the joyful tears. (7) Then Lord Hari effulgent like one thousand suns together, removing the darkness (from all quarters) appeared in the east. (8) The Lord was not at all perceivable by persons devoid of virtues. Even Lord Brahmā could scarcely see him. He was blue like sapphire in his splendour, with a smiling face and lotus like eyes. (9) Adorned by ornaments like diadem, necklace, armlet, ear-rings and bracelets, splendrous, haloed by the shining of *Śrīvatsa* and *Kaustubha*. (10) Being eulogised by the sages like Sanaka and surrounded by the attendants, He was holding conch, discus, mace, lotus and wild garland.(11)Wearing sacred thread of gold (or sacred thread of gold colour) covering him with garments of golden colour, accompanied by Śrī and Bhūmi, seated on the back of Garuḍa. (12) After seeing the Lord this way Brahmā started offering prayer to him. (13) **Brahmā spoke—**O Lord,

मायया गुणमय्या त्वं सृजस्यवसि लुम्पसि । जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥
तथा शुद्धिर्न दुष्टानां दानाध्ययनकर्मभिः । शुद्धात्मता ते यशसि सदा भक्तिमतां यथा ॥
अतस्तवाङ्घ्रिर्मे दृष्टश्चित्तदोषापनुत्तये । सद्योऽन्तर्हृदये नित्यं मुनिभिः सात्वतैर्वृतः ॥
ब्रह्माद्यैः स्वार्थसिद्ध्यर्थमस्माभिः पूर्वसेवितः । अपरोक्षानुभूत्यर्थं ज्ञानिभिर्हृदि भावितः ॥
तवाङ्घ्रिपूजानिर्माल्यतुलसीमालया विभो । स्पर्धते वक्षसि पदं लब्ध्वापि श्रीः सपत्निवत् ॥
अतस्त्वत्पादभक्तेषु तव भक्तिः श्रियोऽधिका । भक्तिमेवाभिवाञ्छन्ति त्वद्भक्ताः सारवेदिनः ॥
अतस्त्वत्पादकमले भक्तिरेव सदास्तु मे । संसारामयतप्तानां भेषजं भक्तिरेव ते ॥
इति ब्रुवन्तं ब्रह्माणं बभाषे भगवान् हरिः । किं करोमीति तं वेधाः प्रत्युवाचातिहर्षितः ॥
(15—22)

I pay my obeisance to you whom the desirous of salvation always contemplate upon, with their vital air, intellect, senses and *Ātmā*. (14)

You with the help of your *Māyā* consisting of three modes, create, sustain and dissolve the world but you being the bliss personified, never get tainted. (15) The evil-minded persons cannot get their senses purified so much through giving charity, study of spiritual literature etc., as those who have always faithful devotion to your glory. (16) O Lord! I have seen your lotus-feet which will instantly remove the impurities from my heart, which the devotee saints always meditate upon in their hearts. (17) You have been adored also before to fulfil our selfish desire, by gods like Brahmā that is me. The wise men have always meditated upon you in their heart for the direct experience of yours. (18) The goddess Lakṣmī even though occupying her position on your chest, is always envious as a co-wife to the Tulasī garland offered at your feet in order to worship you, O all pervading Lord! (19) Therefore among the devotees of your feet, your devotion occupies superior position to goddess Lakṣmī. Therefore, your devotees, the knowers of the truth, desire your devotion only. (20) Let therefore, me be devoted to your lotus-feet always as your devotion is the only medicine to those suffering from the disease in the form of birth and death.(21) When Brahmā

भगवन् रावणो नाम पौलस्त्यतनयो महान् । राक्षसानामधिपतिर्मद्दत्तवरदर्पितः ॥
त्रिलोकीं लोकपालांश्च बाधते विश्वबाधकः । मानुषेण मृतिस्तस्य मया कल्याण कल्पिता।
अतस्त्वं मानुषो भूत्वा जहि देवरिपुं प्रभो ॥

श्रीभगवानुवाच

कश्यपस्य वरो दत्तस्तपसा तोषितेन मे ॥
याचितः पुत्रभावाय तथेत्यङ्गीकृतं मया । स इदानीं दशरथो भूत्वा तिष्ठति भूतले॥
तस्याहं पुत्रतामेत्य कौसल्यायां शुभे दिने । चतुर्धात्मानमेवाहं सृजामीतरयोः पृथक्॥
योगमायापि सीतेति जनकस्य गृहे तदा । उत्पत्स्यते तया सार्धं सर्वं सम्पादयाम्यहम्।
इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्मा देवानथाब्रवीत्॥

ब्रह्मोवाच

विष्णुर्मानुषरूपेण भविष्यति रघोः कुले॥
यूयं सृजध्वं सर्वेऽपि वानरेष्वंशसम्भवान् । विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले॥
(23—30)

was addressing like this, the Lord Hari spoke—"What should I do for you ?" And then Brahmā being immensely gratified, spoke to Him. (22)

O Lord, the great Rāvaṇa, grand son of Pulastya, the Lord of the *Rākṣasas*, has become arrogant on account of the boon given by me. (23) The torturer of the world, is now torturing the three spheres and their guardian deities. O auspicious one! I made provision of his death at the hands of a human being so you please incarnate yourself in human coil and kill this enemy of gods. (24) **The Lord spoke**—Propitiated by the penances of Kaśyapa I granted a boon to him. (25) He desired to have me as his son and I acceded to it. He (Kaśyapa) is now on the earth as Daśaratha. (26) On some auspicious day I will incarnate myself as his son from Kausalyā and other two mothers in four separate manifestations.(27) My *Yogamāyā* will take birth as Sītā in the home of Janaka and alongwith her I will do every needful. Saying so the Lord Viṣṇu disappeared and Brahmā said to the gods. (28) **Brahmā spoke**—Viṣṇu in the form of a man will incarnate in Raghu dynasty. (29) All of you also manifest yourselves partially in the form of monkeys and contribute your share to help him so long

इति देवान्समादिश्य समाश्वास्य च मेदिनीम् । ययौ ब्रह्मा स्वभवनं विज्वरः सुखमास्थितः ॥
देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितस्ततो हरेः ।
महाबलाः पर्वतवृक्षयोधिनः प्रतीक्षमाणा भगवन्तमीश्वरम् ॥
(31—32)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे द्वितीयः सर्गः ॥ २ ॥

as He stays on the earth.(30) This way he instructed the gods and consoled the earth and went back to his abode free from anxiety and happy in his mind.(31) Gods also manifesting in the form of exceptionally powerful monkeys lived on the earth here and there to extend a helping hand to the Lord. Their weapons were trees and mountains. They were awaiting for the manifestation of Lord Supreme. (32)

Thus ends canto II of Bālakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

The descent of Rāma and his childly pastimes

श्रीमहादेव उवाच

अथ राजा दशरथः श्रीमान्सत्यपरायणः । अयोध्याधिपतिर्वीरः सर्वलोकेषु विश्रुतः ॥
सोऽनपत्यत्वदुःखेन पीडितो गुरुमेकदा । वसिष्ठं स्वकुलाचार्यमभिवाद्येदमब्रवीत् ॥
स्वामिन्पुत्राः कथं मे स्युः सर्वलक्षणलक्षिताः । पुत्रहीनस्य मे राज्यं सर्वं दुःखाय कल्पते ॥
ततोऽब्रवीद्वसिष्ठस्तं भविष्यन्ति सुतास्तव । चत्वारः सत्त्वसम्पन्ना लोकपाला इवापरे ॥
(1—4)

Śrī Mahādeva spoke—King Daśaratha, the Lord of Ayodhya, affluent, highly truthful, exceptionally brave and renowned all over the world. (1)He once agonised on account of not having any male issue, went to Vasiṣṭha, his preceptor and the family priest and after saluting, requested him as follows—(2) O Lord, how should I get sons adorned by all auspicious marks? Being issueless the entire empire is a source of misery and torture to me. (3) Then Vasiṣṭha spoke to him: You will get four sons brave like *Lokapālas* (the guardian deities of spheres). (4)

शान्ताभर्तारमानीय ऋष्यशृङ्गं तपोधनम् । अस्माभिः सहितः पुत्रकामेष्टिं शीघ्रमाचर ॥
तथेति मुनिमानीय मन्त्रिभिः सहितः शुचिः । यज्ञकर्म समारेभे मुनिभिर्वीतकल्मषैः ॥
श्रद्धया हूयमानेऽग्नौ तप्तजाम्बूनदप्रभः । पायसं स्वर्णपात्रस्थं गृहीत्वोवाच हव्यवाट् ॥
गृहाण पायसं दिव्यं पुत्रीयं देवनिर्मितम् । लप्स्यसे परमात्मानं पुत्रत्वेन न संशयः ॥
इत्युक्त्वा पायसं दत्त्वा राज्ञे सोऽन्तर्दधेऽनलः । ववन्दे मुनिशार्दूलौ राजा लब्धमनोरथः ॥
वसिष्ठऋष्यशृङ्गाभ्यामनुज्ञातो ददौ हविः । कौसल्यायै सकैकेय्यै अर्धमर्धं प्रयत्नतः ॥
ततः सुमित्रा संप्राप्ता जगृघ्नुः पौत्रिकं चरुम् । कौसल्या तु स्वभागार्धं ददौ तस्यै मुदान्विता ॥
कैकेयी च स्वभागार्धं ददौ प्रीतिसमन्विता । उपभुज्य चरुं सर्वाः स्त्रियो गर्भसमन्विताः ॥
देवता इव रेजुस्ताः स्वभासा राजमन्दिरे । दशमे मासि कौसल्या सुषुवे पुत्रमद्भुतम् ॥
मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे । पुनर्वस्वृक्षसहिते उच्चस्थे ग्रहपञ्चके ॥
(5—14)

Invite the ascetic Ṛṣyaśṛṅga, the husband of Śāntā and with the help of us all, perform *Putrakāmeṣṭi* (the sacrificial ceremony bestower of son). (5) Saying 'be it so' inviting the *Muni* (Ṛṣyaśṛṅga) to Ayodhya, the sanctified king alongwith his ministers started the sacrifice assisted by the sinless sages.(6) When oblations with full faith were poured into the sacrificial fire, the fire-god with the hue of heated gold having *Pāyasa* (a special preparation of milk) in a golden bowl, spoke—(7) O King, take this divine *Pāyasa* capable of bestowing sons, made by gods. There is no doubt that you will get the supreme Lord as your son. (8) Saying so and handing over the *Pāyasa* to the king the fire-god disappeared. The happy king whose desire was fulfilled, paid obeisance to the two ascetics (Vasiṣṭha and Ṛṣyaśṛṅga). (9) With the permission of Vasiṣṭha and Ṛṣyaśṛṅga distributed that *Pāyasa* scrupulously between Kausalyā and Kaikeyī—equal half to each. (10) After that Sumitrā also came with a desire to get that son-bestowing *Pāyasa* and Kausalyā happily spared the half of her share to Sumitrā. (11)Kaikeyī also readily and with great love, gave half of her share to her. Having taken that *Pāyasa* all the three queens conceived. (12) All the three in the palace, brilliantly shone with their lustre as goddesses. In the beginning of tenth month Kausalyā gave birth to a wonderful son. (13) In the bright

मेषं पूषणि संप्राप्ते पुष्पवृष्टिसमाकुले । आविरासीज्जगन्नाथः परमात्मा सनातनः ॥
नीलोत्पलदलश्यामः पीतवासाश्चतुर्भुजः । जलजारुणनेत्रान्तः स्फुरत्कुण्डलमण्डितः ॥
सहस्रार्कप्रतीकाशः किरीटी कुञ्चितालकः । शङ्खचक्रगदापद्मवनमालाविराजितः ॥
अनुग्रहाख्यहृत्स्थेन्दुसूचकस्मितचन्द्रिकः । करुणारससम्पूर्णविशालोत्पललोचनः ।
श्रीवत्सहारकेयूरनूपुरादिविभूषणः ॥
दृष्ट्वा तं परमात्मानं कौसल्या विस्मयाकुला । हर्षाश्रुपूर्णनयना नत्वा प्राञ्जलिरब्रवीत् ॥
कौसल्योवाच
देवदेव नमस्तेऽस्तु शङ्खचक्रगदाधर । परमात्माच्युतोऽनन्तः पूर्णस्त्वं पुरुषोत्तमः ॥
वदन्त्यगोचरं वाचां बुद्ध्यादीनामतीन्द्रियम् । त्वां वेदवादिनः सत्तामात्रं ज्ञानैकविग्रहम् ॥
त्वमेव मायया विश्वं सृजस्यवसि हंसि च । सत्त्वादिगुणसंयुक्तस्तुर्य एवामलः सदा ॥
(15—22)

fortnight and the ninth day therein, of the month *Caitra* while the *Karka* was in the ascendant, in *Punarvasu* constellation, while five planets were in their exalted positions, the sun was in the zodiac *Meṣa*, and there was a shower of flowers from the sky, the Lord of the universe, the supreme and eternal God manifested. (14-15)

He was blue black like a blue lotus petal. He wore yellow garments, and was four-armed. The inner portions of the eyes red like lotus and the ear-lobes adorned by ear-rings bright and shining. (16) Effulgent as one thousand suns rising together, diadem on the head, curly hair-locks, having conch, discus, mace and lotus, neck beautified by wild garland. (17) A charming smile resembling the moon light always on the lips. It indicated that in the heart there was the moon of mercy. (The smiling lips always look like showering mercy oozing from the heart). The big lotus-like eyes always full of compassion; *Śrīvatsa*, necklace, armlets, anklets in the feet and other ornaments.(18) Seeing Him, the Supreme person, Kausalyā was amazingly confused. The joyful tears in her eyes, bowing with folded hands, she spoke. (19) **Kausalyā spoke:** O God of gods! O, holding conch, discus and mace, my salutations to you. You are the supreme soul ever unfaltered, without end, perfect and *Puruṣottama*. The expert in *Vedas,* call you beyond the ken of speech, intellect and the senses, only pure existence and the

करोषीव न कर्ता त्वं गच्छसीव न गच्छसि । शृणोषि न शृणोषीव पश्यसीव न पश्यसि॥
अप्राणो ह्यमनाः शुद्ध इत्यादि श्रुतिरब्रवीत् । समः सर्वेषु भूतेषु तिष्ठन्नपि न लक्ष्यसे॥
अज्ञानध्वान्तचित्तानां व्यक्त एव सुमेधसाम् । जठरे तव दृश्यन्ते ब्रह्माण्डाः परमाणवः॥
त्वं ममोदरसम्भूत इति लोकान्विडम्बसे । भक्तेषु पारवश्यं ते दृष्टं मेऽद्य रघूत्तम॥
संसारसागरे मग्ना पतिपुत्रधनादिषु । भ्रमामि मायया तेऽद्य पादमूलमुपागता॥
देव त्वद्रूपमेतन्मे सदा तिष्ठतु मानसे । आवृणोतु न मां माया तव विश्वविमोहिनी॥
उपसंहर विश्वात्मन्नदो रूपमलौकिकम् । दर्शयस्व महानन्दबालभावं सुकोमलम्।
ललितालिङ्गनालापैस्तरिष्याम्युत्कटं तमः॥

(23—29)

consciousness embodied. (20-21) It is you alone, who with the support of *Māyā* create, protect and destroy the universe. Even though holding the three modes like *Sattva* etc., you always stand in the fourth stage of existence and ever untainted. (22)

Even though you appear to do everything yet you are not a doer, walking always yet never move, hearing everything do not hear and similarly perceiving everything perceive nothing. (23) The *Śrutis* say that you are devoid of *Prāṇa* or mind and pure. You equally permeate every being yet unable to be perceived. (24) (You are imperceivable to those) whose hearts are full of the darkness of ignorance. But you are very manifest to those whose inner senses are sanctified. In your belly are seen innumerable universes (moving) like small atoms.(25) You are born of my womb. It is just that you are following the worldly tradition. You are subordinate to your devotees—this I have witnessed today, O the best among Raghus! (26) Under the spell of your *Māyā*, I have been immersed in the ocean of the world and hankering after husband, son and wealth etc. It is today that I have taken shelter under your feet. (27) O God, let this form of yours be ingrained in my mind always. Let your *Māyā* capable of deluding the universe not overpower me. (28) O, the *Ātmā* of the universe, withdraw this unearthly form. Show me the most tender child form which may provide the supreme joy. I will transcend this terrible darkness of ignorance through the enchanting embrace of yours and talking to you. (29)

श्रीभगवानुवाच

यद्यदिष्टं तवास्त्यम्ब तत्तद्भवतु नान्यथा॥
अहं तु ब्रह्मणा पूर्वं भूमेर्भारापनुत्तये। प्रार्थितो रावणं हन्तुं मानुषत्वमुपागतः॥
त्वया दशरथेनाहं तपसाराधितः पुरा। मत्पुत्रत्वाभिकाङ्क्षिण्या तथा कृतमनिन्दिते॥
रूपमेतत्त्वया दृष्टं प्राक्तनं तपसः फलम्। मद्दर्शनं विमोक्षाय कल्पते ह्यन्यदुर्लभम्॥
संवादमावयोर्यस्तु पठेद्वा शृणुयादपि। स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत्॥
इत्युक्त्वा मातरं रामो बालो भूत्वा रुरोद ह। बालत्वेऽपीन्द्रनीलाभो विशालाक्षोऽतिसुन्दरः॥
बालारुणप्रतीकाशो लालिताखिललोकपः। अथ राजा दशरथः श्रुत्वा पुत्रोद्भवोत्सवम्।
आनन्दार्णवमग्नोऽसावाययौ गुरुणा सह॥
रामं राजीवपत्राक्षं दृष्ट्वा हर्षाश्रुसंप्लुतः। गुरुणा जातकर्माणि कर्तव्यानि चकार सः॥
कैकेयी चाथ भरतमसूत कमलेक्षणा। सुमित्रायां यमौ जातौ पूर्णेन्दुसदृशाननौ॥
(30—38)

The Lord spoke—O mother! 'Be it so' whatever you desire and nothing otherwise. (30) Earlier I was requested by Brahmā to remove the excessive load from the earth. So to kill demons like Rāvaṇa, I have assumed this human form. (31) You and Daśaratha both practised severe penance to propitiate me in order to have me as your son, I have fulfilled it, O taintless lady. (32) It is the fruit of the penances of your previous lives that you have seen this form of mine. My vision is not possible for persons of questionable merits as it results into salvation. (33) Whosoever recites or hears this dialogue between us gets the salvation of *Sārūpya* type and at the time of death he will have my remembrance. (34) After saying so to the mother, Rāma assumed the form of a child and started crying. Even in his childhood he was shining like sapphire and exceptionally handsome with big eyes. (35) His appearance was just like morning sun in hue and splendour, and one who as if fondled all the *Lokapālas*. The king Daśaratha receiving the happy news of a son taking birth was so overjoyed as if merged in the ocean of bliss. He reached there accompanied by his preceptor Vasiṣṭha. (36) Seeing lotus-eyed Rāma, the eyes of Daśaratha were full of blissful tears and he got all sacraments of *Jātakarma* performed through the *Guru*. (37) The lotus-eyed Kaikeyī also gave birth to Bharata and Sumitrā to

तदा ग्रामसहस्राणि ब्राह्मणेभ्यो मुदा ददौ । सुवर्णानि च रत्नानि वासांसि सुरभीः शुभाः ॥
यस्मिन् रमन्ते मुनयो विद्ययाऽज्ञानविप्लवे । तं गुरुः प्राह रामेति रमणाद्राम इत्यपि ॥
भरणाद्भरतो नाम लक्ष्मणं लक्षणान्वितम् । शत्रुघ्नं शत्रुहन्तारमेवं गुरुरभाषत ॥
लक्ष्मणो रामचन्द्रेण शत्रुघ्नो भरतेन च । द्वन्द्वीभूय चरन्तौ तौ पायसांशानुसारतः ॥
रामस्तु लक्ष्मणेनाथ विचरन्बाललीलया । रमयामास पितरौ चेष्टितैर्मुग्धभाषितैः ॥
भाले स्वर्णमयाश्वत्थपर्णमुक्ताफलप्रभम् । कण्ठे रत्नमणिव्रातमध्यद्वीपिनखाञ्चितम् ॥
कर्णयोः स्वर्णसम्पन्नरत्नार्जुनसटालुकम् । शिञ्जानमणिमञ्जीरकटिसूत्राङ्गदैर्वृतम् ॥
स्मितवक्त्राल्पदशनमिन्द्रनीलमणिप्रभम् । अङ्गणे रिङ्गमाणं तं तर्णकाननु सर्वतः ॥
(39—46)

the twin brothers with faces like full moon. (38)

The happy king gave in charity one thousand villages to the *Brāhmaṇas* and also gold, garments and auspicious cows. (39) The *Guru* named (the eldest one) Rāma as the *Munis* after having their ignorance removed through knowledge, take delight in him and also because He permeates everywhere and plays with everyone. (40) (Their potential quality in view) the *Guru* named them as—Bharata on account of his feeding and sustaining quality, Lakṣmaṇa on account of all auspicious marks and Śatrughna, on account of his potential quality of killing enemies.(41) Lakṣmaṇa and Śatrughna due to effect of the *Pāyasa* (taken by Sumitrā from the share of Kausalyā and Kaikeyī) were closely attached with Rāma and Bharata respectively. They always followed (their favourites). (42) Rāma, moving alongwith Lakṣmaṇa with His infantile sports and gestures and sweet utterances pleased the parents. (43) On his forehead shone a golden ornament in the shape of *Pīpala* leaf studded with shining pearls and in the neck a necklace of gems interpolated with the tiger's nail. (44) In both the ears golden ornaments in the shape of raw fruits of Arjuna studded with precious gems, were hanging. The ankles were adorned by anklets made of ruby and the waist region with the golden girdle and arms with armlets, all tinkling. (45) With a few teeth in the smiling face, the sapphire coloured Rāma running after the calves here and there in the royal courtyard. (46)

दृष्ट्वा दशरथो राजा कौसल्या मुमुदे तदा। भोक्ष्यमाणो दशरथो राममेहीति चासकृत्॥
आह्वयत्यतिहर्षेण प्रेम्णा नायाति लीलया। आनयेति च कौसल्यामाह सा सस्मिता सुतम्॥
धावत्यपि न शक्नोति स्प्रष्टुं योगिमनोगतिम्। प्रहसन्स्वयमायाति कर्दमाङ्कितपाणिना।
किञ्चिद् गृहीत्वा कवलं पुनरेव पलायते॥
कौसल्या जननी तस्य मासि मासि प्रकुर्वती। वायनानि विचित्राणि समलङ्कृत्य राघवम्॥
अपूपान्मोदकान्कृत्वा कर्णशष्कुलिकास्तथा। कर्णपूरांश्च विविधान् वर्षवृद्धौ च वायनम्॥
गृहकृत्यं तया त्यक्तं तस्य चापल्यकारणात्। एकदा रघुनाथोऽसौ गतो मातरमन्तिके॥
भोजनं देहि मे मातर्न श्रुतं कार्यसक्तया। ततः क्रोधेन भाण्डानि लगुडेनाहनत्तदा॥
शिक्यस्थं पातयामास गव्यं च नवनीतकम्। लक्ष्मणाय ददौ रामो भरताय यथाक्रमम्॥
शत्रुघ्नाय ददौ पश्चाद्दधि दुग्धं तथैव च। सूदेन कथिते मात्रे हास्यं कृत्वा प्रधावति॥
(47—55)

Daśaratha and Kausalyā, seeing Rāma (in this condition) immensely pleased. During the course of taking meals Daśaratha called Rāma more than once—'come'. (47) Daśaratha calls affectionately and Rāma does not come in his childly pranks. Then the king used to ask Kausalyā to fetch him. On her part Kausalyā with a smiling face trying (to catch hold of him.) ran after Him but could not catch Him who is always the only prop of the minds of *Yogīs*. And then He Himself approaches the mother with his muddy hands, and taking a couple of morsels in the mouth again runs away. (48-49) His mother Kausalyā bedecking Rāma properly and (celebrating his birthdate) every month, made and distributed sweets of various kinds. (50) And on his annual birthday she made *Apūpa*, *Modaka*, *Jalebī*, *Kacaurī* etc., distributed it and celebrated the day (on a grand scale). (51) Kausalyā had abandoned her domestic chore on account of her son's mischievousness. One day Śrī Rāma ran to the mother. (52) "Give me food mother," She did not pay attention, busy as she was in her domestic chores. And Lo! The angry Rāma struck the utensils with the stick. (53) He felled down the pot of cow butter hanging on the rope and gave it to Lakṣmaṇa and Bharata turn by turn. (54) Then gave it to Śatrughna also and so was the case with curd and milk. When

आगतां तां विलोक्याथ ततः सर्वैः पलायितम् । कौसल्या धावमानापि प्रस्खलन्ती पदे पदे ॥
रघुनाथं करे धृत्वा किञ्चिन्नोवाच भामिनी । बालभावं समाश्रित्य मन्दं मन्दं रुरोद ह ॥
ते सर्वे लालिता मात्रा गाढमालिङ्ग्य यत्नतः । एवमानन्दसन्दोहजगदानन्दकारकः ॥
मायाबालवपुर्धृत्वा रमयामास दम्पती । अथ कालेन ते सर्वे कौमारं प्रतिपेदिरे ॥
उपनीता वसिष्ठेन सर्वविद्याविशारदाः । धनुर्वेदे च निरताः सर्वशास्त्रार्थवेदिनः ॥
बभूवुर्जगतां नाथा लीलया नररूपिणः । लक्ष्मणस्तु सदा राममनुगच्छति सादरम् ॥
सेव्यसेवकभावेन शत्रुघ्नो भरतं तथा । रामश्चापधरो नित्यं तूणीबाणान्वितः प्रभुः ॥
अश्वारूढो वनं याति मृगयायै सलक्ष्मणः । हत्वा दुष्टमृगान्सर्वान्पित्रे सर्वं न्यवेदयत् ॥
प्रातरुत्थाय सुस्नातः पितरावभिवाद्य च । पौरकार्याणि सर्वाणि करोति विनयान्वितः ॥
(56—64)

the cook reported this case to the mother, the mother laughed and ran (to catch hold of them). (55) Observing her coming, they all fled away. Kausalyā also ran but she slipped at every stride. (56) Eventually she caught hold of Rāma but did not say anything. Still as childish prank He started weeping gently. (57)

(Finding them frightened) She embraced them affectionately and fondled. In this manner the source of bliss, giving delight to the entire universe. (58)The lord assuming the illusory form of child provided bliss to his parental couple. After that in due course they reached the age of boyhood. (59) Vasiṣṭha did the sacred thread sacrament and they all became expert in all branches of learning and archery. They learnt the essence of all the scriptures (within no time). (60) The Lords of the universe as they were, held the human coil for their sportive purposes. Lakṣmaṇa always followed Rāma with great respect—(61) The relation between Lakṣmaṇa and Rāma was like servant and master. So was Śatrughna to Bharata. Rāma, the overlord, everyday holding bow, quiver and arrows mounting on the horse accompanied by Lakṣmaṇa went for hunting. There he hunted only dreadful animals and narrated everything to the father.(62-63) Getting up in morning then having bath, saluting His parents, looked after the administrative jobs with humility. (64)

बन्धुभिः सहितो नित्यं भुक्त्वा मुनिभिरन्वहम् । धर्मशास्त्ररहस्यानि श्रृणोति व्याकरोति च॥
एवं परात्मा मनुजावतारो मनुष्यलोकाननुसृत्य सर्वम्।
चक्रेऽविकारी परिणामहीनो विचार्यमाणे न करोति किञ्चित्॥

(65—66)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे तृतीयः सर्गः॥ ३॥

After taking meals alongwith His brothers He heard the secrets of religious scriptures in the company of *Munis* and also explained it (to His brothers). It was his daily routine. (65) This way the supreme Lord unchangeable and immutable incarnating Himself as human being followed the norms of the mortal world and conducted just like any other human being but really speaking he did nothing at all (as he did not have any association with the world and what he did). (66)

Thus ends canto III of Bālakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IV

Arrival of Viśwāmitra—Rāma and Lakṣmaṇa accompanying him and killing Tāṭakā

श्रीमहादेव उवाच

कदाचित्कौशिकोऽभ्यागादयोध्यां ज्वलनप्रभः । द्रष्टुं रामं परात्मानं जातं ज्ञात्वा स्वमायया॥
दृष्ट्वा दशरथो राजा प्रत्युत्थायाचिरेण तु । वसिष्ठेन समागम्य पूजयित्वा यथाविधि॥
अभिवाद्य मुनिं राजा प्राञ्जलिर्भक्तिनम्रधीः । कृतार्थोऽस्मि मुनीन्द्राहं त्वदागमनकारणात्॥

(1—3)

Śrī Mahādeva spoke—One day Viśwāmitra effulgent like fire, came to Ayodhya to have a vision of Rāma, the supreme Lord, knowing that he has taken birth through his own *Māyā*.(1) The king Daśaratha when saw him, immediately stood up and alongwith Vasiṣṭha received him cordially and worshipped him in prescribed manner. (2) After paying obeisance to the *Muni* (Viśwāmitra) the king with folded hands and most humble with devotion spoke thus—"O, best among the sages, since you visited (my court) I am blessed. (3)

त्वद्विधा यद्गृहं यान्ति तत्रैवायान्ति संपदः । यदर्थमागतोऽसि त्वं ब्रूहि सत्यं करोमि तत्॥
विश्वामित्रोऽपि तं प्रीतः प्रत्युवाच महामतिः । अहं पर्वणि संप्राप्ते दृष्ट्वा यष्टुं सुरान्पितॄन्॥
यदारभे तदा दैत्या विघ्नं कुर्वन्ति नित्यशः । मारीचश्च सुबाहुश्चापरे चानुचरास्तयोः॥
अतस्तयोर्वधार्थाय ज्येष्ठं रामं प्रयच्छ मे । लक्ष्मणेन सह भ्रात्रा तव श्रेयो भविष्यति॥
वसिष्ठेन सहामन्त्र्य दीयतां यदि रोचते । पप्रच्छ गुरुमेकान्ते राजा चिन्तापरायणः॥
किं करोमि गुरो रामं त्यक्तुं नोत्सहते मनः । बहुवर्षसहस्रान्ते कष्टेनोत्पादिताः सुताः॥
चत्वारोऽमरतुल्यास्ते तेषां रामोऽतिवल्लभः । रामस्त्वितो गच्छति चेन्न जीवामि कथञ्चन॥
प्रत्याख्यातो यदि मुनिः शापं दास्यत्यसंशयः । कथं श्रेयो भवेन्मह्यमसत्यं चापि न स्पृशेत्॥

वसिष्ठ उवाच

शृणु राजन्देवगुह्यं गोपनीयं प्रयत्नतः । रामो न मानुषो जातः परमात्मा सनातनः॥
भूमेर्भारावताराय ब्रह्मणा प्रार्थितः पुरा । स एव जातो भवने कौसल्यायां तवानघ॥

(4—13)

Whatever household the sages like you visit, all sorts of prosperity come there. Kindly do tell the purpose for which you came, I will certainly obey your commands truthfully. (4) The wise Viśwāmitra quite pleased, spoke to him—whenever on some auspicious time I start sacrificing for gods and manes. (5) (Every time and invariably) the demons Mārīca and Subāhu and their attendants interrupt it. (6) Therefore to kill them, kindly give me Rāma, the eldest of your sons alongwith his brother Lakṣmaṇa. It will be for your welfare also. (7) Consult the sage Vasiṣṭha also and then give them if you so please. The worried king took the *Guru* in a lonely corner and asked—(8) "What should I do, sir" I do not feel like sparing Rāma. After several thousand years and undergoing so much trouble I have got these sons. (9) All the four are similar to gods but Rāma is the dearest among them. If Rāma goes from here I will not live by any means. (10) If I refuse the *Muni* he will certainly hurl a curse (please tell me) how can I achieve my ultimate good and at the same time may be saved from not keeping my word. (11)

Vasiṣṭha spoke—Listen O king, it is a top secret and it should be guarded by all means. Rāma is not a human being. He is the Supreme God, the eternal one. (12) To remove the overburden of earth, implored by Brahmā, aeons ago, the same

त्वं तु प्रजापतिः पूर्वं कश्यपो ब्रह्मणः सुतः।
कौसल्या चादितिर्देवमाता पूर्वं यशस्विनी। भवन्तौ तप उग्रं वै तेपाथे बहुवत्सरम्॥
अग्राम्यविषयौ विष्णुपूजाध्यानैकतत्परौ। तदा प्रसन्नो भगवान् वरदो भक्तवत्सलः॥
वृणीष्व वरमित्युक्ते त्वं मे पुत्रो भवामल। इति त्वया याचितोऽसौ भगवान्भूतभावनः॥
तथेत्युक्त्वाद्य पुत्रस्ते जातो रामः स एव हि। शेषस्तु लक्ष्मणो राजन् राममेवान्वपद्यत॥
जातौ भरतशत्रुघ्नौ शङ्खचक्रे गदाभृतः। योगमायापि सीतेति जाता जनकनन्दिनी॥
विश्वामित्रोऽपि रामाय तां योजयितुमागतः। एतद्गुह्यतमं राजन्न वक्तव्यं कदाचन॥
अतः प्रीतेन मनसा पूजयित्वाथ कौशिकम्। प्रेषयस्व रमानाथं राघवं सहलक्ष्मणम्॥
वसिष्ठेनैवमुक्तस्तु राजा दशरथस्तदा। कृतकृत्यमिवात्मानं मेने प्रमुदितान्तरः॥
आहूय रामरामेति लक्ष्मणेति च सादरम्। आलिङ्ग्य मूर्ध्न्यवघ्राय कौशिकाय समर्पयत्॥
ततोऽतिहृष्टो भगवान्विश्वामित्रः प्रतापवान्। आशीर्भिरभिनन्द्याथ आगतौ रामलक्ष्मणौ॥
(14—23)

absolute *Brahma* O sinless king, has taken birth from Kausalyā in your palace. (13) Formerly you were Prajāpati Kaśyapa, the son of Brahmā. Kausalyā also was the famous Aditi, the mother of gods. Both of you practised severest possible penance for many years observing strict celibacy. You single-mindedly concentrated yourselves on the worship of Viṣṇu and then the god, bestower of boons and lover of his devotees, was pleased. (14-15)

The Lord said—"Ask for a boon." "Be my son, O taintless one" you begged of Him. So the Lord, the creator of all the beings said "Be it so." The same one in the form of Rāma became your son. The Śeṣa incarnated as Lakṣmaṇa as a follower of Rāma O king. (16-17) The conch and discus of the lord *Gadādhara* (holder of mace) appeared as Bharata and Śatrughna. Sītā, the daughter of Janaka is his Yogamāyā. (18) Viśwāmitra also has come to materialise the union of Rāma and Sītā. This is top most secret which you should never divulge. (19) Therefore, with a cheerful mind worship the *Muni* Viśwāmitra and send Rāma, spouse of Lakṣmī, alongwith Lakṣmaṇa. (20) Being so advised by Vasiṣṭha, the king Daśaratha thought himself to be blessed and felt happy in his heart. (21) Then he summoned Rāma and Lakṣmaṇa with due respect, embraced them and smelling them both at the head, handed them over to Viśwāmitra. (22) Then excessively happy,

गृहीत्वा चापतूणीरबाणखड्गधरौ ययौ । किञ्चिद्देशमतिक्रम्य राममाहूय भक्तितः ॥
ददौ बलां चातिबलां विद्ये द्वे देवनिर्मिते । ययोर्ग्रहणमात्रेण क्षुत्क्षामादि न जायते ॥
तत उत्तीर्य गङ्गां ते ताटकावनमागमन् । विश्वामित्रस्तदा प्राह रामं सत्यपराक्रमम् ॥
अत्रास्ति ताटका राम राक्षसी कामरूपिणी । बाधते लोकमखिलं जहि तामविचारयन् ॥
तथेति धनुरादाय सगुणं रघुनन्दनः । टङ्कारमकरोत्तेन शब्देनापूरयद्वनम् ॥
तच्छ्रुत्वासहमाना सा ताटका घोररूपिणी । क्रोधसंमूर्च्छिता राममभिदुद्राव मेघवत् ॥
तामेकेन शरेणाशु ताडयामास वक्षसि । पपात विपिने घोरा वमन्ती रुधिरं बहु ॥
ततोऽतिसुन्दरी यक्षी सर्वाभरणभूषिता । शापात्पिशाचतां प्राप्ता मुक्ता रामप्रसादतः ॥
नत्वा रामं परिक्रम्य गता रामाज्ञया दिवम् ॥

(24—32)

glorious Lord Viśwāmitra honoured the king with his blessings and taking Rāma and Lakṣmaṇa who arrived there fully equipped with bow, quiver, arrow and sword, departed (from Ayodhya). When they covered some distance, Viśwāmitra calling Rāma with devotion, gave him two *Vidyās* made by gods named *Balā* and *Atibalā* by having which hunger or weakness does not at all trouble. (23—25)

After that crossing over Gaṅgā they came to Tāṭakā Vana (forest named after Tāṭakā). Then Viśwāmitra told Rāma of truthful valour. (26) "O Rāma! Here lives the ogress Tāṭakā, capable of assuming any form at will. She is source of menace and torture to the entire world. You kill her without having a second thought. (27) Saying 'Be it so "Rāma took his bow, stringed it and made a terrific sound out of that, echoing the entire forest. (28) Tāṭakā of dreadful form like a dark cloud heard and could not tolerate it. Maddened with anger she rushed towards Rāma. (29) Rāma swiftly struck her with a single arrow on her breast. The dreadful Tāṭakā vomiting blood profusely fell in the forest (30) Getting free from the curse due to which she was born in the species of goblins Tāṭakā became again the most beautiful *Yakṣa* woman fully bedecked, due to the grace of Rāma. (31) Saluting Śrī Rāma and circumambulating him, taking his permission went to heaven (32)

ततोऽतिहृष्टः परिरभ्य रामं मूर्धन्यवघ्राय विचिन्त्य किञ्चित्।
सर्वास्त्रजालं सरहस्यमन्त्रं प्रीत्याभिरामाय ददौ मुनीन्द्रः॥ (33)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे चतुर्थः सर्गः॥ ४॥

Then Viśwāmitra in an excessively cheerful mood embraced Rāma and smelled him at his head. He had some thinking and then joyfully handed over to Śrī Rāma the most handsome one, all the weapons with their respective secrets and *Mantras*. (33)

Thus ends canto IV of Bālakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto V

Mārīca subdued—Subāhu killed and Ahalyā liberated

श्रीमहादेव उवाच

तत्र कामाश्रमे रम्ये कानने मुनिसङ्कुले। उषित्वा रजनीमेकां प्रभाते प्रस्थिताः शनैः॥
सिद्धाश्रमं गताः सर्वे सिद्धचारणसेवितम्। विश्वामित्रेण संदिष्टा मुनयस्तन्निवासिनः॥
पूजां च महतीं चक्रू रामलक्ष्मणयोर्द्रुतम्। श्रीरामः कौशिकं प्राह मुने दीक्षां प्रविश्यताम्॥
दर्शयस्व महाभाग कुतस्तौ राक्षसाधमौ। तथेत्युक्त्वा मुनिर्यष्टुमारेभे मुनिभिः सह॥
मध्याह्ने ददृशाते तौ राक्षसौ कामरूपिणौ। मारीचश्च सुबाहुश्च वर्षन्तौ रुधिरास्थिनी॥ (1—5)

Śrī Mahādeva spoke—They (Rāma, Lakṣmaṇa and Viśwāmitra) passed one night in the beautiful jungle named Kāmāśrama, inhabited by *Munis* and slowly started from there in the morning. (1) From there they came to *Siddhāśrama* where lived so many *Siddhas* and *Cāraṇas*. There the resident *Munis* instructed by the sage *Viśwāmitra*–(2) adored Rāma and Lakṣmaṇa instantly. Then Śrī Rāma requested Viśwāmitra to enter into initiation (and start the *Yajña*). (3) And O great One ! show me where those two wretched demons are. Saying 'very well' the sage alongwith the other sages started sacrifice. (4) In the midday those two demons who could assume any form as they wished, Mārīca and Subāhu, came within the sight raining blood and bones. (5)

रामोऽपि धनुरादाय द्वौ बाणौ सन्दधे सुधीः। आकर्णान्तं समाकृष्य विससर्ज तयोःपृथक्॥
तयोरेकस्तु मारीचं भ्रामयञ्छतयोजनम्। पातयामास जलधौ तदद्भुतमिवाभवत्॥
द्वितीयोऽग्निमयो बाणः सुबाहुमजयत्क्षणात्। अपरे लक्ष्मणेनाशु हतास्तदनुयायिनः॥
पुष्पौघैराकिरन्देवा राघवं सहलक्ष्मणम्। देवदुन्दुभयो नेदुस्तुष्टुवुः सिद्धचारणाः॥
विश्वामित्रस्तु संपूज्य पूजार्हं रघुनन्दनम्। अङ्केनिवेश्य चालिङ्ग्य भक्त्या वाष्पाकुलेक्षणः॥
भोजयित्वा सह भ्रात्रा रामं पक्वफलादिभिः। पुराणवाक्यैर्मधुरैर्निनाय दिवसत्रयम्॥
चतुर्थेऽहनि संप्राप्ते कौशिको राममब्रवीत्। राम राम महायज्ञं द्रष्टुं गच्छामहे वयम्॥
विदेहराजनगरे जनकस्य महात्मनः। तत्र माहेश्वरं चापमस्ति न्यस्तं पिनाकिना॥
द्रक्ष्यसि त्वं महासत्त्वं पूज्यसे जनकेन च। इत्युक्त्वा मुनिभिस्ताभ्यां ययौ गङ्गासमीपगम्॥
गौतमस्याश्रमं पुण्यं यत्राहल्या स्थिता तपः। दिव्यपुष्पफलोपेतपादपैः परिवेष्टितम्॥
(6—15)

The wise Rāma also held the bow and took two arrows on the string, pulled it to the ears and shot the two separately. (6) One of the two arrows took Mārīca revolving in the sky and threw him at a distance of one hundred *Yojanas* into the ocean which was something very strange. (7) The second arrow, a fiery one, instantaneously burnt Subāhu to ashes and the other ogres–followers of the two were swiftly killed by Lakṣmaṇa. (8) The gods in the sky showered flowers over Rāma and Lakṣmaṇa. Divine drums sounded and *Siddhas* and *Cāraṇas* eulogised them. (9) Viśwāmitra adored Rāma, worthy of adoration, took him in his arms and embraced him with the eyes tearful of devotion.(10) He fed the two brothers with ripened fruits etc., and having the sweet discourses from the *Purāṇa* he passed there three days. (11) On the fourth day Viśwāmitra said to Rāma, "O Rāma, now let us go to see a great sacrifice." (12) In the city of Janaka, the king of *Videhas*, a great soul. There is a mighty bow of Lord Śiva as a trust from the great Lord Pinākī. (13) You will look at the mighty bow and will be cordially adored and welcomed by king Janaka. Saying this way the sage Viśwāmitra alongwith the two brothers arrived at the sacred *Āśrama* of Gautama situated near Gaṅgā, where Ahalyā was engrossed in penances and which was surrounded by the trees full of divine flowers and fruits. (14-15)

मृगपक्षिगणैर्हीनं नानाजन्तुविवर्जितम् । दृष्ट्वोवाच मुनिं श्रीमान् रामो राजीवलोचनः॥
कस्यैतदाश्रमपदं भाति भास्वच्छुभं महत् । पत्रपुष्पफलैर्युक्तं जन्तुभिः परिवर्जितम्॥
आह्लादयति मे चेतो भगवन् ब्रूहि तत्त्वतः ॥

विश्वामित्र उवाच

शृणु राम पुरा वृत्तं गौतमो लोकविश्रुतः । सर्वधर्मभृतां श्रेष्ठस्तपसाराधयन् हरिम्॥
तस्मै ब्रह्मा ददौ कन्यामहल्यां लोकसुन्दरीम् । ब्रह्मचर्येण सन्तुष्टः शुश्रूषणपरायणाम्॥
तया सार्धमिहावात्सीद्गौतमस्तपतां वरः । शक्रस्तु तां धर्षयितुमन्तरं प्रेप्सुरन्वहम्॥
कदाचिन्मुनिवेषेण गौतमे निर्गते गृहात् । धर्षयित्वाथ निरगात्त्वरितं मुनिरप्यगात्॥
दृष्ट्वा यान्तं स्वरूपेण मुनिः परमकोपनः । पप्रच्छ कस्त्वं दुष्टात्मन्मम रूपधरोऽधमः॥
सत्यं ब्रूहि न चेद्भस्म करिष्यामि न संशयः । सोऽब्रवीद्देवराजोऽहं पाहि मां कामकिङ्करम्॥
कृतं जुगुप्सितं कर्म मया कुत्सितचेतसा । गौतमः क्रोधताम्राक्षः शशाप दिविजाधिपम्॥
(16—25)

The lotus-eyed Rāma watching that *Āśrama* absolutely bereft of any animals or birds and without any living creature, said to the sage Viśwāmitra—(16) To whom does this *Āśrama* belong? It looks so lovely, shining and auspicious full of leaves, flowers and fruits but devoid of creatures. (17) O Lord! It makes my heart full of delight. Kindly tell me all the facts. (18)

Viśwāmitra spoke—Listen O Rāma, an ancient narration. Once there was a sage Gautama of world fame. The most righteous man and who practised penances in order to propitiate Śrī Hari. (19) Lord Brahmā, pleased with his *Brahmacarya*, gave him Ahalyā a matchless duty-bound beautiful girl as his wife. (20) Gautama, the best among the ascetics, lived there with her. But Indra was always on the watch to find an opportunity with an intention to rape her. (21) Once while Gautama was out of his hut, the Indra in the guise of the sage, had sexual intercourse and was just going out while the sage came back. (22) The sage got infuriated when he saw Indra leaving the hut in his own guise and asked "who are you, you wretched fellow, in my form and guise?" (23) "Speak truth or else I will burn you to ashes positively there is no doubt". He said—"I am Devarāja, a slave of sex. Please save me from your wrath. (24) "I have indulged

योनिलम्पट दुष्टात्मन्सहस्रभगवान्भव । शप्त्वा तं देवराजानं प्रविश्य स्वाश्रमं द्रुतम् ॥
दृष्ट्वाहल्यां वेपमानां प्राञ्जलिं गौतमोऽब्रवीत् । दुष्टे त्वं तिष्ठ दुर्वृत्ते शिलायामाश्रमे मम ॥
निराहारा दिवारात्रं तपः परममास्थिता । आतपानिलवर्षादिसहिष्णुः परमेश्वरम् ॥
ध्यायन्ती राममेकाग्रमनसा हृदि संस्थितम् । नानाजन्तुविहीनोऽयमाश्रमो मे भविष्यति ॥
एवं वर्षसहस्रेषु ह्यनेकेषु गतेषु च । रामो दाशरथिः श्रीमानागमिष्यति सानुजः ॥
यदा त्वदाश्रयशिलां पादाभ्यामाक्रमिष्यति । तदैव धूतपापा त्वं रामं संपूज्य भक्तितः ॥
परिक्रम्य नमस्कृत्य स्तुत्वा शापाद्विमोक्ष्यसे । पूर्ववन्मम शुश्रूषां करिष्यसि यथासुखम् ॥
इत्युक्त्वा गौतमः प्रागाद्धिमवन्तं नगोत्तमम् । तदाद्यहल्या भूतानामदृश्या स्वाश्रमे शुभे ॥
तव पादरजःस्पर्शं काङ्क्षते पवनाशना । आस्तेऽद्यापि रघुश्रेष्ठ तपो दुष्करमास्थिता ॥
पावयस्व मुनेर्भार्यामहल्यां ब्रह्मणः सुताम् । इत्युक्त्वा राघवं हस्ते गृहीत्वा मुनिपुङ्गवः ॥
(26—35)

in an indescent act infatuated by lust". (On this) Gautama–his eyes red with fury, hurled a curse on Indra. (25)"Have a thousand vaginas (on your body) O wretched and licentious one"—cursing Indra thus He entered his *Āśrama* hastily. (26)

Seeing (there) Ahalyā trembling and her hands folded, Gautama said—"O lady of wicked conduct, stay in my *Āśrama* in the shape of a rock. (27) Without food, day and night, absorbed in severe penance, enduring scorching heat, (unfavourable) wind and (torrential) rains; meditating upon Rāma—the Supreme God in your heart. This *Āśrama* of mine would be deserted by all living creatures. (28-29) This way after you have passed several thousand years, Lord Rāma, the son of Daśaratha will come alongwitth his younger brother. (30) When he (Rāma) will put his feet on the rock abided by you then only all your sins will be washed away and worshipping Rāma with devotion—making a circumambulation, prostrating at his feet, and praising him, you will be freed from the curse and will again serve me as usual. (31-32) Having so said Gautama went to the Himalayas–the best among the mountains. Since then Ahalyā invisible to the (earthly) creatures, in her auspicious hermitage— having only her breath as food, she is desirous of the dust of your feet to touch (her). She is engrossed in austere penance, O best among Raghus. (33-34) Redeem Ahalyā, the daughter of

दर्शयामास चाहल्यामुग्रेण तपसा स्थिताम् । रामः शिलां पदा स्पृष्ट्वा तां चापश्यत्तपोधनाम्॥
ननाम राघवोऽहल्यां रामोऽहमिति चाब्रवीत् । ततो दृष्ट्वा रघुश्रेष्ठं पीतकौशेयवाससम्॥
चतुर्भुजं शङ्खचक्रगदापङ्कजधारिणम् । धनुर्बाणधरं रामं लक्ष्मणेन समन्वितम्॥
स्मितवक्त्रं पद्मनेत्रं श्रीवत्साङ्कितवक्षसम् । नीलमाणिक्यसङ्काशं द्योतयन्तं दिशो दश॥
दृष्ट्वा रामं रमानाथं हर्षविस्फारितेक्षणा । गौतमस्य वचः स्मृत्वा ज्ञात्वा नारायणं परम्॥
संपूज्य विधिवद्राममर्घ्यादिभिरनिन्दिता । हर्षाश्रुजलनेत्रान्ता दण्डवत्प्रणिपत्य सा॥
उत्थाय च पुनर्दृष्ट्वा रामं राजीवलोचनम् । पुलकाङ्कितसर्वाङ्गा गिरा गद्गदयैलत॥

अहल्योवाच

अहो कृतार्थास्मि जगन्निवास ते पादाब्जसंलग्नरजःकणादहम्।
स्पृशामि यत्पद्मजशङ्करादिभिर्विमृग्यतेरन्धितमानसैः सदा॥
अहो विचित्रं तव राम चेष्टितं मनुष्यभावेन विमोहितं जगत्।
चलस्यजस्त्रं चरणादिवर्जितः सम्पूर्ण आनन्दमयोऽतिमायिकः॥

(36—44)

Brahmā and wife of Gautama. So saying, Viśwāmitra—the *best* among *Munis*, holding Rāma by his hand—(35) (He) showed to Rāma the fossilized Ahalyā engrossed in severe penance. Then (Rāma) touched the rock with his foot and looked at the ascetic lady. (36) Rāma bade his *Praṇāma* to her saying—"I am Rāma." Thereafter, seeing Rāma in his yellow silken garments—(37) with four arms holding conch, discus, mace and lotus flower, equipped with bow and arrow and accompanied by Lakṣmaṇa. (38) With a smiling face, eyes like lotus, with *Śrīvatsa* on his chest, his hue like sapphire and lighting all the ten quarters. (39)

Seeing Rāma with the eyes expanded due to the excess of joy; remembering words of Gautama, knowing that he was Nārāyaṇa the Supreme. (40) The unblemished lady after having adored him in prescribed way with ablutions etc., her eyes full of tears of joy, prostrating (before him) (41) then getting up again she looked at the lotus-eyed Rāma; her body horripilated with joy. She praised him with a choked voice. (42) **Ahalyā Spoke**—O! I am blessed, O abode of the world, as I have got touch of the dust clinging with your lotus feet which the gods like Brahmā and Śaṅkara with the full concentration of mind, always seek for. (43) Strange are your pranks O Rāma. Your

यत्पादपङ्कजपरागपवित्रगात्रा भागीरथी भवविरिञ्चिमुखान्पुनाति।
साक्षात्स एव मम दृग्विषयो यदास्ते किं वर्ण्यते मम पुराकृतभागधेयम्॥
मर्त्यावतारे मनुजाकृतिं हरिं रामाभिधेयं रमणीयदेहिनम्।
धनुर्धरं पद्मविशाललोचनं भजामि नित्यं न परान्भजिष्ये॥
यत्पादपङ्कजरजः श्रुतिभिर्विमृग्यं यन्नाभिपङ्कजभवः कमलासनश्च।
यन्नामसाररसिको भगवान्पुरारिस्तं रामचन्द्रमनिशं हृदि भावयामि॥
यस्यावतारचरितानि विरिञ्चिलोके गायन्ति नारदमुखा भवपद्मजाद्याः।
आनन्दजाश्रुपरिषिक्तकुचाग्रसीमा वागीश्वरी च तमहं शरणं प्रपद्ये॥
सोऽयं परात्मा पुरुषः पुराण एकः स्वयंज्योतिरनन्त आद्यः।
मायातनुं लोकविमोहनीयां धत्ते परानुग्रह एष रामः॥
अयं हि विश्वोद्भवसंयमानामेकः स्वमायागुणबिम्बितो यः।
विरिञ्चिविष्ण्वीश्वरनामभेदान् धत्ते स्वतन्त्रः परिपूर्ण आत्मा॥

(45—50)

humanised form has deluded the whole world. Even though without feet, You are always on the move. You are the bliss incarnate yet holder of *Māyā* in its extreme. (44) The Gaṅgā with her body sanctified by the dust of whose lotus feet, purifies even the leading gods like Brahmā and Śiva, that very He is standing in person before me. How can my good fortune—the result of my past virtuous deeds—be described? (45) I have been adoring Rāma in his mortal coil, human form with a charmingly handsome body, holding a bow, with expanded eyes like lotus. And hereafter also I will adore no other God. (46) I meditate upon in my heart that Śrī Rāmacandra day and night, the dust of whose lotus feet *Vedas* always seek for, from whose navel lotus Brahmā sprang up, the nectar of whose name is very much relished by Lord Śiva. (47) I take refuge of that Rāma whose demeanours in incarnated life, are sung in the abode of Brahmā the leading sages like Nārada and gods like Brahmā and Śiva and (while singing whose pranks) Saraswatī gets her breasts drenched with her tears of joy. (48) It is that Rāma who is supreme soul, the *Puruṣa* primeval, the one (without second), Self-illumined, endless, the first one, He has taken his illusory body capable of enchanting the whole world in order to show his compassion (on the world). (49) It is He alone who adopts

नमोऽस्तु ते राम तवाङ्घ्रिपङ्कजं श्रिया धृतं वक्षसि लालितं प्रियात्।
आक्रान्तमेकेन जगत्त्रयं पुरा ध्येयं मुनीन्द्रैरभिमानवर्जितैः॥
जगतामादिभूतस्त्वं जगत्त्वं जगदाश्रयः। सर्वभूतेष्वसंयुक्त एको भाति भवान्परः॥
ओंकारवाच्यस्त्वं राम वाचामविषयः पुमान्। वाच्यवाचकभेदेन भवानेव जगन्मयः॥
कार्यकारणकर्तृत्वफलसाधनभेदतः। एको विभासि राम त्वं मायया बहुरूपया॥
त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः। मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम्॥
आकाशवत्त्वं सर्वत्र बहिरन्तर्गतोऽमलः। असङ्गो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः॥
योषिन्मूढाहमज्ञा ते तत्त्वं जाने कथं विभो। तस्मात्ते शतशो राम नमस्कुर्यामनन्यधीः॥

(51—57)

three different forms and names of Brahmā, Viṣṇu and Śiva reflected in his *Māyā* in accordance with the three *Guṇas—Sat, Raja* and *Tama*—in order to create, sustain and dissolve the universe. Yet He is *Swatantra*, indivisible whole and *Ātmā*. (50)

I pay salutations to these lotus-feet of yours which Lakṣmī very fondlingly holds at her breasts, which covered all the three worlds in a single stride and which are the object of meditation by the sages devoid of ego. (51) You are the primeval cause of this world, you yourself are the world and its substratum too. Yet you are above and beyond and unattached with the world. You the, supreme one, stand self-illumined. (52) O Rāma, you are represented by *Oṅkāra* and are beyond the ken of speech and Supreme *Puruṣa*. You yourself are communicable and communicating agency. So you are the world also. (53) Hey Rāma, with the help of your *Māyā* which is potent enough to assume many forms, O Rāma, you eventhough alone, appear in different forms of effect, cause, doership, result and means as well. (54) People having their intellect deluded by your *Māyā* do not know you in reality. They take you—the master of *Māyā* and Supreme Lord, to be human being. (55) You, the untainted, pervade everywhere within as well as without. You are unmoving, unattached, eternal, pure, enlightened, ever existent and immutable. (56) How can a stupid and foolish woman like me, know your real essence? O Rāma, so single-minded I pay my salutes hundreds of times. (57)

देव मे यत्र कुत्रापि स्थिताया अपि सर्वदा । त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे ॥
नमस्ते पुरुषाध्यक्ष नमस्ते भक्तवत्सल । नमस्तेऽस्तु हृषीकेश नारायण नमोस्तु ते ॥
भवभयहरमेकं भानुकोटिप्रकाशं करधृतशरचापं कालमेघावभासम्।
कनकरुचिरवस्त्रं रत्नवत्कुण्डलाढ्यं कमलविशदनेत्रं सानुजं राममीडे ॥
स्तुत्वैवं पुरुषं साक्षाद्राघवं पुरतः स्थितम् । परिक्रम्य प्रणम्याशु सानुज्ञाता ययौ पतिम् ॥
अहल्यया कृतं स्तोत्रं यः पठेद्भक्तिसंयुक्तः । स मुच्यतेऽखिलैः पापैः परं ब्रह्माधिगच्छति ॥
पुत्राद्यर्थे पठेद्भक्त्या रामं हृदि निधाय च । संवत्सरेण लभते वन्ध्या अपि सुपुत्रकम् ॥
सर्वान्कामानवाप्नोति रामचन्द्रप्रसादतः ॥
ब्रह्मघ्नोगुरुतल्पगोऽपि पुरुषः स्तेयी सुरापोऽपि वा मातृभ्रातृविहिंसकोऽपि सततं भोगैकबद्धातुरः ।
नित्यं स्तोत्रमिदं जपन् रघुपतिं भक्त्या हृदिस्थं स्मरन् ध्यायन्मुक्तिमुपैति किं पुनरसौ स्वाचारयुक्तो नरः ॥
(58—65)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे अहल्योद्धरणं नाम पञ्चमःसर्गः ॥ ५ ॥

O God, wherever (in whatever wombs) I may be, be I always devoted to your lotus-feet. (58) My obeisance to you O *Puruṣottama,* obeisance to you O *Bhaktavatsala* (having parental care to the devotees), my obeisance to you O Hṛṣīkeśa, my obeisance to you O Nārāyaṇa. (59) I pray to Rāma accompanied by Lakṣmaṇa, who is the only remover of the miseries caused by *Saṁsāra*, shining like crores of suns, holding bow and arrows in his hands, hue of his body like black clouds, wearing beautiful yellow garments, and ear-rings studded with precious gems. (60) Praising this way the primeval *Puruṣa* Śrī Rāma standing in person before her; circumambulating, saluting and having been permitted by Him, she went to her husband. (61) He who recites the prayer made by Ahalyā with devotion, gets freed from all sins and in the end attains the Supreme *Brahma*. (62) If one recites this for worldly gains like progeny etc., keeping Rāma in his heart, even barren woman may get a worthy son within a year and by the grace of Śrī Rāma gets all her desires fulfilled. (63-64) One who recites this prayer with devotion and keeping Rāma in the heart and meditating upon Him, gets salvation even if he might have killed a Brahmin, might have adulterated the wife of his *Guru*, a thief, a chronic drinker, might have killed his mother or brother, or a lascivious person what to talk of

those who are devoted to ethical conduct. (65)

Thus ends canto V of Bālakāṇḍa titled as the liberation of Ahalyā in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VI

Breaking the bow and wedding

श्रीमहादेव उवाच

विश्वामित्रोऽथ तं प्राह राघवं सहलक्ष्मणम् । गच्छामो वत्स मिथिलां जनकेनाभिपालिताम्॥
दृष्ट्वा क्रतुवरं पश्चादयोध्यां गन्तुमर्हसि । इत्युक्त्वा प्रययौ गङ्गामुत्तर्तुं सहराघवः॥
तस्मिन्काले नाविकेन निषिद्धो रघुनन्दनः ॥

नाविक उवाच

क्षालयामि तव पादपङ्कजं नाथ दारुदृषदोः किमन्तरम्।
मानुषीकरणचूर्णमस्ति ते पादयोरिति कथा प्रथीयसी॥
पादाम्बुजं ते विमलं हि कृत्वा पश्चात्परं तीरमहं नयामि।
नोचेत्तरी सद्युवती मलेन स्याच्चेद्विभो · विद्धि कुटुम्बहानिः॥
इत्युक्त्वा क्षालितौ पादौ परं तीरं ततो गताः । कौशिको रघुनाथेन सहितो मिथिलां ययौ॥
(1—5)

Śrī Mahādeva spoke—Viśwāmitra addressed Rāma and Lakṣmaṇa–"My children, we are going to Mithila ruled by Janaka. (1) After visiting the magnificent sacrifice, you may proceed for Ayodhya." Saying so he alongwith Rāghava went to Gaṅgā to cross it. At that time the sailor stopped Rāma. (2)

The Sailor said—Oh, Lord, I must wash your lotus-feet as there is no considerable difference between wood and stone. It is a widely known fact that there is some mystical power in your feet that humanises (the inanimate objects). (3) Only after washing your feet I will take you to the other shore. Otherwise if my boat, having a touch of the dust of your feet, transforms into a young lady, it might result in a great loss to my family O Lord. (4) So saying he washed the feet and then they crossed the river to the other shore. Then Kauśika alongwith Rāma proceeded for Mithila.(5)

विदेहस्य पुरं प्रातर्ऋषिवाटं समाविशत् । प्राप्तं कौशिकमाकर्ण्य जनकोऽतिमुदान्वितः ॥
पूजाद्रव्याणि संगृह्य सोपाध्यायः समाययौ । दण्डवत्प्रणिपत्याथ पूजयामास कौशिकम् ॥
पप्रच्छ राघवौ दृष्ट्वा सर्वलक्षणसंयुतौ । द्योतयन्तौ दिशः सर्वाश्चन्द्रसूर्याविवापरौ ॥
कस्यैतौ नरशार्दूलौ पुत्रौ देवसुतोपमौ । मनःप्रीतिकरौ मेऽद्य नरनारायणाविव ॥
प्रत्युवाच मुनिः प्रीतो हर्षयन् जनकं तदा । पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥
मखसंरक्षणार्थाय मयानीतौ पितुः पुरात् । आगच्छन् राघवो मार्गे ताटकां विश्वघातिनीम् ॥
शरेणैकेन हतवान्नोदितो मेऽतिविक्रमः । ततो ममाश्रमं गत्वा मम यज्ञविहिंसकान् ॥
सुबाहुप्रमुखान्हत्वा मारीचं सागरेऽक्षिपत् । ततो गङ्गातटे पुण्ये गौतमस्याश्रमं शुभम् ॥
गत्वा तत्र शिलारूपा गौतमस्य वधूः स्थिता । पादपङ्कजसंस्पर्शात्कृता मानुषरूपिणी ॥
(6—14)

They reached Mithila in the morning and camped at the place meant for *Ṛṣis*. Hearing Kauśika's arrival an overjoyed Janaka—(6) with the *Pūjā* materials, accompanied with his family priest, prostrating at the feet of Kauśika, adored him. (7) Seeing the two princes of Raghus having all auspicious characteristics, illumining all the quarters like another sun and moon, Janaka asked—(8) Whose sons are these two—the tigers among men and equal to Aśvinī Kumāras in beauty (they look) like *Nara* and *Nārāyaṇa* who are generating a delightful love in my heart? (9) And the happy Kauśika made a reply while delighting Janaka—"These two brothers Rāma and Lakṣmaṇa are the sons of Daśaratha. (10) In order to protect the sacrifices (being performed by me) I brought them from the capital of their father. While on the way, on my behest He killed Tāṭakā, the menace to the world, with a single shot of arrow. Such is his valour. Then going to my hermitage—(12) He killed the (demons) led by Subāhu who were defiling my *Yajña* and threw Mārīca into the ocean. Thence He went to sacred *Āśrama* of Gautama on the banks of Gaṅgā. (13) Going to where Ahalyā—the wife of Gautama, lay in the form of a rock, He redeemed her human form by touching her with his

दृष्ट्वाहल्यां नमस्कृत्य तया सम्यक्प्रपूजितः। इदानीं द्रष्टुकामस्ते गृहे माहेश्वरं धनुः॥
पूजितं राजभिः सर्वैर्दृष्टमित्यनुशुश्रुवे। अतो दर्शय राजेन्द्र शैवं चापमनुत्तमम्।
दृष्ट्वायोध्यां जिगमिषुः पितरं द्रष्टुमिच्छति॥
इत्युक्तो मुनिना राजा पूजार्हाविति पूजया। पूजयामास धर्मज्ञो विधिदृष्टेन कर्मणा॥
ततः सम्प्रेषयामास मन्त्रिणं बुद्धिमत्तरम्।

जनक उवाच

शीघ्रमानय विश्वेशचापं रामाय दर्शय॥
ततो गते मन्त्रिवरे राजा कौशिकमब्रवीत्। यदि रामो धनुर्धृत्वा कोट्यामारोपयेद्गुणम्॥
तदा मयात्मजा सीता दीयते राघवाय हि। तथेति कौशिकोऽप्याह रामं संवीक्ष्य सस्मितम्॥
शीघ्रं दर्शय चापाग्र्यं रामायामिततेजसे। एवं ब्रुवति मौनीश आगताश्चापवाहकाः॥
चापं गृहीत्वा बलिनः पञ्चसाहस्त्रसङ्ख्यकाः। घण्टाशतसमायुक्तं मणिवज्रादिभूषितम्॥
दर्शयामास रामाय मन्त्री मन्त्रयतां वरः। दृष्ट्वा रामः प्रहृष्टात्मा बद्ध्वा परिकरं दृढम्॥
(15—23)

lotus feet.(14) After seeing Ahalyā and saluting her and being adored by her befittingly, now wishes to see the bow of Śiva in your palace. (15) (It has always been) adored (in your family) and all the kings have already seen it; so I have heard. So please, show the *Māheśwara* bow—the best one, O greatest among the kings. After having seen it Rāma desires to go and visit his father. (16) So addressed by the *Muni*, the virtuous king considering them to be worth adoring, adored them in prescribed manner. (17) Then he sent his wise minister. (17½)

Janaka said—"Hurry up. Get the bow of the Lord Śiva and show it to Rāma. (18) After the minister was gone the king whispered to Kauśika—"If Rāma could lift the bow and string its two ends. (19) I would give my daughter to Rāma. "Looking at Rāma with a smiling face Kauśika said—"Be it so".(20) O King, get the best among the bows, presented soon before Rāma with immeasurable effulgence. While the sage was so saying the porters carrying the bow arrived. (21) They were five thousand in number and they were strong, holding the bow. It was adorned with hundreds of bells and precious gems like ruby and diamond. (22) The seniormost among the ministers

गृहीत्वा वामहस्तेन लीलया तोलयन् धनुः । आरोपयामास गुणं पश्यत्स्वखिलराजसु ॥
ईषदाकर्षयामास पाणिना दक्षिणेन सः । बभञ्जाखिलहृत्सारो दिशः शब्देन पूरयन् ॥
दिशश्च विदिशश्चैव स्वर्गं मर्त्यंरसातलम् । तदद्भुतमभूत्तत्र देवानां दिवि पश्यताम् ॥
आच्छादयन्तः कुसुमैर्देवाः स्तुतिभिरीडिरे । देवदुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ॥
द्विधा भग्नं धनुर्दृष्ट्वा राजालिङ्ग्य रघूद्वहम् । विस्मयं लेभिरे सीतामातरोऽन्तःपुराजिरे ॥
सीता स्वर्णमयीं मालां गृहीत्वा दक्षिणे करे । स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥
मुक्ताहारैः कर्णपत्रैः क्वणच्चरणनूपुरा । दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी ॥
रामस्योपरि निक्षिप्य स्मयमाना मुदं ययौ । ततो मुमुदिरे सर्वे राजदाराः स्वलङ्कृतम् ॥
गवाक्षजालरन्ध्रेभ्यो दृष्ट्वा लोकविमोहनम् । ततोऽब्रवीन्मुनिं राजा सर्वशास्त्रविशारदः ॥
भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरम् । राजा दशरथः शीघ्रमागच्छतु सपुत्रकः ॥
(24—33)

showed it to Rāma. The happy Rāma girded up his loins. (23) He held the bow in his left hand and easily lifting, stringed it while all kings were watching. (24) Then with his right hand slightly pulled it and Lo! He, the only essence of all hearts, broke it filling the quarters with the tumultuous roar. (25)

All quarters, earth, heaven and nether world, all were filled with that sound. The gods in the heaven were watching (in suspense). To them also it was something surprising. (26) The gods covered him with showers of flowers and recited hymns in his praise. The divine trumpets and drums sounded and the nymphs danced. (27) Seeing the bow broken in two Janaka embraced Rāma and was very much surprised and so were the mothers of Sītā in the gynaeceum. (28) Sītā a golden necklace in her right hand, her face smiling, of golden bodily hue, bedecked with all ornaments. (29) The necklace of pearls (in the neck), earrings (in the ears), the tinkling anklets in the feet, covered in a fine muslin through which the breasts could be guessed. (30) Putting *Jayamālā* in Rāma's neck, Sītā got too much pleasure and smiled. All royal ladies were overjoyed to see the well-bedecked and capable of enchanting the world, through windows. Then the king, expert in all *Śāstras*, spoke to *Muni.* (31-32) Oh, Kauśika, the best among *Munis*, send at once a letter, to king Daśaratha to come

विवाहार्थं कुमाराणां सदारः सहमन्त्रिभिः । तथेति प्रेषयामास दूतांस्त्वरितविक्रमान् ॥
ते गत्वा राजशार्दूलं रामश्रेयो न्यवेदयन् । श्रुत्वा रामकृतं राजा हर्षेण महताप्लुतः ॥
मिथिलागमनार्थाय त्वरयामास मन्त्रिणः । गच्छन्तु मिथिलां सर्वे गजाश्वरथपत्तयः ॥
रथमानय मे शीघ्रं गच्छाम्यद्यैव मा चिरम् । वसिष्ठस्त्वग्रतो यातु सदारः सहितोऽग्निभिः ॥
राममातृः समादाय मुनिर्मे भगवान् गुरुः । एवं प्रस्थाप्य सकलं राजर्षिर्विपुलं रथम् ॥
महत्या सेनया सार्धमारुह्य त्वरितो ययौ । आगतं राघवं श्रुत्वा राजा हर्षसमाकुलः ॥
प्रत्युज्जगाम जनकः शतानन्दपुरोधसा । यथोक्तपूजया पूज्यं पूजयामास सत्कृतम् ॥
रामस्तु लक्ष्मणेनाशु ववन्दे चरणौ पितुः । ततो हृष्टो दशरथो रामं वचनमब्रवीत् ॥
दिष्ट्या पश्यामि ते राम मुखं फुल्लाम्बुजोपमम् । मुनेरनुग्रहात्सर्वं सम्पन्नं मम शोभनम् ॥
इत्युक्त्वाघ्राय मूर्धानमालिङ्ग्य च पुनः पुनः । हर्षेण महताविष्टो ब्रह्मानन्दं गतो यथा ॥
ततो जनकराजेन मन्दिरे सन्निवेशितः । शोभने सर्वभोगाढ्ये सदारः ससुतः सुखी ॥
(34—44)

alongwith his sons. (33) Alongwith his ministers and queens for the wedding of the princes. "Be it so" said the *Muni*, the king sent messengers who were swift and valorous. (34)

The messengers went and submitted to the king all about the welfare of Rāma. He was overcharged with joy to hear the exploits of Rāma. (35) The king passed orders to his ministers to make haste for the departure for Mithila. He ordered—the elephants, horses, chariots and infantry—all start for Mithila. (36) Get my chariot at once. Do not delay. I shall start today itself. Vasiṣṭha, the royal preceptor, must be at the head of the procession alongwith the mothers of Rāma and his wife and all the fires. This way despatching all, the king got in a big chariot. (37-38) Followed by a big army the king hastily started, informed of his arrival, the king Janaka overjoyed as he was, he alongwith his royal priest Śatānanda, went to receive Daśaratha and adored his reverent guest in the prescribed way most cordially. (39-40) Rāma and Lakṣmaṇa offered *Praṇāma* at the feet of their father. A happy Daśaratha said to Rāma—luckily O Rāma I now see your face like a blooming lotus. By the grace of the *Muni* everything is alright with me. (42) So saying he smelt them at their head, embraced again and again. He was overjoyed as if plunged in *Brahmānanda*. (43)

Then Daśaratha alongwith his queens and princes was

ततः शुभे दिने लग्ने सुमुहूर्ते रघूत्तमम् । आनयामास धर्मज्ञो रामं सभ्रातृकं तदा॥
रत्नस्तम्भसुविस्तारे सुविताने सुतोरणे । मण्डपे सर्वशोभाढ्ये मुक्तापुष्पफलान्विते॥
वेदविद्भिः सुसम्बाधे ब्राह्मणैः स्वर्णभूषितैः । सुवासनीभिः परितो निष्ककण्ठीभिरावृते॥
भेरीदुन्दुभिनिर्घोषैर्गीतनृत्यैः समाकुले । दिव्यरत्नाञ्चिते स्वर्णपीठे रामं न्यवेशयत्॥
वसिष्ठं कौशिकं चैव शतानन्दः पुरोहितः । यथाक्रमं पूजयित्वा रामस्योभयपार्श्वयोः॥
स्थापयित्वा स तत्राग्निं ज्वालयित्वा यथाविधि । सीतामानीय शोभाढ्यां नानारत्नविभूषिताम्॥
सभार्यो जनकः प्रायाद्रामं राजीवलोचनम् । पादौ प्रक्षाल्य विधिवत्तदपो मूर्ध्न्यधारयत्॥
या धृता मूर्ध्नि शर्वेण ब्रह्मणा मुनिभिः सदा । ततः सीतां करे धृत्वा साक्षतोदकपूर्वकम्॥
रामाय प्रददौ प्रीत्या पाणिग्रहविधानतः । सीता कमलपत्राक्षी स्वर्णमुक्तादिभूषिता॥
(45—53)

accommodated by Janaka in a palatial mansion well furnished with all paraphernalia and necessary comforts. (44) The knower of *Dharma*, king Janaka, on an auspicious day, in an auspicious *Lagna* and *Muhūrta*, got Rāma and his brothers escorted there, in the canopy quite sizable with large pillars studded with gems, decorated by *Toraṇas*, most beautious filled with pearls, flowers and fruits. (45-46) It was fully packed with Brahmins expert in Vedic lores who were ornamented with golden ornaments and ladies (whose husbands were alive) with garland of *Niṣka* in their neck. (47) (The canopy reverberated) with the sounds of *Bherī* and *Dundubhi* and orchestra party accompanied with dance was (buzy). In such an atmosphere charged with joy Rāma was seated on a golden plank studded with gems. (48) Śatānanda, the priest of king Janaka, adoring the sages Vasiṣṭha and Viśwāmitra made them seated on either side of Rāma. (49) After ordaining the fire and in strictly prescribed manner getting it kindled, the king Janaka brought the beautiful Sītā bedecked with numerous gems. (50) Then he alongwith the queen went to Rāma with lotus like eyes, washed His two feet in accordance with the rules, sprinkled that water on his head which has always been borne on head by Śiva, Brahmā and *Munis*. (51-51½) Thereafter holding Sītā in his hand with rice grains and water, gave her to Rāma observing *Pāṇigrahaṇa* rules. (52-52½) (Said Janaka) Sītā my daughter, with eyes like lotus petal bedecked

दीयते मे सुता तुभ्यं प्रीतो भव रघूत्तम। इति प्रीतेन मनसा सीतां रामकरेऽर्पयन्॥
मुमोद जनको लक्ष्मीं क्षीराब्धिरिव विष्णवे। उर्मिलां चौरसीं कन्यां लक्ष्मणाय ददौ मुदा॥
तथैव श्रुतकीर्तिं च माण्डवीं भ्रातृकन्यके। भरताय ददावेकां शत्रुघ्नायापरां ददौ॥
चत्वारो दारसम्पन्ना भ्रातरः शुभलक्षणाः। विरेजुः प्रभया सर्वे लोकपाला इवापरे॥
ततोऽब्रवीद्वसिष्ठाय विश्वामित्राय मैथिलः। जनकः स्वसुतोदन्तं नारदेनाभिभाषितम्॥
यज्ञभूमिविशुद्ध्यर्थं कर्षतो लाङ्गलेन मे। सीतामुखात्समुत्पन्ना कन्यका शुभलक्षणा॥
तामद्राक्षमहं प्रीत्या पुत्रिकाभावभाविताम्। अर्पिता प्रियभार्यायै शरच्चन्द्रनिभानना॥
एकदा नारदोऽभ्यागाद्विविक्ते मयि संस्थिते। रणयन्महतीं वीणां गायन्नारायणं विभुम्॥
पूजितः सुखमासीनो मामुवाच सुखान्वितः। शृणुष्व वचनं गुह्यं तवाभ्युदयकारणम्॥
परमात्मा हृषीकेशो भक्तानुग्रहकाम्यया। देवकार्यार्थसिद्ध्यर्थं रावणस्य वधाय च॥

(54—63)

with ornaments of gold and pearl, I gift to you. May it please you, oh, the best among the Raghus.(53-53½) This way with a happy heart he offered Sītā in the hands of Rāma just like the milky ocean gave Lakṣmī to Viṣṇu and became happy.(54-54½)

Then he happily offered his real daughter Urmilā to Lakṣmaṇa. (55) And similarly he gave Māṇḍavī and Śrutakīrti the daughters of his brother—one to Bharata and the other to Śatrughna respectively. (56) The four brothers with all auspicious characteristics accompanied by their brides, looked extremely effulgent like other Lokapālas. (57) Then king Janaka narrated to Vasiṣṭha and Viśwāmitra what Nārada had told him about Sītā. (58) (He said)—"Once when I was tilling land to prepare the sacrificial plot, a most auspicious and beautiful girl came up from the tip of the plough. (59) I saw her affectionately with a parental sentiment towards the daughter and handed over this girl with a face like moon to my wife. (60) One day while I was alone, Nārada came playing his great lute and chanting the name of Lord Viṣṇu.(61) Having been adored and seated comfortably the happy sage told me—"Listen. It is a secret that may be causative to your ultimate good. (62) The *Paramātmā*, Hṛṣīkeśa, with a desire to grace his devotees, to accomplish the purpose of gods and to kill Rāvaṇa (63)

जातो राम इति ख्यातो मायामानुषवेषधृक्। आस्ते दाशरथिर्भूत्वा चतुर्धा परमेश्वरः॥
योगमायापि सीतेति जाता वै तव वेश्मनि। अतस्त्वं राघवायैव देहि सीतां प्रयत्नतः॥
नान्येभ्यः पूर्वभार्यैषा रामस्य परमात्मनः। इत्युक्त्वा प्रययौ देवगतिं देवमुनिस्तदा॥
तदारभ्य मया सीता विष्णोर्लक्ष्मीर्विभाव्यते। कथं मया राघवाय दीयते जानकी शुभा॥
इति चिन्तासमाविष्टः कार्यमेकमचिन्तयम्। मत्पितामहगेहे तु न्यासभूतमिदं धनुः॥
ईश्वरेण पुरा क्षिप्तं पुरदाहादनन्तरम्। धनुरेतत्पणं कार्यमिति चिन्त्य कृतं तथा॥
सीतापाणिग्रहार्थाय सर्वेषां माननाशनम्। त्वत्प्रसादान्मुनिश्रेष्ठ रामो राजीवलोचनः॥
आगतोऽत्र धनुर्द्रष्टुं फलितो मे मनोरथः। अद्य मे सफलं जन्म राम त्वां सह सीतया॥
एकासनस्थं पश्यामि भ्राजमानं रविं यथा। त्वत्पादाम्बुधरो ब्रह्मा सृष्टिचक्रप्रवर्तकः॥
बलिस्त्वत्पादसलिलं धृत्वाभूद्दिविजाधिपः। त्वत्पादपांसुसंस्पर्शादहल्या भर्तृशापतः॥
सद्य एव विनिर्मुक्ता कोऽन्यस्त्वत्तोऽधिरक्षिता॥

(64—74)

has taken birth as Rāma in the guise of human being. Now the Lord in four forms is living as the sons of Daśaratha. The *Yogamāyā* in the form of Sītā is born in your palace. (64) Therefore you must give her to Rāma only by all means. (65) To nobody else (you should give her). She has been in her previous form, the spouse of Lord Rāma. So saying the divine sage went to *Devaloka*. (66)

From then I always considered Sītā to be Lakṣmī, the spouse of Viṣṇu. I always pondered over how to give Sītā to Rāma. During the course I thought of a plan. (67 ½) This bow was given by Lord Śiva after the *Tripura* was burnt, to my ancestors. Since then it is kept as a divine trust in the house of my grand father. (68 ½) I decided to make this bow as a primary condition for the marriage of Sītā—the bow which I considered to be a pride humbler to all. (69 ½) O best among the sages, by your grace the lotus-eyed Rāma came here to see the bow and my desires were fructified. (70 ½) O Rāma, by seeing you sit alongwith Sītā at a single seat like splendrous sun, my life is blessed. (71½) By holding water with which your feet were washed, Brahmā became able to set going this wheel of creation. Bali by holding the same water became the ruler of the paradise and Ahalyā got at once liberated from the

यत्पादपङ्कजपरागसुरागयोगिवृन्दैर्जितं भवभयं जितकालचक्रैः।
यन्नामकीर्तनपरा जितदुःखशोका देवास्तमेव शरणं सततं प्रपद्ये॥
इति स्तुत्वा नृपः प्रादाद्राघवाय महात्मने। दीनाराणां कोटिशतं रथानामयुतं तदा॥
अश्वानां नियुतं प्रादाद्गजानां षट्शतं तथा। पत्तीनां लक्षमेकं तु दासीनां त्रिशतं ददौ॥
दिव्याम्बराणि हारांश्च मुक्तारत्नमयोज्ज्वलान्। सीतायै जनकः प्रादात्प्रीत्या दुहितृवत्सलः॥
वसिष्ठादीन्सुसंपूज्य भरतं लक्ष्मणं तथा। पूजयित्वा यथान्यायं तथा दशरथं नृपम्॥
प्रस्थापयामास नृपो राजानं रघुसत्तमम्। सीतामालिङ्ग्य रुदतीं मातरः साश्रुलोचनाः॥
श्वश्रूशुश्रूषणपरा नित्यं राममनुव्रता। पातिव्रत्यमुपालम्ब्य तिष्ठ वत्से यथासुखम्॥
प्रयाणकाले रघुनन्दनस्य भेरीमृदङ्गानकतूर्यघोषः।
स्वर्वासिभेरीघनतूर्यशब्दैः संमूर्च्छितो भूतभयङ्करोऽभूत्॥
(75—82)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे षष्ठः सर्गः॥ ६॥

curse of her husband when touched by the dust of your feet, who else can be a greater protector of us than you? (71½–74) Having supreme attachment to whose dust of the lotus feet, the *Yogīs* having subdued the time-circle, conquer the element of fear from the world (birth and death) and by chanting whose name the *Devas* have won over the misery and sorrow; I constantly take refuge in Him. (75) Praising in this way, Janaka gave one hundred crores of *Dīnāras* and ten thousand chariots to *Mahātmā* Rāma. (76) (He further gave) ten lac horses, six hundred elephants, one lac infantry and three hundred maid servants. (77) Janaka, a loving father, gave to Sītā beautiful garments necklaces of shining pearls and gems. (78) Then he offered due respect to Vasiṣṭha by adoring him and honoured Bharata and Lakṣmaṇa and paid due reverence to king Daśaratha. (79) He bade good bye to king Daśaratha, the best among the Raghus. The mothers with tearful eyes embraced the weeping Sītā and advised her– "Be always serviceable to your mothers-in-law. Follow always Rāma and live a happy life while strictly observing the rules of feminine chastity. (80-81) At the time of Śrī Rāma's departure from Mithila, the instruments like *Bherī*, *Mṛdaṅga*, *Ānaka* and *Tūrya* sounded and that sound when mingled with

the sound of heavenly instruments like *Bherī, Ghana* and *Tūrya*, became a source of terror to all creatures. (82)

Thus ends canto VI of Bālakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VII

Encounter with Paraśurāma

श्रीमहादेव उवाच

अथ गच्छति श्रीरामे मैथिलाद्योजनत्रयम् । निमित्तान्यतिघोराणि ददर्श नृपसत्तमः ॥
नत्वा वसिष्ठं पप्रच्छ किमिदं मुनिपुङ्गव । निमित्तानीह दृश्यन्ते विषमाणि समन्ततः ॥
वसिष्ठस्तमथ प्राह भयमागामि सूच्यते । पुनरप्यभयं तेऽद्य शीघ्रमेव भविष्यति ॥
मृगाः प्रदक्षिणं यान्ति पश्य त्वां शुभसूचकाः । इत्येवं वदतस्तस्य ववौ घोरतरोऽनिलः ॥
मुष्णंश्चक्षूंषि सर्वेषां पांसुवृष्टिभिरर्दयन् । ततो व्रजन्ददर्शाग्रे तेजोराशिमुपस्थितम् ॥
कोटिसूर्यप्रतीकाशं विद्युत्पुञ्जसमप्रभम् । तेजोराशिं ददर्शाथ जामदग्न्यं प्रतापवान् ॥
नीलमेघनिभं प्रांशु जटामण्डलमण्डितम् । धनुः परशुपाणिं च साक्षात्कालमिवान्तकम् ॥
कार्तवीर्यान्तकं रामं दृप्तक्षत्रियमर्दनम् । प्राप्तं दशरथस्याग्रे कालमृत्युमिवापरम् ॥
(1—8)

Śrī Mahādeva said—After departure from Mithila, Śrī Rāma must have hardly covered three *Yojanas*, king Daśaratha saw terrific omens. (1) He saluted Vasiṣṭha and asked—"O best among the sages, what for these horrifying omens are appearing everywhere? (2) Vasiṣṭha replied—"It is all indicating some crisis in the offing. But very soon there will remain no cause of fear. (3) Just see the deers are going on your right side. It is a good omen. The conversation was not yet over when a hurricane-like wind blew. (4) The dust in the wind blinded everybody's eyes and was painful. And then while going, he saw before him a heap of effulgence solidified. (5) Splendrous like crores of suns, effulgent like a heap of lightning, the glorious Paraśurāma. (6) His complexion like black cloud. The tall body, matted hair, bow and axe in the hands, as dreadful as Yama, the God of death. (7) That was Paraśurāma—the killer of Kārtavīrya, the vanquisher of proud *Kṣatriyas*, who appeared before Daśaratha like another death. (8)

तं दृष्ट्वा भयसन्त्रस्तो राजा दशरथस्तदा । अर्घ्यादिपूजां विस्मृत्य त्राहि त्राहीति चाब्रवीत् ॥
दण्डवत्प्रणिपत्याह पुत्रप्राणं प्रयच्छ मे । इति ब्रुवन्तं राजानमनादृत्य रघूत्तमम् ॥
उवाच निष्ठुरं वाक्यं क्रोधात्प्रचलितेन्द्रियः । त्वं राम इति नाम्ना मे चरसि क्षत्रियाधम ॥
द्वन्द्वयुद्धं प्रयच्छाशु यदि त्वं क्षत्रियोऽसि वै । पुराणं जर्जरं चापं भङ्क्त्वा त्वं कत्थसे मुधा ॥
अस्मिंस्तु वैष्णवे चाप आरोपयसि चेद्गुणम् । तदा युद्धं त्वया सार्धं करोमि रघुवंशज ॥
नो चेत्सर्वान्हनिष्यामि क्षत्रियान्तकरो ह्यहम् । इति ब्रुवति वै तस्मिंश्चचाल वसुधा भृशम् ॥
अन्धकारो बभूवाथ सर्वेषामपि चक्षुषाम् । रामो दाशरथिर्वीरो वीक्ष्य तं भार्गवं रुषा ॥
धनुराच्छिद्य तद्धस्तादारोप्य गुणमञ्जसा । तूणीराद्बाणमादाय संधायाकृष्य वीर्यवान् ॥
उवाच भार्गवं रामं शृणु ब्रह्मन्वचो मम । लक्ष्यं दर्शय बाणस्य ह्यमोघो मम सायकः ॥
लोकान्पादयुगं वापि वद शीघ्रं ममाज्ञया । अयं लोकः परो वाथ त्वया गन्तुं न शक्यते ॥
एवं त्वं हि प्रकर्तव्यं वद शीघ्रं ममाज्ञया । एवं वदति श्रीरामे भार्गवो विकृताननः ॥
(9—19)

Seeing him the king Daśaratha was so terrified that he forgot to offer adoration like ablution etc., and simply cried—"Protect, protect." (9) Prostrating before him the king said—"Spare my son's life". Paraśurāma ignored him while He was so saying. (10) Overpowered by maddening anger he spoke extremely harsh words. You, Rāma—the wretched among the *Kṣatriyas*—go by my name. (11) Give me duel at once, if you are really a *Kṣatriya*. Breaking that old and dilapidated bow, you unnecessarily boast. (12) If you could string this bow of Lord Viṣṇu, then I shall fight with you O scion of Raghu. (13) If not, I shall kill you all—as annihilator of the *Kṣatriyas* I am. While he was so saying, the earth quaked intensely. (14) All eyes blinded (a thick curtain of darkness fell before all eyes). Then the brave Rāma, the son of Daśaratha, looked at him angrily. (15) Rāma, snatching the bow from his hand, stringing it swiftly, taking an arrow from his own quiver, putting it on the string and pulling it, the valorous Rāma spoke to Paraśurāma—"O Brahman, listen to what I say—show me the target as my arrow is infallible. (16-17) By my order, speak. Be quick (what should I shoot) the regions (earned by you) or your two feet? Now you cannot go either to this world or the next. (18) Now (you yourself) tell quickly, what I should do to you".While Rāma

संस्मरन्पूर्ववृत्तान्तमिदं वचनमब्रवीत् । राम राम महाबाहो जाने त्वां परमेश्वरम्॥
पुराणपुरुषं विष्णुं जगत्सर्गलयोद्भवम् । बाल्येऽहं तपसा विष्णुमाराधयितुमञ्जसा॥
चक्रतीर्थं शुभं गत्वा तपसा विष्णुमन्वहम् । अतोषयं महात्मानं नारायणमनन्यधीः॥
ततः प्रसन्नो देवेशः शङ्खचक्रगदाधरः । उवाच मां रघुश्रेष्ठ प्रसन्नमुखपङ्कजः॥

श्रीभगवानुवाच

उत्तिष्ठ तपसो ब्रह्मन्फलितं ते तपो महत् । मच्चिदंशेन युक्तस्त्वं जहि हैहयपुङ्गवम्॥
कार्तवीर्यं पितृहणं यदर्थं तपसः श्रमः । ततस्त्रिःसप्तकृत्वस्त्वं हत्वा क्षत्रियमण्डलम्॥
कृत्स्नां भूमिं कश्यपाय दत्त्वा शान्तिमुपावह । त्रेतामुखे दाशरथिर्भूत्वा रामोऽहमव्ययः॥
उत्पत्स्ये परया शक्त्या तदा द्रक्ष्यसि मां ततः । मत्तेजः पुनरादास्ये त्वयि दत्तं मया पुरा॥
तदा तपश्चरँल्लोके तिष्ठ त्वं ब्रह्मणो दिनम् । इत्युक्त्वान्तर्दधे देवस्तथा सर्वं कृतं मया॥
(20—28)

was so saying, Bhārgava's face lost its lustre and remembering the previous episode he said–"O Rāma, the mighty armed, I now know you are the supreme Lord." (19-20)

(You are) the primal person Viṣṇu—the primal cause of the creation, sustenance and dissolution of the world. In my young age, in order to propitiate Viṣṇu as soon as possible, I went to *Cakratīrtha*–the sacred place—and there I, being single-minded, tried to propitiate Him by practising severe penance day after day. (21-22) Then pleased (with my penance) the Lord of the gods, holding conch, discus and mace addressed me–His lotus face delighted. (23) **The Lord spoke**—"O Brahman, now get up. Enough of your penance. Your great penance is fructified. You are now charged with an aspect of consciousness. Kill that bull among the *Haihayas* (Sahasrārjuna). (24) (Kill) Kārtavīrya—the killer of your father for which purpose you underwent the austerities. Thereafter killing all *Kṣatriyas* twenty one times; giving in charity the entire earth to Kaśyapa, get peace. In *Tretā Yuga* I, the immutable, Rāma will take birth as the son of Daśaratha. (25-26) I will be born alongwith my supreme power, then you will see me. And then I will withdraw my splendour bestowed upon you. (27) Since then you stay (on earth) for one day of Brahmā, practising penance." Having said so the Lord disappeared and I did what he said. (28)

स एव विष्णुस्त्वं राम जातोऽसि ब्रह्मणार्थितः । मयि स्थितं तु त्वत्तेजस्त्वयैव पुनराहृतम्॥
अद्य मे सफलं जन्म प्रतीतोऽसि मम प्रभो । ब्रह्मादिभिरलभ्यस्त्वं प्रकृतेः पारगो मतः॥
त्वयि जन्मादिषड्भावा न सन्त्यज्ञानसंभवाः । निर्विकारोऽसि पूर्णस्त्वं गमनादिविवर्जितः॥
यथा जले फेनजालं धूमो वह्नौ तथा त्वयि । त्वदाधारा त्वद्विषया माया कार्यं सृजत्यहो॥
यावन्मायावृता लोकास्तावत्त्वां न विजानते । अविचारितसिद्धैषाविद्याविद्याविरोधिनी ॥
अविद्याकृतदेहादिसङ्घाते प्रतिबिम्बिता । चिच्छक्तिर्जीवलोकेऽस्मिन् जीव इत्यभिधीयते॥
यावद्देहमनःप्राणबुद्ध्यादिष्वभिमानवान् । तावत्कर्तृत्वभोक्तृत्वसुखदुःखादिभाग्भवेत्॥
आत्मनः संसृतिर्नास्ति बुद्धेर्ज्ञानं न जात्विति । अविवेकाद्द्वयं युङ्क्त्वा संसारीति प्रवर्तते॥
जडस्य चित्समायोगाच्चित्त्वं भूयाच्चितेस्तथा । जडसङ्गाज्जडत्वं हि जलाग्न्योर्मेलनं यथा॥

(29—37)

You are the same Viṣṇu who have taken birth as requested by Brahmā. Now you have withdrawn your splendour which you placed in me. (29) Today my life became fruitful as you, unattainable by even Brahmā etc., and beyond the ken of *Prakṛti*, appeared in person before me. (30) There is none of the six states of change like birth etc., which are offshoots of ignorance, in you nor do you depart (like ordinary beings). You are perfect and immutable. (31) Just as foam and smoke appear on the stratum of water and fire respectively similarly by *Māyā* supported by and subjected to you, creates the whole universe and everything in it. (32) Till the people are enveloped in *Māyā*, they fail to know you. This *Avidyā*, stands opposed to *Vidyā* and it lasts only until a deep thinking has been made. (33) The supreme conscious power when reflected in the jumble called body made by *Avidyā*, is called *Jīva* in the world of mortals. (34) So long as one has got affinity with body, mind, vital winds, intellect etc., till then one will experience comfort and misery, doership and enjoyership. (35) The *Ātmā* is not a subject to transmigration and intellect cannot have knowledge within its embrace. Due to the indiscrimination the two become intertwined and the *Jīva*, becoming *Saṁsārī* indulges in different activities. (36) The insentient, in contact with the sentient, seems to be sentient. The same way the sentient in the company of insentient. It is just like the union of water and fire. One

यावत्त्वत्पादभक्तानां सङ्गसौख्यं न विन्दति । तावत्संसारदुःखौघान्न निवर्तेन्नरः सदा ॥
तत्सङ्गलब्धया भक्त्या यदा त्वां समुपासते । तदा माया शनैर्याति तानवं प्रतिपद्यते ॥
ततस्त्वज्ज्ञानसम्पन्नः सद्गुरुस्तेन लभ्यते । वाक्यज्ञानं गुरोर्लब्ध्वा त्वत्प्रसादाद्विमुच्यते ॥
तस्मात्त्वद्भक्तिहीनानां कल्पकोटिशतैरपि । न मुक्तिशङ्का विज्ञानशङ्का नैव सुखं तथा ॥
अतस्त्वत्पादयुगले भक्तिर्मे जन्मजन्मनि । स्यात्त्वद्भक्तिमतां सङ्गोऽविद्या याभ्यां विनश्यति ॥
लोके त्वद्भक्तिनिरतास्त्वद्धर्मामृतवर्षिणः । पुनन्ति लोकमखिलं किं पुनः स्वकुलोद्भवान् ॥
नमोऽस्तु जगतां नाथ नमस्ते भक्तिभावन । नमः कारुणिकानन्त रामचन्द्र नमोऽस्तु ते ॥
देव यद्यत्कृतं पुण्यं मया लोकजिगीषया । तत्सर्वं तव बाणाय भूयाद्राम नमोऽस्तु ते ॥
ततः प्रसन्नो भगवान् श्रीरामः करुणामयः । प्रसन्नोऽस्मि तव ब्रह्मन्यत्ते मनसि वर्तते ॥
दास्ये तदखिलं कामं मा कुरुष्वात्र संशयम् । ततः प्रीतेन मनसा भार्गवो राममब्रवीत् ॥
(38—47)

becomes hot and the other cools down. (37)

So long as a person does not get company of the devotees of your feet, till then he cannot get freed from the miseries of the world. (38) With the devotion gained from the holy company, when one starts adoring you, then *Māyā* gets diminished and gradually goes away. (39) Thereafter he gets a *Guru* equipped with your knowledge who teaches him *Mahāvākya* and by your grace he is freed from the bondage. (40) So those who are deprived of your *Bhakti*, cannot get salvation or *Brahmajñāna* in hundreds of crores of *Kalpas* and consequently no solace. (41) Therefore, let me have devotion for your feet life after life and also the company of your devotees through which *Avidyā* perishes. (42) Those who are engrossed in your devotion and who shower the nectar of *Bhāgavata Dharma* in the world, sanctify the whole world and what to talk of their own kith and kins. (43) Salutations to you O Lord of the universe, salutations to you O *Bhaktibhāwana*, O compassionate, O *Ananta*, O Rāmacandra, my salutations to you again and again. (44) Be my virtuous deeds which I did to gain the higher *Lokas*—the target of your arrow O Rāma, salutations to you. (45) Then Lord Rāma, the compassionate one, was pleased. (He said) "I am pleased with you O Brahman, whatever you have in your mind, I will fulfil it all. Have no doubt." Then with a happy heart Bhārgava said to Śrī Rāma. (46-47)

यदि मेऽनुग्रहो राम तवास्ति मधुसूदन । त्वद्भक्तसङ्गस्त्वत्पादे दृढा भक्तिः सदास्तु मे॥
स्तोत्रमेतत्पठेद्यस्तु भक्तिहीनोऽपि सर्वदा । त्वद्भक्तिस्तस्य विज्ञानं भूयादन्ते स्मृतिस्तव॥
तथेति राघवेणोक्तः परिक्रम्य प्रणम्य तम् । पूजितस्तदनुज्ञातो महेन्द्राचलमन्वगात्॥
राजा दशरथो हृष्टो रामं मृतमिवागतम् । आलिङ्ग्यालिङ्ग्य हर्षेण नेत्राभ्यां जलमुत्सृजत्॥
ततः प्रीतेन मनसा स्वस्थचित्तः पुरं ययौ । रामलक्ष्मणशत्रुघ्नभरता देवसंमिताः।
स्वां स्वां भार्यामुपादाय रेमिरे स्वस्वमन्दिरे॥
मातापितृभ्यां संहृष्टो रामः सीतासमन्वितः । रेमे वैकुण्ठभवने श्रिया सह यथा हरिः॥
युधाजिन्नाम कैकेयीभ्राता भरतमातुलः । भरतं नेतुमागच्छत्स्वराज्यं प्रीतिसंयुतः॥
प्रेषयामास भरतं राजा स्नेहसमन्वितः । शत्रुघ्नं चापि संपूज्य युधाजितमरिन्दमः॥
कौसल्या शुशुभे देवी रामेण सह सीतया । देवमातेव पौलोम्या शच्या शक्रेण शोभना॥
(48—56)

If you are kind to me. O Rāma—the killer of Madhu, let there be a staunch devotion to your feet in my heart and I may always get the company of your devotees. (48) Even a person devoid of your devotion, if always recites this *Stotra*, may get your devotion, the knowledge of truth and he will have the remembrance of yours at the time of his final departure. (49) "Be it so" said Rāma. Then circumambulating and saluting Rāma and having been adored by Him, Paraśurāma with His permission set out for Mahendrācala. (50) Daśaratha was happy to see Rāma released from the jaws of death. Embracing again and again, shed joyful tears from his eyes. (51) With cheerful disposition, being his ownself again, Daśaratha arrived at his capital. Rāma, Lakṣmaṇa, Śatrughna and Bharata with their godly appearance, their consorts with them, rejoiced in their respective palaces. (52) Rāma, fully satisfied from his parental side (by getting all sorts of latitude and encouragement) rejoiced with Sītā as Viṣṇu alongwith Lakṣmī in His abode of *Vaikuṇṭha.* (53) (In the mean time) Yudhājit—Kaikeyī's brother and the maternal uncle of Bharata came (to Ayodhya) to take Bharata to his kingdom out of affection. (54) The king, the vanquisher of foes, dispatched lovingly Bharata and Śatrughna with Yudhājit offering proper adoration to him. (55) Kausalyā, the queen mother, when accompanied by Rāma and Sītā looked

साकेते लोकनाथप्रथितगुणगणो लोकसङ्गीतकीर्तिः श्रीरामः सीतयास्तेऽखिलजननिकरानन्दसन्दोहमूर्तिः ।
नित्यश्रीर्निर्विकारा निरवधिविभवो नित्यमायानिरासो मायाकार्यानुसारी मनुज इव सदा भातिदेवोऽखिलेशः ॥
(57)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे सप्तमः सर्गः ॥ ७ ॥

fine like Aditi, the mother of gods, accompanied by Indra and Śacī, the daughter of Pulomā. (56) Śrī Rāma, whose virtuous qualities are well-known to all the guardian deities of the regions; whose glory is chanted in all the worlds; who is personified bliss of everybody; who is ever effulgent and immutable; who is illimitably magnificent; who eventhough beyond *Māyā*, follows the customary pattern of *Māyā* like an ordinary human being; the Supreme Lord of all; shines always in Sāketa. (57)

Thus ends canto VII of Bālakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Bālakāṇḍa completed

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Adhyātmarāmāyaṇa

Ayodhyākāṇḍa

Canto I

Nārada arrives

श्रीमहादेव उवाच

एकदा सुखमासीनं रामं स्वान्तःपुराजिरे। सर्वाभरणसंपन्नं रत्नसिंहासने स्थितम्॥
नीलोत्पलदलश्यामं कौस्तुभामुक्तकन्धरम्। सीतया रत्नदण्डेन चामरेणाथ वीजितम्॥
विनोदयन्तं ताम्बूलचर्वणादिभिरादरात्। नारदोऽवतरद्द्रष्टुमम्बराद्यत्र राघवः॥
शुद्धस्फटिकसङ्काशः शरच्चन्द्र इवामलः। अतर्कितमुपायातो नारदो दिव्यदर्शनः॥
तं दृष्ट्वा सहसोत्थाय रामः प्रीत्या कृताञ्जलिः। ननाम शिरसा भूमौ सीतया सह भक्तिमान्॥
उवाच नारदं रामः प्रीत्या परमया युतः। संसारिणां मुनिश्रेष्ठ दुर्लभं तव दर्शनम्।
अस्माकं विषयासक्तचेतसां नितरां मुने॥
अवाप्तं मे पूर्वजन्मकृतपुण्यमहोदयैः। संसारिणापि हि मुने लभ्यते सत्समागमः॥
(1—7)

Śrī Mahādeva spoke—Oneday while Rāma was comfortably sitting in the courtyard of his inner apartment; well bedecked with all ornaments and was seated on the throne built of gems. (1) His complexion was like that of blue lotus; Kaustubha was hanging from his neck; Sītā was serving him with *Cāmara* having the handle of gems. (2) He was merrymaking by chewing betel etc., offered respectfully . At that very time Nārada descended there from the sky to have the vision of Rāma.(3) His fair complexion was like pure crystal, he was resplendent like October moon (*Śarat*)—such a Nārada, divinely looking, unexpectedly came. (4) Seeing him hastily getting up, the happy Rāma with folded hands, full of reverence, saluted alongwith Sītā, head touching the ground. (5) Immensely delighted Rāma said to Nārada—O, best among sages, for the worldly people like me engrossed in sense-objects, it is very rare to have your vision.(6) O *Muni*, the vision that I have attained today, I suppose, is the result of some virtuous deeds done by me in previous lives because it is due to the virtues practised earlier that even the worldly people get holy company.(7)

अतस्त्वद्दर्शनादेव कृतार्थोऽस्मि मुनीश्वर। किं कार्यं ते मया कार्यं ब्रूहि तत्करवाणि भोः॥
अथ तं नारदोऽप्याह राघवं भक्तवत्सलम्। किं मोहयसि मां राम वाक्यैर्लोकानुसारिभिः॥
संसार्यहमिति प्रोक्तं सत्यमेतत्त्वया विभो। जगतामादिभूता या सा माया गृहिणी तव॥
त्वत्सन्निकर्षाज्जायन्ते तस्यां ब्रह्मादयः प्रजाः। त्वदाश्रया सदा भाति माया या त्रिगुणात्मिका॥
सूतेऽजस्रं शुक्लकृष्णलोहिताः सर्वदा प्रजाः। लोकत्रयमहागेहे गृहस्थस्त्वमुदाहृतः॥
त्वं विष्णुर्जानकी लक्ष्मीः शिवस्त्वं जानकी शिवा। ब्रह्मा त्वं जानकी वाणी सूर्यस्त्वं जानकी प्रभा॥
भवान् शशाङ्कः सीता तु रोहिणी शुभलक्षणा। शक्रस्त्वमेव पौलोमी सीता स्वाहानलो भवान्॥
यमस्त्वं कालरूपश्च सीता संयमिनी प्रभो। निर्ऋतिस्त्वं जगन्नाथ तामसी जानकी शुभा॥
राम त्वमेव वरुणो भार्गवी जानकी शुभा। वायुस्त्वं राम सीता तु सदागतिरितीरिता॥

(8—16)

Therefore O, Lord of sages, I am blessed by your *Darśana*. Kindly tell me, what desire of yours should I fulfil? I shall do it (positively). (8) Thereafter Nārada said to Rāma quite compassionate to his devotees—"Why are you deluding me O Rāma, with your words like those of worldly people"? (9) O omnipresent one, you have very rightly said—"I am *Saṁsārī*." (So you really are) as the *Māyā* which is the primal cause of the world, is your housewife. (10) Due to your association the progeny like Brahmā etc., take birth from her. That *Māyā* with her three modes stands only with your support. (11) She always procreates issues white, black and red (*Sat*, *Tama*, *Raja*). In this big house of the three worlds you are the only real householder (*Gṛhastha*)—a great householder in a great house of cosmology. (12) You are Viṣṇu and Jānakī is Lakṣmī; You are Śiva and Jānakī Śivā; You are Brahmā and Jānakī is Vāṇī; You are sun and Jānakī is solar effulgence. (13) You are Candramā and Jānakī is Rohiṇī with all auspicious characteristics; You are Indra and Sītā is Śacī; You are fire-god and Sītā is Swāhā. (14) You are Yama the incarnate death and Sītā is Saṁyaminī O Lord. You are Nirṛti O Lord of the world, and the auspicious Jānakī is *Tāmasī*. (15) Varuṇa are You, O Rāma and the auspicious Jānakī is Bhārgavī (Vāruṇī); You are wind-god and Sītā is said to be Your eternal pace. (16)

कुबेरस्त्वं राम सीता सर्वसंपत्प्रकीर्तिता। रुद्राणी जानकी प्रोक्ता रुद्रस्त्वं लोकनाशकृत्॥
लोके स्त्रीवाचकं यावत्तत्सर्वं जानकी शुभा। पुन्नामवाचकं यावत्तत्सर्वं त्वं हि राघव॥
तस्माल्लोकत्रये देव युवाभ्यां नास्ति किञ्चन॥
त्वदाभासोदिताज्ञानमव्याकृतमितीर्यते । तस्मान्महांस्ततः सूत्रं लिङ्गं सर्वात्मकं ततः॥
अहङ्कारश्च बुद्धिश्च पञ्चप्राणेन्द्रियाणि च। लिङ्गमित्युच्यते प्राज्ञैर्जन्ममृत्युसुखादिमत्॥
स एव जीवसंज्ञश्च लोके भाति जगन्मयः। अवाच्यानाद्यविद्यैव कारणोपाधिरुच्यते॥
स्थूलं सूक्ष्मं कारणाख्यमुपाधित्रितयं चितेः। एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः॥
जाग्रत्स्वप्नसुषुप्त्याख्या संसृतिर्या प्रवर्तते। तस्या विलक्षणः साक्षी चिन्मात्रस्त्वं रघूत्तम॥
त्वत्त एव जगज्जातं त्वयि सर्वं प्रतिष्ठितम्। त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम्॥

(17—25)

You are Kubera and Sītā is all prosperity (riches). You are Rudra the destroyer of the world and Sītā is Rudrāṇī. (17) Whatever object in the cosmos is known as feminine is Sītā and all objects known to be masculine are you O, Rāma! (18) Therefore in all the three worlds there is nothing that is other than you two.(19) It is from your reflexion that the ignorance comes which is known as *Avyakta* (unmanifest) from that *Avyakta* emanates *Mahān* (the cosmic intelligence). From *Mahān* comes *Sūtra* (*Hiraṇyagarbha*) and from that all-enveloping *Liṅga* comes out. (20) The multitude of *Ahaṁkāra* (ego), intellect, five vital airs, ten *Indriyas* is called by the wise ones as *Liṅga* which is subjected to birth and death; pain and pleasure etc. (21) That very multitude in the world is known as *Jīva* which is 'चेतनाभास' (the reflection of a primeval consciousness) and pervades the entire cosmos. The undescribable and beginningless *Avidyā* is known as 'करणोपाधि' (causative limitation). (22) The pure conscious being has got three *Upādhis*–gross, subtle and causal. Accompanied and modified by these is *Jīva* and devoid of these is *Parameśwara*.(23) This *Saṁsāra* in the form of three states—wakeful, dreamful and deep sleep as it appears; you are its witness, the pure consciousness and quite above and beyond the three, O best among the Raghus. (24) This world has originated from you, it subsists in you and finally it all merges in you. Therefore you are the original cause of everything. (25)

रज्जावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत्। परात्माहमिति ज्ञात्वा भयदुःखैर्विमुच्यते॥
चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः। त्वया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो भवान्॥
अज्ञानान्न्यस्यते सर्वं त्वयि रज्जौ भुजङ्गवत्। त्वज्ज्ञानाल्लीयते सर्वं तस्माज्ज्ञानं सदाभ्यसेत्॥
त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात्। तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि॥
अहं त्वद्भक्तभक्तानां तद्भक्तानां च किङ्करः। अतो मामनुगृह्णीष्व मोहयस्व न मां प्रभो॥
त्वन्नाभिकमलोत्पन्नो ब्रह्मा मे जनकः प्रभो। अतस्तवाहं पौत्रोऽस्मि भक्तं मां पाहि राघव॥
इत्युक्त्वा बहुशो नत्वा स्वानन्दाश्रुपरिप्लुतः। उवाच वचनं राम ब्रह्मणा नोदितोऽस्म्यहम्॥
रावणस्य वधार्थाय जातोऽसि रघुसत्तम। इदानीं राज्यरक्षार्थं पिता त्वामभिषेक्ष्यति॥
यदि राज्याभिसंसक्तो रावणं न हनिष्यसि। प्रतिज्ञा ते कृता राम भूभारहरणाय वै॥
(26—34)

When the *Ātmā* is considered as *Jīva* like snake in a rope, there is cause of fear. When it considers itself to be *Paramātmā* it gets freed from fear and miseries. (26) Since you yourself enlighten through your light of consciousness, all intellectual faculties in everybody, therefore you are the very *Ātmā* of all. (27) Due to the ignorance everything is superimposed on you as snake in a rope. When you are really comprehended everything disappears. Therefore a person always should be in practice of knowledge. (28) Those having devotion and reverence in your feet, get real knowledge gradually. Therefore only your devotees are really eligible for salvation. (29) I am a slave to your devotees, the devotees of your devotees and their devotees too. So be kind to me. O Lord do not delude me. (30) I am the son of Brahmā who was born of the lotus that sprang from your navel. So I am your grandson, your devotee, thus protect me. (31) So saying, saluting again and again with the eyes full of delightful tears, Nārada spoke to Rāma—(I have come here) deputed by Brahmā. (32) O, best among the Raghus, you have taken birth with the sole purpose of killing Rāvaṇa. Now your father will consecrate you on the throne to look after the state administration. (33) If indulging in state affairs you do not kill Rāvaṇa, what will happen to your promise that you have made to remove the burden of the earth? (34)

तत्सत्यं कुरु राजेन्द्र सत्यसंधस्त्वमेव हि। श्रुत्वैतद्गदितं रामो नारदं प्राह सस्मितम्॥
शृणु नारद मे किञ्चिद्विद्यतेऽविदितं क्वचित्। प्रतिज्ञातं च यत्पूर्वं करिष्ये तन्न संशयः॥
किन्तु कालानुरोधेन तत्तत्प्रारब्धसंक्षयात्। हरिष्ये सर्वभूभारं क्रमेणासुरमण्डलम्॥
रावणस्य विनाशार्थं श्वो गन्ता दण्डकाननम्। चतुर्दश समास्तत्र ह्युषित्वा मुनिवेषधृक्॥
सीतामिषेण तं दुष्टं सकुलं नाशयाम्यहम्। एवं रामे प्रतिज्ञाते नारदः प्रमुमोद ह॥
प्रदक्षिणत्रयं कृत्वा दण्डवत्प्रणिपत्य तम्। अनुज्ञातश्च रामेण ययौ देवगतिं मुनिः॥
संवादं पठति शृणोति संस्मरेद्वा यो नित्यं मुनिवररामयोः स भक्त्या।
संप्राप्नोत्यमरसुदुर्लभं विमोक्षं कैवल्यं विरतिपुरःसरं क्रमेण॥

(35—41)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे प्रथमः सर्गः॥ १॥

Therefore O Rājendra, fulfil your promise as you are highly truthful. After hearing the argument, Rāma said smilingly to Nārada. (35) Now listen O Nārada. Is there anything anywhere that I do not know? What I have previously promised I will do that. There is no doubt about it. (36) As their *Prārabdha* comes to an end as per time schedule, I will kill them. This way I will remove the entire burden of the earth by killing the hosts of the *Asuras* one by one. (37) With the purpose of killing Rāvaṇa tomorrow I will go to Daṇḍaka forest. There I will stay for fourteen years in the garb of a *Muni*. (38) On the pretext of abduction of Sītā I will annihilate that wicked fellow alongwith his kith and kins. On having so promised by Rāma, Nārada was delighted.(39) Thrice circumambulating and prostrating before Him, permitted by Rāma, the *Muni* went to *Devaloka*. (40) One who reads, hears or remembers this dialogue between Nārada and Rāma daily with devotion, gets dispassion (as a first step) and then salvation named as *Kaivalya* which is rare even to gods. (41)

Thus ends canto I of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto II

Preparation for coronation–Dialogue between Vasiṣṭha and Rāma

श्रीमहादेव उवाच

अथ राजा दशरथः कदाचिद्रहसि स्थितः। वसिष्ठं स्वकुलाचार्यमाहूयेदमभाषत॥
भगवन् राममखिलाः प्रशंसन्ति मुहुर्मुहुः। पौराश्च निगमा वृद्धा मन्त्रिणश्च विशेषतः॥
ततः सर्वगुणोपेतं रामं राजीवलोचनम्। ज्येष्ठं राज्येऽभिषेक्ष्यामि वृद्धोऽहं मुनिपुङ्गव॥
भरतो मातुलं द्रष्टुं गतः शत्रुघ्नसंयुतः। अभिषेक्ष्ये श्व एवाशु भवांस्तच्चानुमोदताम्॥
सम्भाराः सम्भ्रियन्तां च गच्छ मन्त्रय राघवम्। उच्छ्रीयन्तां पताकाश्च नानावर्णाः समन्ततः॥
तोरणानि विचित्राणि स्वर्णमुक्तामयानि वै। आहूय मन्त्रिणं राजा सुमन्त्रं मन्त्रिसत्तमम्॥
आज्ञापयति यद्यत्त्वां मुनिस्तत्तत्समानय। यौवराज्येऽभिषेक्ष्यामि श्वोभूते रघुनन्दनम्॥
तथेति हर्षात्स मुनिं किं करोमीत्यभाषत। तमुवाच महातेजा वसिष्ठो ज्ञानिनां वरः॥
(1—8)

Śrī Mahādeva said—One day king Daśaratha while sitting in a secluded place called for Vasiṣṭha, his family preceptor and told. (1) Sir, all people of the state including the citizens the *Paṇḍitas* of the Vedic lore, elderly people and particularly ministers pay always encomiums to Rāma again and again. (2) Therefore I am thinking to consecrate my eldest son lotus eyed Rāma possessed of all good qualities, as I am already old, O best among the *Munis*. (3) Bharata accompanied with Śatrughna has been to his maternal uncle. I intend to perform the coronation tomorrow itself. Your approval is solicited. (4) Kindly get the necessary preparations made. You please go to Rāma and advise him accordingly. The city should be decorated with colourful banners and flags.(5) Let there be festoons embellished with gold and pearls. Then he called for Sumantra, the best among his ministers and said. (6) Whatever the *Guru* asks for, get it immediately supplied. The very tomorrow I will consecrate Rāma on the throne as Crown Prince. (7) "As Your Majesty pleases" saying so he asked *Muni* how he could be serviceable. Then the effulgent Vasiṣṭha, the best among the wise men, said to him. (8)

श्वः प्रभाते मध्यकक्षे कन्यकाः स्वर्णभूषिताः। तिष्ठन्तु षोडश गजः स्वर्णरत्नादिभूषितः॥
चतुर्दन्तः समायातु ऐरावतकुलोद्भवः। नानातीर्थोदकैः पूर्णाः स्वर्णकुम्भाः सहस्रशः॥
स्थाप्यन्तां नववैयाघ्रचर्माणि त्रीणि चानय। श्वेतच्छत्रं रत्नदण्डं मुक्तामणिविराजितम्॥
दिव्यमाल्यानि वस्त्राणि दिव्यान्याभरणानि च। मुनयः सत्कृतास्तत्र तिष्ठन्तु कुशपाणयः॥
नर्तक्यो वारमुख्याश्च गायका वेणुकास्तथा। नानावादित्रकुशला वादयन्तु नृपाङ्गणे॥
हस्त्यश्वरथपादाता बहिस्तिष्ठन्तु सायुधाः। नगरे यानि तिष्ठन्ति देवतायतनानि च॥
तेषु प्रवर्ततां पूजा नानाबलिभिरादृता। राजानः शीघ्रमायान्तु नानोपायनपाणयः॥
इत्यादिश्य मुनिः श्रीमान् सुमन्त्रं नृपमन्त्रिणम्। स्वयं जगाम भवनं राघवस्यातिशोभनम्॥
रथमारुह्य भगवान्वसिष्ठो मुनिसत्तमः। त्रीणि कक्षाण्यतिक्रम्य रथात्क्षितिमवातरत्॥
अन्तः प्रविश्य भवनं स्वाचार्यत्वादवारितः। गुरुमागतमाज्ञाय रामस्तूर्णं कृताञ्जलिः॥
प्रत्युद्गम्य नमस्कृत्य दण्डवद्भक्तिसंयुतः । स्वर्णपात्रेण पानीयमानिनायाशु जानकी॥
(9—19)

Tomorrow in the morning in the central hall there should be sixteen unmarried girls bedecked with golden ornaments and an elephant decorated with gold and gem must be ready. (9) (That elephant) from the Airāwata family with four tusks should be brought and thousands of golden vessels full of holy water. (10) must be placed on the proper places. Get three newly taken hides of lions. White umbrella with a handle bedecked by gems, pearls and ruby. (11) Beautiful garlands, clothes and beautiful ornaments (should be collected). The sages properly adored, should be there with *Kuśa* in their hands. (12) The dancing girls, harlots, musicians, those who play expertly on *Veṇu*, expert players of musical instruments—Let the orchestra start its performance in the royal courtyard. (13) Let the elephants, horses, chariots and the infantry stand well equipped outside (the conopy). All the temples in the capital...... (14) must start *Pūjā* followed by *Bali* (offering to the deity) of different kinds. The invited kings should come earliest possible with their different presentations. (15) Instructing Sumantra, the minister incharge this way, Vasiṣṭha went himself to the beautiful palace of Srī Rāma. (16) Riding in a chariot *Guru* Vasiṣṭha, the best among the sages, crossed three gates one after the other and then dismounted to the ground. (17) Being the preceptor he was

रत्नासने समावेश्य पादौ प्रक्षाल्य भक्तितः। तदपः शिरसा धृत्वा सीतया सह राघवः॥
धन्योऽस्मीत्यब्रवीद्रामस्तव पादाम्बुधारणात्। श्रीरामेणैवमुक्तस्तु प्रहसन्मुनिरब्रवीत्॥
त्वत्पादसलिलं धृत्वा धन्योऽभूद्गिरिजापतिः। ब्रह्मापि मत्पिता ते हि पादतीर्थहताशुभः॥
इदानीं भाषसे यत्त्वं लोकानामुपदेशकृत्। जानामि त्वां परात्मानं लक्ष्म्या संजातमीश्वरम्॥
देवकार्यार्थसिद्ध्यर्थं भक्तानां भक्तिसिद्धये। रावणस्य वधार्थाय जातं जानामि राघव॥
तथापि देवकार्यार्थं गुह्यं नोद्घाटयाम्यहम्। यथा त्वं मायया सर्वं करोषि रघुनन्दन॥
तथैवानुविधास्येऽहं शिष्यस्त्वं गुरुरप्यहम्। गुरुर्गुरूणां त्वं देव पितॄणां त्वं पितामहः॥
अन्तर्यामी जगद्यात्रावाहकस्त्वमगोचरः। शुद्धसत्त्वमयं देहं धृत्वा स्वाधीनसम्भवम्॥
(20—27)

unchecked and entered the inner apartment. Rāma informed of the *Guru's* arrival welcomed him with folded hands and fell prostrate on the feet of *Guru* devotedly. Sītā immediately brought water in a golden jar. (18-19)

Seating him on a throne built of gems washed his feet with all veneration. That water he and Sītā had over their heads. (20) Rāma said—"I am blessed due to holding the water which washed your feet over my head. So addressed by Rāma the *Muni* spoke smilingly. (21) "By having the ambrosia of your feet Lord Śiva has been blessed. My father Brahmā also has had all the evils destroyed due to having the water of your feet." (22) Whatever you say now is just to teach the norm to the world otherwise I know you are the supreme lord incarnated with Lakṣmī. (23) For accomplishing the interests of gods, for making fruitful the devotion of the devotees and for the destruction of Rāvaṇa; I know you are born. (24) Yet for the sake of the divine interest I will not disclose the secrets. As you are doing everything with your *Māyā*, O delighter of *Raghus* exactly the way I follow your suit. I will act as your *Guru* and you as my disciple. Otherwise O Lord, you are the preceptor of preceptors and you are the grandfather of the manes. (25-26) You are the indweller in everybody. It is you due to whom all the world continues to be active. You are imperceptible. Your body is made of pure *Satoguṇa* and you have appeared guided by only your ownself. (27)

मनुष्य इव लोकेऽस्मिन् भासि त्वं योगमायया। पौरोहित्यमहं जाने विगर्ह्यं दूष्यजीवनम्॥
इक्ष्वाकूणां कुले रामः परमात्मा जनिष्यते। इति ज्ञातं मया पूर्वं ब्रह्मणा कथितं पुरा॥
ततोऽहमाशया राम तव सम्बन्धकाङ्क्षया। अकार्षं गर्हितमपि तवाचार्यत्वसिद्धये॥
ततो मनोरथो मेऽद्य फलितो रघुनन्दन। त्वदधीना महामाया सर्वलोकैकमोहिनी॥
मां यथा मोहयेन्नैव तथा कुरु रघूद्वह। गुरुनिष्कृतिकामस्त्वं यदि देह्येतदेव मे॥
प्रसङ्गात्सर्वमप्युक्तं न वाच्यं कुत्रचिन्मया। राज्ञा दशरथेनाहं प्रेषितोऽस्मि रघूद्वह॥
त्वामामन्त्रयितुं राज्ये श्वोऽभिषेक्ष्यति राघव। अद्य त्वं सीतया सार्धमुपवासं यथाविधि॥
कृत्वा शुचिर्भूमिशायी भव राम जितेन्द्रियः। गच्छामि राजसान्निध्यं त्वं तु प्रातर्गमिष्यसि॥
इत्युक्त्वा रथमारुह्य ययौ राजगुरुर्द्रुतम्। रामोऽपि लक्ष्मणं दृष्ट्वा प्रहसन्निदमब्रवीत्॥
सौमित्रे यौवराज्ये मे श्वोऽभिषेको भविष्यति। निमित्तमात्रमेवाहं कर्ता भोक्ता त्वमेव हि॥
(28—37)

Through your *Yogamāyā* you only appear like a human being in this world. I take the office of a priest to be the dirtiest one. (28) In the olden days Brahmā, my father told me that the supreme God will take birth as Rāma in the Ikṣwāku family. (29) Since then under the hope O Rāma, that I will get a chance to have association with you I accepted this contemptible job. In order to get your teachership. (30) Today my desires have been fruitful, O Raghunandana! The *Mahāmāyā* capable of enchanting all the universe is under your control. (31) If you are intent to repay the debt (preceptorial), give me only this much that your *Māyā* may not delude me. (32) I will disclose this thing nowhere and no more what I have said inspired by the circumstances. I have been sent by the king Daśaratha, O Rāghava! to inform you that he would consecrate you on the throne the very next day. Today you alongwith Sītā should observe fast in the prescribed manner, maintaining all purificatory procedure, sleep on the ground and have your sense-organs completely subdued. Now I am going to the king and you come there next morning. (33–35) So saying and mounting on the chariot the royal preceptor hastily left. Rāma also having seen Lakṣmaṇa smiled and said. (36) Lakṣmaṇa, tomorrow I will be consecrated as Crown Prince but I will only be an instrument and you will be everything, the doer and the enjoyer. (37)

मम त्वं हि बहिःप्राणो नात्र कार्या विचारणा। ततो वसिष्ठेन यथा भाषितं तत्तथाकरोत्॥
वसिष्ठोऽपि नृपं गत्वा कृतं सर्वं न्यवेदयत्। वसिष्ठस्य पुरो राज्ञा ह्युक्तं रामाभिषेचनम्॥
यदा तदैव नगरे श्रुत्वा कश्चित्पुमान् जगौ। कौसल्यायै राममात्रे सुमित्रायै तथैव च॥
श्रुत्वा ते हर्षसम्पूर्णे ददतुर्हारमुत्तमम्। तस्मै ततः प्रीतमनाः कौसल्या पुत्रवत्सला॥
लक्ष्मीं पर्यचरद्देवीं रामस्यार्थप्रसिद्धये। सत्यवादी दशरथः करोत्येव प्रतिश्रुतम्॥
कैकेयीवशगः किन्तु कामुकः किं करिष्यति। इति व्याकुलचित्ता सा दुर्गां देवीमपूजयत्॥
एतस्मिन्नन्तरे देवा देवीं वाणीमचोदयन्। गच्छ देवि भुवो लोकमयोध्यायां प्रयत्नतः॥
रामाभिषेकविघ्नार्थं यतस्व ब्रह्मवाक्यतः। मन्थरां प्रविशस्वादौ कैकेयीं च ततः परम्॥
ततो विघ्ने समुत्पन्ने पुनरेहि दिवं शुभे। तथेत्युक्त्वा तथा चक्रे प्रविवेशाथ मन्थराम्॥
सापि कुब्जा त्रिवक्रा तु प्रासादाग्रमथारुहत्। नगरं परितो दृष्ट्वा सर्वतः समलङ्कृतम्॥
(38—47)

You are my outer life. You should not have any doubt. And then he did whatever he was instructed by Vasiṣṭha to do. (38) Vasiṣṭha on his part went to king Daśaratha and informed him of what he had done. While *Rājā* was talking about the coronation of Rāma before Vasiṣṭha, somebody over-heard it and he rushed to the city and announced this news. He even informed Kauśalyā, the mother queen and Sumitrā also. (39-40) The mothers horripilated with joy to hear this news, gave precious necklace as reward to the man. Then Kausalyā as an affectionate mother worshipped goddess Lakṣmī to have the coronation of Rāma materialised as truthful Daśaratha was known for his doings what he promised. (41-42) But the libidinous king henpecked by Kaikeyī as he is– 'What he will do' (is not sure) so Kausalyā was perturbed. So she worshipped goddess Durgā. (43) In the meantime gods approached the goddess Vāṇī and importuned—"O Goddess, under the instruction of Lord Brahmā please go to Ayodhya in *Martyaloka* and try to put obstacles in the way of coronating Rāma. There you first enter the heart of Mantharā and then Kaikeyī. (44-45) After the obstruction has been caused, come back to heaven O auspicious one!" "Be it so"—saying so she did enter Mantharā. (46) The hump-backed Mantharā deformed at three places in her body mounted on the roof of the palace. She saw there that the city was well decorated all around. (47)

नानातोरणसम्बाधं पताकाभिरलङ्कृतम्। सर्वोत्सवसमायुक्तं विस्मिता पुनरागमत्॥
धात्रीं पप्रच्छ मातः किं नगरं समलङ्कृतम्। नानोत्सवसमायुक्ता कौसल्या चातिहर्षिता॥
ददाति विप्रमुख्येभ्यो वस्त्राणि विविधानि च। तामुवाच तदा धात्री रामचन्द्राभिषेचनम्॥
श्वो भविष्यति तेनाद्य सर्वतोऽलङ्कृतं पुरम्। तच्छ्रुत्वा त्वरितं गत्वा कैकेयीं वाक्यमब्रवीत्॥
पर्यङ्कस्थां विशालाक्षीमेकान्ते पर्यवस्थिताम्। किं शेषे दुर्भगे मूढे महद्भयमुपस्थितम्।
न जानीषेऽतिसौन्दर्यमानिनी मत्तगामिनी॥
रामस्यानुग्रहाद्राज्ञः श्वोऽभिषेको भविष्यति। तच्छ्रुत्वा सहसोत्थाय कैकेयी प्रियवादिनी॥
तस्यै दिव्यं ददौ स्वर्णनूपुरं रत्नभूषितम्। हर्षस्थाने किमिति मे कथ्यते भयमागतम्॥
भरतादधिको रामः प्रियकृन्मे प्रियंवदः। कौसल्यां मां समं पश्यन् सदा शुश्रूषते हि माम्॥
रामाद्भयं किमापन्नं तव मूढे वदस्व मे। तच्छ्रुत्वा विषसादाथ कुब्जाकारणवैरिणी॥
(48—57)

Everywhere, it was full of beautiful *Toraṇas* (arch shaped decorations), bedecked with flags and banners; atmosphere charged with ceremonial sentiments; she was amazed and came back. (48) She enquired of the *Dhātrī* (nurse)—"O mother, what for has the city been decorated?" Kausalyā too is overjoyed and doing different sorts of ceremonial deeds. (49) She is distributing garments to the best among the *Brāhmaṇas*. Then *Dhātrī* (nurse) informed her of Rāma's coronation. (50) It (coronation) will take place tomorrow. So the city is decorated from all sides today itself. Hearing this she hurried to Kaikeyī and spoke. (51) "(At that time) Kaikeyī with her big eyes was laying down on the couch. She was alone. Mantharā said—"You unlucky foolish woman, are you so sleeping? A great crisis has befallen you. (52) And you blinded by your charming beauty know nothing about it, O lady with the intoxicating gait. (53) By the grace of the king, Rāma will be consecrated on the throne tomorrow. Hearing the news immediately got up the sweet-tongued Kaikeyī and gave her the divinely built golden anklets studded with gems. (She asked) it is an occasion of joy then why do you say the crisis has come? (54-55) Rāma is more favourable and sweet speaker to me as compared to Bharata. He always treats Kausalyā and me at par and is always serviceable to me. (56) "O fool, what cause of fear from Rāma

शृणु मद्वचनं देवि यथार्थं ते महद्भयम्। त्वां तोषयन् सदा राजा प्रियवाक्यानिभाषते॥
कामुकोऽतथ्यवादी च त्वां वाचा परितोषयन्। कार्यं करोति तस्या वै राममातुः सुपुष्कलम्॥
मनस्येतन्निधायैव प्रेषयामास ते सुतम्। भरतं मातुलकुले प्रेषयामास सानुजम्॥
सुमित्रायाः समीचीनं भविष्यति न संशयः। लक्ष्मणो राममन्वेति राज्यं सोऽनुभविष्यति॥
भरतो राघवस्याग्रे किङ्करो वा भविष्यति। विवास्यते वा नगरात्प्राणैर्वा हाप्यतेऽचिरात्॥
त्वं तु दासीव कौसल्यां नित्यं परिचरिष्यसि। ततोऽपि मरणं श्रेयो यत्सपत्न्याः पराभवः॥
अतः शीघ्रं यतस्वाद्य भरतस्याभिषेचने। रामस्य वनवासार्थं वर्षाणि नव पञ्च च॥
ततो रूढोऽभये पुत्रस्तव राज्ञि भविष्यति। उपायं ते प्रवक्ष्यामि पूर्वमेव सुनिश्चितम्॥
पुरा देवासुरे युद्धे राजा दशरथः स्वयम्। इन्द्रेण याचितो धन्वी सहायार्थं महारथः॥
जगाम सेनया सार्धं त्वया सह शुभानने। युद्धं प्रकुर्वतस्तस्य राक्षसैः सह धन्विनः॥
(58—67)

has come to you?" Hearing so Mantharā, an enemy without cause looked as grief-stricken. (57) Listen to me my lady, the crisis is really knocking at your doors. The king tries to please you with coaxing words. (58) The king is libidinous and a liar. He only cajoles you with his words and bestows all favours to the mother of Rāma. (59) With this planning in mind he sent your son Bharata alongwith his younger brother to his maternal uncle's place. (60) This act will definitely be in the favour of Sumitrā as Lakṣmaṇa always follows Rāma so it is he who will enjoy the rulership of the country. (61) On the otherhand Bharata is destined to be a servant to Rāma or else he will be exiled or killed very soon. (62) And you will have to serve Kausalyā always like a maid. It is better to die than being humiliated by the co-wives. (63) Therefore promptly try for the consecration of Bharata and exilement of Rāma to the forest for fourteen years. (64) Then your son will be enthroned with no fear from any quarter. Now I am going to tell you a plan which I have already thought out. (65)

In the past while the fierce battle was going on between gods and demons the great charioteer and the wielder of the bow king Daśaratha was approached for help. (66) The king went there with the army and you accompanied him O beautiful-faced one! While he was engrossed in fighting with the demons,

तदाक्षकीलो न्यपतच्छिन्नस्तस्य न वेद सः। त्वं तु हस्तं समावेश्य कीलरन्ध्रेऽतिधैर्यतः॥
स्थितवत्यसितापाङ्गि पतिप्राणपरीप्सया। ततो हत्वासुरान्सर्वान् ददर्श त्वामरिन्दमः॥
आश्चर्यं परमं लेभे त्वामालिङ्ग्य मुदान्वितः। वृणीष्व यत्ते मनसि वाञ्छितं वरदोऽस्म्यहम्॥
वरद्वयं वृणीष्व त्वमेवं राजावदत्स्वयम्। त्वयोक्तो वरदो राजन्यदि दत्तं वरद्वयम्॥
त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ। यदा मेऽवसरो भूयात्तदा देहि वरद्वयम्॥
तथेत्युक्त्वा स्वयं राजा मन्दिरं व्रज सुव्रते। त्वत्तः श्रुतं मया पूर्वमिदानीं स्मृतिमागतम्॥
अतः शीघ्रं प्रविश्याद्य क्रोधागारं रुषान्विता। विमुच्य सर्वाभरणं सर्वतो विनिकीर्य च।
भूमावेव शयाना त्वं तूष्णीमातिष्ठ भामिनि॥
यावत्सत्यं प्रतिज्ञाय राजाभीष्टं करोति ते। श्रुत्वा त्रिवक्रयोक्तं तत्तदा केकयनन्दिनी॥
तथ्यमेवाखिलं मेने दुःसङ्गाहितविभ्रमा। तामाह कैकेयी दुष्टा कुतस्ते बुद्धिरीदृशी॥
एवं त्वां बुद्धिसम्पन्नां न जाने वक्रसुन्दरि। भरतो यदि राजा मे भविष्यति सुतः प्रियः॥
ग्रामान् शतं प्रदास्यामि मम त्वं प्राणवल्लभा। इत्युक्त्वा कोपभवनं प्रविश्य सहसा रुषा॥
(68—78)

his pivotal pin from his chariot fell down without his notice. You inserted your hand in the pin hole and with great patience you kept it for quite a considerable time in order to protect the life of your husband O blackeyed one! Thereafter the subduer of the enemies saw you (in that condition) after he had killed all the demons. (67—69) He was quite amazed and delightfully embraced you and said—"Ask for any boons which might be in your mind, I will grant it," (70) The king personally requested you to ask for two boons. You said to the king—"If you intend to grant me two boons let it be so. Suppose the boons are granted." (71) Let them be with you as trust from me O, sinless one. Whenever occasion comes, give me these two boons. (72) Saying—"Be it so." *Rājā* suggested her to go to the palace. (Mantharā says)—I have heard it from you yourself sometime before. Now it has come to my memory. (73) Therefore get in the boudoir and behave angrily. Throw all your ornaments here and there. Lie down on the ground and keep mum O beautiful lady! (74) (Be in this position) until the king makes a vow to fulfil your desire. So hearing from Mantharā, Kaikeyī accepted it all to be the fact as her reasoning faculty had become misguided. Then Kaikeyī asked her—"O

विमुच्य सर्वाभरणं परिकीर्य समन्ततः। भूमौ शयाना मलिना मलिनाम्बरधारिणी॥
प्रोवाच शृणु मे कुब्जे यावद्रामो वनं व्रजेत्। प्राणांस्त्यक्ष्येऽथ वा वक्रे शयिष्ये तावदेव हि॥
निश्चयं कुरु कल्याणि कल्याणं ते भविष्यति। इत्युक्त्वा प्रययौ कुब्जा गृहं सापि तथाकरोत्॥
धीरोऽत्यन्तदयान्वितोऽपि सगुणाचारान्वितो वाथवा नीतिज्ञो विधिवाददेशिकपरो विद्याविवेकोऽथवा।
दुष्टानामतिपापभावितधियां सङ्गं सदा चेद्व्रजेत्तद्बुद्ध्या परिभावितो व्रजति तत् साम्यं क्रमेण स्फुटम्॥
अतः सङ्गः परित्याज्यो दुष्टानां सर्वदैव हि। दुःसङ्गी च्यवते स्वार्थाद्यथेयं राजकन्यका॥
(79—83)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे द्वितीयः सर्गः॥ २॥

clever one, where did you get such talent from? I never knew you are so talented O deformed beauty. If my dear son Bharata becomes king I will give you one hundred villages and you will remain dear to me as my life." So saying she immediately went to boudoir in an angry mood. (75–78) Taking out all ornaments scattered everywhere, wearing soiled clothes, looking herself sad, she lay down on the ground. (79) She said—"O *Kubjā*, listen to me until and unless Rāma goes to the forest I will lie down like this or else I will give up my life. (80) The *Kubjā* said—"Certainly do it O Kalyāṇī! You will be benefited." So saying Kubjā went to her apartment. Kaikeyī also did (according to the plan). (81) A person may be very resolute, kind, virtuous, righteous, ethical, dutiful, a devotee to his preceptor, equipped with knowledge and discrimination yet if he is in the constant company of wicked and sinful persons he is sure to be influenced by them and will become like them. (82) Therefore the company of wicked persons must always be shunned. A person in an evil company is bound to fall from his aim as this princess (Kaikeyī). (83)

Thus ends canto II of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmayaṇa, a dialogue between Umā and Maheśwara.

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Canto III

Daśaratha granting boon to Kaikeyī

श्रीमहादेव उवाच

ततो दशरथो राजा रामाभ्युदयकारणात्। आदिश्य मन्त्रिप्रकृतीः सानन्दो गृहमाविशत्॥
तत्रादृष्ट्वा प्रियां राजा किमेतदितिविह्वलः। या पुरा मन्दिरं तस्याः प्रविष्टे मयि शोभना॥
हसन्ती मामुपायाति सा किं नैवाद्य दृश्यते। इत्यात्मन्येव संचिन्त्य मनसातिविदूयता॥
पप्रच्छ दासीनिकरं कुतो वः स्वामिनी शुभा। नायाति मां यथापूर्वं मत्प्रिया प्रियदर्शना॥
ता ऊचुः क्रोधभवनं प्रविष्टा नैव विद्महे। कारणं तत्र देव त्वं गत्वा निश्चेतुमर्हसि॥
इत्युक्तो भयसन्त्रस्तो राजा तस्याः समीपगः। उपविश्य शनैर्देहं स्पृशन्वै पाणिनाब्रवीत्॥
किं शेषे वसुधापृष्ठे पर्यङ्कादीन् विहाय च। मां त्वं खेदयसे भीरु यतो मां नावभाषसे॥
अलङ्कारं परित्यज्य भूमौ मलिनवाससा। किमर्थं ब्रूहि सकलं विधास्ये तव वाञ्छितम्॥
को वा तवाहितं कर्ता नारी वा पुरुषोऽपि वा। स मे दण्ड्यश्च वध्यश्च भविष्यति न संशयः॥
(1—9)

Śrī Mahādeva spoke—After that the king Daśaratha ordered his ministers and subjects to do everything auspicious for the good of Śrī Rāma and happily entered his palace. (1) There he found his beloved queen Kaikeyī absent and was extremely disturbed about what had happened. "She, who, when I entered her apartment, always came to receive me with a smiling face, is not visible today. Why so? This way mentally calculating with a heavy heart he enquired of the maid servants– Where is your beautiful mistress? That beautiful looking beloved of mine has not come to me as usual." (2–4) They said—"She entered the boudoir; we do not know why. Your Majesty may please go and make a personal enquiry." (5) Having been so said the horrified king went near her. Sitting there he touched her tenderly with his hands and said—(6) Why are you sleeping on the ground leaving a soft couch? You are causing pains to me since you are not speaking to me. (7) You have given up ornaments and lay on the ground with soiled garments. Tell me why it is so. I will do what you wish. (8) Who acted against your wishes? Whether it is a male or female, I will punish him or her. I will sentence him

ब्रूहि देवि यथा प्रीतिस्तदवश्यं ममाग्रतः। तदिदानीं साधयिष्ये सुदुर्लभमपि क्षणात्॥
जानासि त्वं मम स्वान्तं प्रियं मां स्ववशे स्थितम्। तथापि मां खेदयसे वृथा तव परिश्रमः॥
ब्रूहि कं धनिनं कुर्यां दरिद्रं ते प्रियङ्करम्। धनिनं क्षणमात्रेण निर्धनं च तवाहितम्॥
ब्रूहि कं वा वधिष्यामि वधार्हो वा विमोक्ष्यते। किमत्र बहुनोक्तेन प्राणान्दास्यामि ते प्रिये॥
मम प्राणात्प्रियतरो रामो राजीवलोचनः। तस्योपरि शपे ब्रूहि त्वद्धितं तत्करोम्यहम्॥
इति ब्रुवाणं राजानं शपन्तं राघवोपरि। शनैर्विमृज्य नेत्रे सा राजानं प्रत्यभाषत॥
यदि सत्यप्रतिज्ञोऽसि शपथं कुरुषे यदि। याच्ञां मे सफलां कर्तुं शीघ्रमेव त्वमर्हसि॥
पूर्वं देवासुरे युद्धे मया त्वं परिरक्षितः। तदा वरद्वयं दत्तं त्वया मे तुष्टचेतसा॥
तद्द्वयं न्यासभूतं मे स्थापितं त्वयि सुव्रत। तत्रैकेन वरेणाशु भरतं मे प्रियं सुतम्॥
एभिः संभृतसंभारैर्यौवराज्येऽभिषेचय। अपरेण वरेणाशु रामो गच्छतु दण्डकान्॥
(10—19)

or her to death undoubtedly. (9) Please speak to me your mind O lady! Right now I will get it done even if it is most difficult to do or achieve. (10) You know my heart and you know that you love me and I am always submissive to you yet you are causing pain to me and on the other hand you are taking unnecessary pains on your part. (11) Tell me which of your favourite pauper I should make rich and which of the richer ones having done wrong to you I should make pauper instantly. (12) Tell whom should I send to guillotine or pass a release order to one who is waiting for his beheading. It is of no use to talk too much; I can give my life for you O my sweetheart. (13) The lotus-eyed Rāma to me is dearer than my life. I swear by him I will do what you wish. Just tell me. (14)

While the king was saying so swearing by Rāma Kaikeyī wiped her eyes softly and made a reply to the king. (15) If you are truthful to your words and if you are swearing, you behove to fulfil my desire immediately. (16) In the past I protected your life during the war between gods and demons. Then pleased with my services you granted two boons to me. (17) These are still with you as a trust from me, O Suvrata, [one who keeps his vow]. As one of the two boons make my dear son Bharata the Crown-Prince with these very preparations. By the second boon send Rāma to Daṇḍaka forest. (18-19)

मुनिवेषधरः श्रीमान् जटावल्कलभूषणः। चतुर्दश समास्तत्र कन्दमूलफलाशनः॥
पुनरायातु तस्यान्ते वने वा तिष्ठतु स्वयम्। प्रभाते गच्छतु वनं रामो राजीवलोचनः॥
यदि किञ्चिद्विलम्बेत प्राणांस्त्यक्ष्ये तवाग्रतः। भव सत्यप्रतिज्ञस्त्वमेतदेव मम प्रियम्॥
श्रुत्वैतद्दारुणं वाक्यं कैकेय्या रोमहर्षणम्। निपपात महीपालो वज्राहत इवाचलः॥
शनैरुन्मील्य नयने विमृज्य परया भिया। दुःस्वप्नो वा मया दृष्टो ह्यथवा चित्तविभ्रमः॥
इत्यालोक्य पुरः पत्नीं व्याघ्रीमिव पुरः स्थिताम्। किमिदं भाषसे भद्रे मम प्राणहरं वचः॥
रामः कमपराधं ते कृतवान्कमलेक्षणः। ममाग्रे राघवगुणान्वर्णयस्यनिशं शुभान्॥
कौसल्यां मां समं पश्यन् शुश्रूषां कुरुते सदा। इति ब्रुवन्ती त्वं पूर्वमिदानीं भाषसेऽन्यथा॥
राज्यं गृहाण पुत्राय रामस्तिष्ठतु मन्दिरे। अनुगृह्णीष्व मां वामे रामान्नास्ति भयं तव॥
इत्युक्त्वाश्रुपरीताक्षः पादयोर्निपपात ह। कैकेयी प्रत्युवाचेदं सापि रक्तान्तलोचना॥
राजेन्द्र किं त्वं भ्रान्तोऽसि उक्तं तद्भाषसेऽन्यथा। मिथ्या करोषि चेत्स्वीयं भाषितं नरको भवेत्॥

(20—30)

Śrī Rāma in the guise of *Muni* ornamented by matted locks and garments of barks, eating beet roots, should live there for fourteen years. (20) After the end of the exilement he may come back or live in the forest as he desires. The lotus-eyed Rāma must go to the forest by tomorrow morning. (21) If the execution of what I said is delayed in anyway I will commit suicide before you. Therefore be truthful to your words—this is what I desire. (22)

Hearing the dreadful and horripilating words of Kaikeyī the king fell down like a mountain stricken by thunderbolt. (23) Then he gently opened his eyes somehow wiped his eyes with great fear. (He thought) have I seen some evil dream or my mind is out of order? (24) He saw his wife sitting before him like a lioness and said " Why do you utter such fatal words, O good lady?" (25) What wrong did the lotus-eyed Rāma do to you? You always praised day and night the auspicious qualities of Rāma. (26) Formerly you said that Rāma is equally serviceable to Kausalyā and me as well. Now you say something quite different. (27) Have the kingdom for your son but let Rāma stay in the palace. Be graceful to me, O Vāmā! Rāma is no cause of fear to you. (28) So saying with eyes full of tears he fell down at her feet. Kaikeyī with eyes red, spoke in reply–(29) "Is there something

वनं न गच्छेद्यदि रामचन्द्रः प्रभातकालेऽजिनचीरयुक्तः।
उद्बन्धनं वा विषभक्षणं वा कृत्वा मरिष्ये पुरतस्तवाहम्॥
सत्यप्रतिज्ञोऽहमितीह लोके विडम्बसे सर्वसभान्तरेषु।
रामोपरि त्वं शपथं च कृत्वा मिथ्याप्रतिज्ञो नरकं प्रयाहि॥
इत्युक्तः प्रियया दीनो मग्नो दुःखार्णवे नृपः। मूर्च्छितः पतितो भूमौ विसंज्ञो मृतको यथा॥
एवं रात्रिर्गता तस्य दुःखात्संवत्सरोपमा। अरुणोदयकाले तु बन्दिनो गायका जगुः॥
निवारयित्वा तान् सर्वान्कैकेयी रोषमास्थिता। ततः प्रभातसमये मध्यकक्षमुपस्थिताः॥
ब्राह्मणाः क्षत्रिया वैश्या ऋषयः कन्यकास्तथा। छत्रं च चामरं दिव्यं गजो वाजी तथैव च॥
अन्याश्च वारमुख्या याः पौरजानपदास्तथा। वसिष्ठेन यथाज्ञप्तं तत्सर्वं तत्र संस्थितम्॥
स्त्रियो बालाश्च वृद्धाश्च रात्रौ निद्रां न लेभिरे। कदा द्रक्ष्यामहे रामं पीतकौशेयवाससम्॥
सर्वाभरणसम्पन्नं किरीटकटकोज्ज्वलम्। कौस्तुभाभरणं श्यामं कन्दर्पशतसुन्दरम्॥
(31—39)

wrong with your mental order, O Rājendra! You are speaking something other than what you promised. If you falsify what you have said you will go to hell. (30) If Rāmacandra does not go to the forest in the morning with deer skin and bark as his clothings I will certainly die before you either by hanging myself or taking poison. (31) In the gatherings you always boast of your truthfulness and deceive the world. Swearing even by Rāma if you are not true to your promises you will go to hell. (32) Having been so said by his beloved queen the dispirited king, as if drowned in the ocean of misery, fainted and losing consciousness fell down on the earth like dead. (33)

In this way he somehow passed the night which seemed like a year. At the time of dawn the musicians and bards started singing his praise. (34) Kaikeyī stopped them all and was furious in all her appearance. Then in the morning there was an assemblage in the central hall, of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas*, *Ṛṣis* and unmarried girls. The royal umbrella, the *Cānwara* (both divine), elephants and horses, the other dancing girls and leading personalities of the city—all gathered there at the gate as instructed by Vasiṣṭha. (35–37) The women, the children and the elderly people—none of them could have a sleep during night. They were eager–"When shall we see Rāma in

अभिषिक्तं समायातं गजारूढं स्मिताननम्। श्वेतच्छत्रधरं तत्र लक्ष्मणं लक्षणान्वितम्॥
रामं कदा वा द्रक्ष्यामः प्रभातं वा कदा भवेत्। इत्युत्सुकधियः सर्वे बभूवुः पुरवासिनः॥
नेदानीमुत्थितो राजा किमर्थं चेति चिन्तयन्। सुमन्त्रः शनकैः प्रायाद्यत्र राजावतिष्ठते॥
वर्धयन् जयशब्देन प्रणमञ्शिरसा नृपम्। अतिखिन्नं नृपं दृष्ट्वा कैकेयीं समपृच्छत॥
देवि कैकेयि वर्धस्व किं राजा दृश्यतेऽन्यथा। तमाह कैकेयी राजा रात्रौ निद्रां न लब्धवान्॥
राम रामेति रामेति राममेवानुचिन्तयन्। प्रजागरेण वै राजा ह्यस्वस्थ इव लक्ष्यते।
राममानय शीघ्रं त्वं राजा द्रष्टुमिहेच्छति॥
अश्रुत्वा राजवचनं कथं गच्छामि भामिनि। तच्छ्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत्॥
सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरम्। इत्युक्तस्त्वरितं गत्वा सुमन्त्रो राममन्दिरम्॥
अवारितः प्रविष्टोऽयं त्वरितं राममब्रवीत्। शीघ्रमागच्छ भद्रं ते राम राजीवलोचन॥

(40—48)

his yellow silk garments, having all ornaments over his body, with shining diadem and bracelets, having *Kaustubha* (on his chest), with a blue complexion and as handsome as one hundred libidoes. (38-39) (When shall we see) Rāma on the elephant after the consecration ceremony—coming with a smiling face with Lakṣmaṇa equipped with all auspicious marks—holding the white royal umbrella in his hand? (40) When shall we see Rāma or when will morning come—all the inhabitants of the city were so eagerly awaiting. (41)

They were quite anxious why the king did not get up so long. Sumantra stealthily went where the king was. (42) He praised the king with hailing expressions and bade salutations to him with bowing the head. To see the king very dejected he enquired of Kaikeyī—(43) O lady Kaikeyī, may you prosper. Why is the king not looking as usual? Kaikeyī informed him that the king did not get proper sleep during night. (44) The whole night *Rājā* thought of only Rāma and muttered Rāma, Rāma, Rāma. Due to sleeplessness, the king looks unwell. You please bring Rāma here immediately. The king wants to see him. (45) "How can I go without the orders of the king, O lady?" Hearing what the minister said, the king spoke to him. (46) O Sumantra, I would like to see Rāma. Get him, the handsome one, soon. Thus advised Sumantra quickly went to Rāma's palace. (47) He entered the

पितुर्गेहं मया सार्धं राजा त्वां द्रष्टुमिच्छति। इत्युक्तो रथमारुह्य सम्भ्रमात्त्वरितो ययौ॥
रामः सारथिना सार्धं लक्ष्मणेन समन्वितः। मध्यकक्षे वसिष्ठादीन् पश्यन्नेव त्वरान्वितः॥
पितुः समीपं सङ्गम्य ननाम चरणौ पितुः। राममालिङ्गितुं राजा समुत्थाय ससम्भ्रमः॥
बाहू प्रसार्य रामेति दुःखान्मध्ये पपात ह। हाहेति रामस्तं शीघ्रमालिङ्ग्याङ्के न्यवेशयत्॥
राजानं मूर्च्छितं दृष्ट्वा चुक्रुशुः सर्वयोषितः। किमर्थं रोदनमिति वसिष्ठोऽपि समाविशत्॥
रामः पप्रच्छ किमिदं राज्ञो दुःखस्य कारणम्। एवं पृच्छति रामे सा कैकेयी राममब्रवीत्॥
त्वमेव कारणं ह्यत्र राज्ञो दुःखोपशान्तये। किञ्चित्कार्यं त्वया राम कर्तव्यं नृपतेर्हितम्।
कुरु सत्यप्रतिज्ञस्त्वं राजानं सत्यवादिनम्। राज्ञा वरद्वयं दत्तं मम सन्तुष्टचेतसा॥
त्वदधीनं तु तत्सर्वं वक्तुं त्वां लज्जते नृपः। सत्यपाशेन सम्बद्धं पितरं त्रातुमर्हसि॥
पुत्रशब्देन चैतद्धि नरकात्त्रायते पिता। रामस्तयोदितं श्रुत्वा शूलेनाभिहतो यथा॥
(49—58)

palace unchecked and immediately submitted to Rāmá. May you be so well O lotus-eyed Rāma, come soon to your father's palace alongwith me. The king wants to see you. Being so said mounting on the chariot, a little startled he immediately went. (48-49) Rāma accompanied by Lakṣmaṇa went with the charioteer. He only had a fleeting glance towards Vasiṣṭha etc., in the central hall and hurried to where his father was. He bade his *Praṇāma* at the feet of his father. Then in order to embrace Rāma, Rājā hurriedly stood up. He could hardly extend his arms, uttering Hā Rāma, Hā Rāma, fell down in the middle of his efforts due to the excess of sorrow. Rāma swiftly held him in his arms and seated him in his lap. (50–52) The women started crying to see the king in a swoon. Vasiṣṭha also joined in order to know what caused the cry. (53)

Rāma asked—"What is the cause of king's sorrow?" When Rāma so asked, Kaikeyī spoke to him. (54) "You are the cause of his suffering. In order to remove his misery you should do something for his good. (55) You are truthful. Make the king also truthful. Once when he was pleased he granted two boons to me. (56) All that is within your power. The king feels shy to tell you that. Therefore you behove to release your father, tied with the noose of truth. (57) "*Putra*" literally means to be one who saves his father from going to the hell." When

व्यथितः कैकेयीं प्राह किं मामेवं प्रभाषसे। पित्रर्थे जीवितं दास्ये पिबेयं विषमुल्बणम्॥
सीतां त्यक्ष्येऽथ कौसल्यां राज्यं चापि त्यजाम्यहम् । अनाज्ञप्तोऽपि कुरुते पितुः कार्यं स उत्तमः॥
उक्तः करोति यः पुत्रः स मध्यम उदाहृतः। उक्तोऽपि कुरुते नैव स पुत्रो मल उच्यते॥
अतः करोमि तत्सर्वं यन्मामाह पिता मम। सत्यं सत्यं करोम्येव रामो द्विर्नाभिभाषते॥
इति रामप्रतिज्ञां सा श्रुत्वा वक्तुं प्रचक्रमे। राम त्वदभिषेकार्थं संभाराः संभृताश्च ये॥
तैरेव भरतोऽवश्यमभिषेच्यः प्रियो मम। अपरेण वरेणाशु चीरवासा जटाधरः॥
वनं प्रयाहि शीघ्रं त्वमद्यैव पितुराज्ञया। चतुर्दश समास्तत्र वस मुन्यन्नभोजनः॥
एतदेव पितुस्तेऽद्य कार्यं त्वं कर्तुमर्हसि। राजा तु लज्जते वक्तुं त्वामेवं रघुनन्दन॥

श्रीराम उवाच

भरतस्यैव राज्यं स्यादहं गच्छामि दण्डकान्। किन्तु राजा न वक्तीह मां न जानेऽत्र कारणम्॥

(59—67)

Rāma heard Kaikeyī saying so (he was shocked) as if pierced by a lance. (58) Extremely pained he told Kaikeyī—"Why are you telling me like that?" I can give up my life for the sake of my father and can take deadliest poison. (59) Can abandon Sītā, the mother Kausalyā and even the kingdom. He is best among the sons who executes the wishes of his father without being formally ordered. (60) One who implements the orders of his father when asked to do so, is a son of second grade and he, who disobeys his father even though verbally asked, is a blot. (61) Therefore I will do all that my father has asked me to do. I tell you the truth and nothing but truth that I will do everything as Rāma does not speak twice. (62)

Hearing the Rāma's vow Kaikeyī started saying—"Bharata should be consecrated on the throne with the paraphernalia brought for your coronation. It must immediately be done. It is what I desire. With the second boon you should presently proceed to forest having the garment of barks and matted locks on your head, under the orders of your father. You should stay there for fourteen years taking food which is befitting only to the *Munis*." (63–65) This is your father's mission that you should get materialised. The king feels shy to tell you this all, O Raghunandana! (66) **Rāma spoke—**"Let Bharata be the king and go I to the forest. But I do not know why the

श्रुत्वैतद्रामवचनं दृष्ट्वा रामं पुरः स्थितम्। प्राह राजा दशरथो दुःखितो दुःखितं वचः॥
स्त्रीजितं भ्रान्तहृदयमुन्मार्गपरिवर्तिनम्। निगृह्य मां गृहाणेदं राज्यं पापं न तद्भवेत्॥
एवं चेदनृतं नैव मां स्पृशेद्रघुनन्दन। इत्युक्त्वा दुःखसन्तप्तो विललाप नृपस्तदा॥
हा राम हा जगन्नाथ हा मम प्राणवल्लभ। मां विसृज्य कथं घोरं विपिनं गन्तुमर्हसि॥
इति रामं समालिङ्ग्य मुक्तकण्ठो रुरोद ह। विमृज्य नयने रामः पितुः सजलपाणिना॥
आश्वासयामास नृपं शनैः स नयकोविदः। किमत्र दुःखेन विभो राज्यं शासतु मेऽनुजः॥
अहं प्रतिज्ञां निस्तीर्य पुनर्यास्यामि ते पुरम्। राज्यात्कोटिगुणं सौख्यं मम राजन्वने सतः॥
त्वत्सत्यपालनं देवकार्यं चापि भविष्यति। कैकेय्याश्च प्रियो राजन्वनवासो महागुणः॥
इदानीं गन्तुमिच्छामि व्येतुमातुश्च हृज्ज्वरः। सम्भाराश्चोपह्रीयन्तामभिषेकार्थमाहृताः ॥
मातरं च समाश्वास्य अनुनीय च जानकीम्। आगत्य पादौ वन्दित्वा तव यास्ये सुखं वनम्॥
(68—77)

king is not speaking to me." (67) Hearing these words of Rāma and seeing Rāma present before him the extremely griefstricken King Daśaratha said in sorrowful words—(68) "Rāma, I am henpecked, my mind is reeling and I am following a wrong sinful track. Arrest me and capture the kingdom. So doing you will commit no sin. O delighter of *Raghus*, if you do this the untruth will not even touch me. Having so said extremely sorrowful, the king wept bitterly. (70) O, Rāma, O Lord of the universe, O the life of my life, leaving me behind how would you go to the dreadful forest. (71) Saying so he embraced Rāma and wept loudly. Then Rāma with water in his hand washed the eyes of his father. (72) Rāma, the expert in moral conduct, gently consoled the king—"What is the cause of sorrow if my younger brother rules over the kingdom? (73) I myself after having observed this vow shall come to your capital. O king, in the forest I will be comfortable crores of times more than in the kingdom. (74) This exilement has so many meritorious aspects of its own. Firstly your truthfulness will not be endangered. Secondly (gods will be benefited) having their objects achieved and finally the desires of mother Kaikeyī will be fulfilled. (75) Now I wish to go. Let the worries be removed from the heart of the mother and the materials for the coronation be preserved. (76) After consoling the mother Kausalyā and

इत्युक्त्वा तु परिक्रम्य मातरं द्रष्टुमाययौ। कौसल्यापि हरेः पूजां कुरुते रामकारणात्॥
होमं च कारयामास ब्राह्मणेभ्यो ददौ धनम्। ध्यायते विष्णुमेकाग्रमनसा मौनमास्थिता॥
अन्तःस्थमेकं घनचित्प्रकाशं निरस्तसर्वातिशयस्वरूपम्।
विष्णुं सदानन्दमयं हृदब्जे सा भावयन्ती न ददर्श रामम्॥

(78—80)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे तृतीयः सर्गः॥ ३॥

convincing Jānakī I will come, adore your feet and then will happily go to the forest. (77) So saying and circumambulating the father he came to see the mother. There on the other side, Kausalyā was busy in adoring Lord Viṣṇu for the welfare of Rāma. (78) She got the oblation poured into the sacrificial fire through the *Brāhmaṇas* and gifted them ample money. At that time she quite silently was meditating upon Viṣṇu with full concentration of the mind. (79) In her heart as she was meditating upon Lord Viṣṇu, the indweller of all, consciousness solidified, effulgent, with his form superseding anything else, ever blissful, she could not see Rāma. (80)

Thus ends canto III of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IV

Rāma takes leave of his mother and prepares for the forest—Sītā and Lakṣmaṇa accompany him

श्रीमहादेव उवाच

ततः सुमित्रा दृष्ट्वैनं रामं राज्ञीं ससम्भ्रमा। कौसल्यां बोधयामास रामोऽयं समुपस्थितः॥
श्रुत्वैव रामनामैषा बहिर्दृष्टिप्रवाहिता। रामं दृष्ट्वा विशालाक्षमालिङ्ग्याङ्के न्यवेशयत्॥
मूर्ध्न्यवघ्राय पस्पर्श गात्रं नीलोत्पलच्छवि। भुङ्क्ष्व पुत्रेति च प्राह मिष्टमन्नं क्षुधार्दितः॥

(1—3)

Śrī Mahādeva said—Having seen Rāma, Sumitrā respectfully awoke the queen Kausalyā, saying—"Rāma has come." (1) Just as she heard the name of Rāma she opened her eyes and seeing the big-eyed Rāma, she embraced him and seated him in her lap. (2) Smelling his head she touched his blue-complexioned

रामः प्राह न मे मातर्भोजनावसरः कृतः। दण्डकागमने शीघ्रं मम कालोऽद्य निश्चितः॥
कैकेयीवरदानेन सत्यसन्धः पिता मम। भरताय ददौ राज्यं ममाप्यारण्यमुत्तमम्॥
चतुर्दश समास्तत्र ह्युषित्वा मुनिवेषधृक्। आगमिष्ये पुनः शीघ्रं न चिन्तां कर्तुमर्हसि॥
तच्छ्रुत्वा सहसोद्विग्ना मूर्च्छिता पुनरुत्थिता। आह रामं सुदुःखार्ता दुःखसागरसम्प्लुता॥
यदि राम वनं सत्यं यासि चेन्नय मामपि। त्वद्विहीना क्षणार्द्धं वा जीवितं धारये कथम्॥
यथा गौर्बालकं वत्सं त्यक्त्वा तिष्ठेन्न कुत्रचित्। तथैव त्वां न शक्नोमि त्यक्तुं प्राणात्प्रियं सुतम्।
भरताय प्रसन्नश्चेद्राज्यं राजा प्रयच्छतु। किमर्थं वनवासाय त्वामाज्ञापयति प्रियम्॥
कैकेय्या वरदो राजा सर्वस्वं वा प्रयच्छतु। त्वया किमपराद्धं हि कैकेय्या वा नृपस्य वा॥
पिता गुरुर्यथा राम तवाहमधिका ततः। पित्राऽऽज्ञप्तो वनं गन्तुं वारयेयमहं सुतम्॥
यदि गच्छसि मद्वाक्यमुल्लङ्घ्य नृपवाक्यतः। तदा प्राणान्परित्यज्य गच्छामि यमसादनम्॥
(4—13)

limbs and said—"My son, eat sweets as you must be feeling hungry." (3) Rāma said—"Mother no time for me to take food. Today has been fixed as the time for me to go to Daṇḍaka as soon as possible." (4) By granting boons to Kaikeyī my truthful father gave kingdom to Bharata and to me the better kingdom of forest (5) Living there for fourteen years in the guise of *Munis*, I will come back soon. So you need not worry.(6) Having heard so she became suddenly perturbed. She fainted and then again got up. The miserable mother plunged in the ocean of sorrow said to Rāma. (7) If you are truly going to forest O Rāma, take me also with you. How can I live without you even for the half of a moment? (8) Just as a cow leaving her young calf cannot stay anywhere in the same way I cannot leave you, my son! you are dearer than my life. (9) If the Rājā is pleased with Bharata, let him give the kingdom to him but for what reason does he order you who are so dear, to go to the forest? (10) Or else the king as a boon may give everything to Kaikeyī but what harm have you done to Kaikeyī or him.(11) Your father is *Guru* to you no doubt, but I am still a greater *Guru* than he. Your father has ordered you to go to the forest but I forbid you to do so. (12) If superseding my orders you go under the instructions of the king I will give up my life and go to the abode of Yama. (13)

लक्ष्मणोऽपि ततः श्रुत्वा कौसल्यावचनं रुषा। उवाच राघवं वीक्ष्य दहन्निव जगत्त्रयम्॥
उन्मत्तं भ्रान्तमनसं कैकेयीवशवर्तिनम्। बद्ध्वा निहन्मि भरतं तद्बन्धून्मातुलानपि॥
अद्य पश्यन्तु मे शौर्यं लोकान्प्रदहतः पुरा। राम त्वमभिषेकाय कुरु यत्नमरिन्दम॥
धनुष्पाणिरहं तत्र निहन्यां विघ्नकारिणः। इति ब्रुवन्तं सौमित्रिमालिङ्ग्य रघुनन्दनः॥
शूरोऽसि रघुशार्दूल ममात्यन्तहिते रतः। जानामि सर्वं ते सत्यं किन्तु तत्समयो न हि॥
यदिदं दृश्यते सर्वं राज्यं देहादिकं च यत्। यदि सत्यं भवेत्तत्र आयासः सफलश्च ते॥
भोगा मेघवितानस्थविद्युल्लेखेव चञ्चलाः। आयुरप्यग्निसन्तप्तलोहस्थजलबिन्दुवत्॥
यथा व्यालगलस्थोऽपि भेको दंशानपेक्षते। तथा कालाहिना ग्रस्तो लोको भोगानशाश्वतान्॥
करोति दुःखेन हि कर्मतन्त्रं शरीरभोगार्थमहर्निशं नरः।
देहस्तु भिन्नः पुरुषात्समीक्ष्यते को वात्र भोगः पुरुषेण भुज्यते॥

(14—22)

Lakṣmaṇa also in response to what Kausalyā said looked at Rāma and angrily spoke as if burning all the three worlds. (14) "I will handcuff the lunatic king with deluded mind and remaining always under the control of Kaikeyī. And then I will kill Bharata, his supporters and his maternal uncles. (15) Let them witness my valour while I will be burning all the worlds. And O Rāma, the subduer of foes, make efforts for your coronation. (16) Holding bow in my hand I will kill the troublemongers there."

While Lakṣmaṇa was saying so Rāma embraced him (and said). (17) "You are brave O the lion among Raghus, and you are always trying to do good to me. I know what you said is all true but the time is not ripe for it. (18) This kingdom, the body etc., whatever appears before the eyes—if all these are real, your attempt may be regarded as fruitful. (19) But these worldly enjoyments are like a flash of lightning in the tent of clouds—they are so unstable, the lifespan also is as short-lived as a drop of water on the red hot iron.(20) Just as a frog even when in the mouth of a snake yet waits for insects (as its food) in the same way swallowed by the snake of death, people desire these temporary enjoyments. (21) The man does all sorts of things going through great pains day and night just for the bodily enjoyments but if he discriminates the body from the

पितृमातृसुतभ्रातृदारबन्ध्वादिसंगमः । प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः ॥
छायेव लक्ष्मीश्चपला प्रतीता तारुण्यमम्बूर्मिवदध्रुवं च।
स्वप्नोपमं स्त्रीसुखमायुरल्पं तथापि जन्तोरभिमान एषः ॥
संसृतिः स्वप्नसदृशी सदा रोगादिसङ्कुला। गन्धर्वनगरप्रख्या मूढस्तामनुवर्तते ॥
आयुष्यं क्षीयते यस्मादादित्यस्य गतागतैः। दृष्ट्वान्येषां जरामृत्यू कथञ्चिन्नैव बुध्यते ॥
स एव दिवसः सैव रात्रिरित्येव मूढधीः। भोगाननुपतत्येव कालवेगं न पश्यति ॥
प्रतिक्षणं क्षरत्येतदायुरामघटाम्बुवत्। सपत्ना इव रोगौघाः शरीरं प्रहरन्त्यहो ॥
जरा व्याघ्रीव पुरतस्तर्जयन्त्यवतिष्ठते। मृत्युः सहैव यात्येष समयं सम्प्रतीक्षते ॥
देहेऽहंभावमापन्नो राजाहं लोकविश्रुतः। इत्यस्मिन्मनुते जन्तुः कृमिविड्भस्मसंज्ञिते ॥
त्वगस्थिमांसविण्मूत्ररेतोरक्तादिसंयुतः । विकारी परिणामी च देह आत्मा कथं वद ॥

(23—31)

Puruṣa (*Ātmā*) then what enjoyments a man would like to enjoy? (22) The association with father, mother, son, brother, wife, cousins etc., is short-lived just like the gathering of beings at a water-place or the enjoining of wood pieces while floating on the currents of a river. (23) The Lakṣmī (riches) appears fickle like shadow; the young age is as unstable as the wavelets of water; the sexual pleasure is like a dream and life is so short yet the people are so infatuated. (24) This worldly existence is full of diseases etc. It is unreal like dream and the city of *Gandharwas* yet the foolish hanker after them. (25) Everyday by rising and setting of the sun the life span is shrinking. The man observes it and so does he observe the old age and death of others yet the man does not come to his senses. (26) The same day followed by the same night, recurs always but the foolish person fails to notice the velocity of *Kāla* (time) and runs for the worldly enjoyments. (27) The life diminishes every moment like water stored in an unbaked earthen jar and the diseases like enemies eat the body. (28) The old age like a lioness always frightens from the front side and the death also keeping pace with it simply waiting for the time. (29) Identifying the Self with the body which finally converts into germs, excreta and ashes the man thinks I am a world famous king. (30) Tell me how the body which is mutable and

यमास्थाय भवाँल्लोकं दग्धुमिच्छति लक्ष्मण। देहाभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति हि॥
देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता। नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते॥
अविद्या संसृतेर्हेतुर्विद्या तस्या निवर्तिका। तस्माद्यत्नः सदा कार्यो विद्याभ्यासे मुमुक्षुभिः।
कामक्रोधादयस्तत्र शत्रवः शत्रुसूदन॥
तत्रापि क्रोध एवालं मोक्षविघ्नाय सर्वदा। येनाविष्टः पुमान्हन्ति पितृभ्रातृसुहृत्सखीन्॥
क्रोधमूलो मनस्तापः क्रोधः संसारबन्धनम्। धर्मक्षयकरः क्रोधस्तस्मात्क्रोधं परित्यज॥
क्रोध एष महान् शत्रुस्तृष्णा वैतरणी नदी। सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक्॥
तस्माच्छान्तिं भजस्वाद्य शत्रुरेवं भवेन्न ते। देहेन्द्रियमनः प्राणबुद्ध्यादिभ्यो विलक्षणः॥
आत्मा शुद्धः स्वयंज्योतिरविकारी निराकृतिः। यावद्देहेन्द्रियप्राणैर्भिन्नत्वं नात्मनो विदुः॥
तावत्संसारदुःखौघैः पीड्यन्ते मृत्युसंयुताः। तस्मात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय॥

(32—40)

changeable, made of skin, bone, flesh, stool, urine, semen and blood etc., can be *Ātmā*. (31) Sitting in that very body you are intending to burn the world, O Lakṣmaṇa. All demerits appear in him who identifies the Self with the body. (32) "I am the body" this type of thinking is said to be *Avidyā*, and "I am not the body but *Ātmā* the consciousness" this type of thinking is called *Vidyā*. (33) *Avidyā* is the cause of birth and death and *Vidyā* provides release from them. Therefore those desirous of salvation must make sincere effort to practise *Vidyā*. Desire and anger etc., are the real enemies, O vanquisher of the enemies! (34) Among them anger itself is enough to cause obstacles in the path of salvation charged by which the person kills fathers, brothers and bosom friends. (35) The anger is the root cause of mental agony. The anger causes the bondage in the form of birth and death, it is the destroyer of *Dharma*. Therefore give up anger. (36) The anger is the greatest enemy and the covetousness is the river *Vaitaraṇī*, contentment is *Nandanavana* (the heavenly garden of Indra) and peace is the wish-yielding cow. (37) Therefore, have peace. In this way you will have no enemies (inner and outer). The *Ātmā* quite different from body, senses, mind, vital airs, intellect etc., is pure, selfluminous, immutable and formless. Until and unless men appreciate the difference of *Ātmā* from the body, the senses,

बुद्ध्यादिभ्यो बहिः सर्वमनुवर्तस्व मा खिदः। भुञ्जन्प्रारब्धमखिलं सुखं वा दुःखमेव वा॥
प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यसे। बाह्ये सर्वत्र कर्तृत्वमावहन्नपि राघव॥
अन्तःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः। एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा॥
संसारदुःखैरखिलैर्बाध्यसे न कदाचन। त्वमप्यम्ब मयाऽऽदिष्टं हृदि भावय नित्यदा॥
समागमं प्रतीक्षस्व न दुःखैः पीड्यसे चिरम्। न सदैकत्र संवासः कर्ममार्गानुवर्तिनाम्॥
यथा प्रवाहपतितप्लवानां सरितां तथा। चतुर्दशसमासङ्ख्या क्षणार्द्धमिव जायते॥
अनुमन्यस्व मामम्ब दुःखं सन्त्यज्य दूरतः। एवं चेत्सुखसंवासो भविष्यति वने मम॥
इत्युक्त्वा दण्डवन्मातुः पादयोरपतच्चिरम्। उत्थाप्याङ्के समावेश्य आशीर्भिरभ्यनन्दयत्॥
सर्वे देवाः सगन्धर्वा ब्रह्मविष्णुशिवादयः। रक्षन्तु त्वां सदा यान्तं तिष्ठन्तं निद्रया युतम्॥
(41—49)

the vital airs etc., they are bound to suffer from the miseries of the world and are subject to death. Therefore you must always feel in your heart that the *Ātmā* is different from the body etc. (38–40) (You yourself) being beyond the range of intellect etc., do everything. Don't feel sorry. Enjoying the destined, whether it is pleasure or pain and doing every job that comes in the natural course, you will not get tainted even though outwardly you hold the responsibility of doership O, Rāghava! (41-42) If you are pure by nature inwardly, you will not be tainted by your deeds. This saying of mine you must always ponder over in your heart. (43) This way all the miseries of the world can never bother and disturb you. And mother, you also always think over in your heart what I said. (44) Wait for my return. The sorrow will not trouble you for a long time. The followers of the path of *Karma* cannot always keep together just as rafts plying in the currents of water cannot move together. These fourteen years will pass like half of a moment. (45-46) Now permit me mother abandoning your sorrows *in toto* If you do so my stay in the forest will be a happy one. (47)

Having so said he prostrated himself at the feet of his mother for a long time. (Kausalyā on her part) raised him and had him seated on her lap and blessed him with praising words. (48) She said—"All gods like Brahmā, Viṣṇu and Śiva alongwith the *Gandharvas* may always protect you while you

इति प्रस्थापयामास समालिङ्ग्य पुनः पुनः। लक्ष्मणोऽपि तदा रामं नत्वा हर्षाश्रुगद्गदः॥
आह राम ममान्तःस्थः संशयोऽयं त्वया हृतः। यास्यामि पृष्ठतो राम सेवां कर्तुं तदादिश॥
अनुगृह्णीष्व मां राम नोचेत्प्राणांस्त्यजाम्यहम्। तथेति राघवोऽप्याह लक्ष्मणं याहि माचिरम्॥
प्रतस्थे तां समाधातुं गतः सीतापतिर्विभुः। आगतं पतिमालोक्य सीता सुस्मितभाषिणी॥
स्वर्णपात्रस्थसलिलैः पादौ प्रक्षाल्य भक्तितः। पप्रच्छ पतिमालोक्य देव किं सेनया विना॥
आगतोऽसि गतः कुत्र श्वेतच्छत्रं च ते कुतः। वादित्राणि न वाद्यन्ते किरीटादिविवर्जितः॥
सामन्तराजसहितः सम्भ्रमान्नागतोऽसि किम्। इति स्म सीतया पृष्टो रामः सस्मितमब्रवीत्॥
राज्ञा मे दण्डकारण्ये राज्यं दत्तं शुभेऽखिलम्। अतस्तत्पालनार्थाय शीघ्रं यास्यामि भामिनि॥
अद्यैव यास्यामि वनं त्वं तु श्वश्रूसमीपगा। शुश्रूषां कुरु मे मातुर्न मिथ्यावादिनो वयम्॥
इति ब्रुवन्तं श्रीरामं सीता भीताब्रवीद्वचः। किमर्थं वनराज्यं ते पित्रा दत्तं महात्मना॥

(50—59)

are walking, sitting or sleeping. (49) This way she embracing him again and again, saw him off. Lakṣmaṇa also said then to Rāma, his voice choked with the tears of joy—"O Rāma! You have removed this doubt from my heart. I will also follow you to render services to you. So order please. (50-51) Please oblige me O Rāma, or else I will give up my life." Rāma also said to Lakṣmaṇa—"Be it so. Come along without any delay". (52)

Thereafter Rāma, the Lord of Sītā, the omnipresent, went to see Sītā and convince her. Sītā in the habit of speaking with a smile, when saw that her spouse has come, washed his feet devotedly with the water from a golden jar, asked him–"Lord, why have you come without the army? Where is your white umbrella? Where are the musical instruments? Why are they not sounding? Why are you without your diadem? (53—55) Why did you not come with all pomp and show accompanied by courtier Kings?" Having been so asked by Sītā, Rāma smilingly spoke—(56) "The king has made me the king of whole Daṇḍaka forest, O auspicious one! So O good looking lady, I will soon start for the compliance of his orders. (57) I will go to the forest today itself. You live with your mother-in-law and serve my mother as I never tell a lie. (58) After Rāma said so, the frightened Sītā said to him—"Why did the great

तामाह रामः कैकेय्यै राजा प्रीतो वरं ददौ। भरताय ददौ राज्यं वनवासं ममानघे॥
चतुर्दश समास्तत्र वासो मे किल याचितः। तया देव्या ददौ राजा सत्यवादी दयापरः॥
अतः शीघ्रं गमिष्यामि मा विघ्नं कुरु भामिनि। श्रुत्वा तद्रामवचनं जानकी प्रीतिसंयुता॥
अहमग्रे गमिष्यामि वनं पश्चात्त्वमेष्यसि। इत्याह मां विना गन्तुं तव राघव नोचितम्॥
तामाह राघवः प्रीतः स्वप्रियां प्रियवादिनीम्। कथं वनं त्वां नेष्येऽहं बहुव्याघ्रमृगाकुलम्॥
राक्षसा घोररूपाश्च सन्ति मानुषभोजिनः। सिंहव्याघ्रवराहाश्च सञ्चरन्ति समन्ततः॥
कट्वम्लफलमूलानि भोजनार्थं सुमध्यमे। अपूपानि व्यञ्जनानि विद्यन्ते न कदाचन॥
काले काले फलं वापि विद्यते कुत्र सुन्दरि। मार्गो न दृश्यते क्वापि शर्कराकण्टकान्वितः॥
गुहागह्वरसम्बाधं झिल्लीदंशादिभिर्युतम्। एवं बहुविधं दोषं वनं दण्डकसंज्ञितम्॥
पादचारेण गन्तव्यं शीतवातातपादिमत्। राक्षसादीन्वने दृष्ट्वा जीवितं हास्यसेऽचिरात्॥
(60—69)

souled father give you the kingdom of forest"? (59)

Rāma replied to her—"The king pleased with her, granted boon to Kaikeyī according to which he gave the kingdom to Bharata and exilement in the forest to me O, sinless one! (60) The mother Kaikeyī begged of 'King' fourteen years exilement for me and the truthful and kind King granted so. (61) O good lady, thus I will go soon. You should not put any obstacle." The loveful Jānakī, hearing those words of Rāma said—"I will go to the forest first and then you will follow me. It is not proper for you to go without me." (62-63) Pleased with what Sītā said Rāma spoke to his beloved spouse, sweet of tongue– "How could I take you to the forest which is full of wild animals like tigers. (64) There are terrific man-eating *Rākṣasas*. The animals like lion, tiger and boars moving here there, and everywhere. (65) The wild fruits and beet roots of stringent and sour taste are only food materials O, of beautiful waist. The delicious dishes like *Apūpa* are just out of question. (66) Even these fruits are available on certain places only and that too occasionally O good looking one. The path full of sand and thorns cannot be tracked anywhere and everywhere." (67) Dotted with caves and pitfalls, full of crickets and godflies. this way this Daṇḍaka forest is most troublesome. (68) We will have to walk on foot only in cold, wind storm and hot weather.

तस्माद्भद्रे गृहे तिष्ठ शीघ्रं द्रक्ष्यसि मां पुनः। रामस्य वचनं श्रुत्वा सीता दुःखसमन्विता॥
प्रत्युवाच स्फुरद्वक्त्रा किञ्चित्कोपसमन्विता। कथं मामिच्छसे त्यक्तुं धर्मपत्नीं पतिव्रताम्॥
त्वदनन्यामदोषां मां धर्मज्ञोऽसि दयापरः। त्वत्समीपे स्थितां राम को वा मां धर्षयेद्वने॥
फलमूलादिकं यद्यत्तव भुक्तावशेषितम्। तदेवामृततुल्यं मे तेन तुष्टा रमाम्यहम्॥
त्वया सह चरन्त्या मे कुशाः काशाश्चकण्टकाः। पुष्पास्तरणतुल्या मे भविष्यन्ति न संशयः॥
अहं त्वा क्लेशये नैव भवेयं कार्यसाधिनी। बाल्ये मां वीक्ष्य कश्चिद्वै ज्योतिः शास्त्रविशारदः॥
प्राह ते विपिने वासः पत्या सह भविष्यति। सत्यवादी द्विजो भूयाद्गमिष्यामि त्वया सह॥
अन्यत्किञ्चित्प्रवक्ष्यामि श्रुत्वा मां नय काननम्। रामायणानि बहुशः श्रुतानि बहुभिर्द्विजैः॥
सीतां विना वनं रामो गतः किं कुत्रचिद्वद। अतस्त्वया गमिष्यामि सर्वथा त्वत्सहायिनी॥
(70—78)

In the forest when you will see the *Rākṣasas* you will be shocked to death instantaneously. (69) Therefore O gentle one, stay at home. You will see me again very soon. Having heard the discourse of Rāma, Sītā was plunged in sorrow. (70) She felt a little surge of anger and with the fluttering lips she replied to Rāma—"Why do you wish to leave me, I, who am a chaste spouse of yours, who never thought of anyone else apart from you, the sinless one? You are righteous and kind hearted too. While I am with you who will dare to violate me in the forest. (71-72) Fruits and beet roots etc., that you eat and what remains from your eating, will be to me as delicious as nectar. I will be fully satisfied with that and pass my time happily. (73) While I will be walking alongwith you the thorny objects like *Kuśa* and *Kāśa* and the thorn itself will appear like a soft tender bed of flowers, there is no doubt. (74) I will not trouble you, on the contrary I will give you a helping hand in everything you do. In my childhood an expert astrologer, when saw me, foretold—(75) "You will live in jungles with your husband." Let the foretelling of the *Brāhmaṇa* come to be true. I will go with you. I will say something else. Listen to it and then take me to the forest. You have heard so many *Rāmāyaṇas* from so many *Brāhmaṇas*. (77) Just tell me if you ever heard that Rāma went to the forest without Sītā (in any of the *Rāmāyaṇas* You have heard). Therefore I will accompany you extending

यदि गच्छसि मां त्यक्त्वा प्राणांस्त्यक्ष्यामि तेऽग्रतः। इति तं निश्चयं ज्ञात्वा सीताया रघुनन्दनः॥
अब्रवीद्देवि गच्छ त्वं वनं शीघ्रं मया सह। अरुन्धत्यै प्रयच्छाशु हारानाभरणानि च॥
ब्राह्मणेभ्यो धनं सर्वं दत्त्वा गच्छामहे वनम्। इत्युक्त्वा लक्ष्मणेनाशु द्विजानाहूय भक्तितः॥
ददौ गवां वृन्दशतं धनानि वस्त्राणि दिव्यानि विभूषणानि।
कुटुम्बवद्भ्यः श्रुतशीलवद्भ्यो मुदा द्विजेभ्यो रघुवंशकेतुः॥
अरुन्धत्यै ददौ सीता मुख्यान्याभरणानि च। रामो मातुः सेवकेभ्यो ददौ धनमनेकधा॥
स्वकान्तः पुरवासिभ्यः सेवकेभ्यस्तथैव च। पौरजानपदेभ्यश्च ब्राह्मणेभ्यः सहस्रशः॥
लक्ष्मणोऽपि सुमित्रां तु कौसल्यायै समर्पयत्। धनुष्पाणिः समागत्य रामस्याग्रे व्यवस्थितः॥
रामः सीता लक्ष्मणश्च जग्मुः सर्वे नृपालयम्॥
श्रीरामः सह सीतया नृपपथे गच्छन् शनैः सानुजः पौरान् जानपदान्कुतूहलदृशः सानन्दमुद्वीक्षयन्।
श्यामः कामसहस्रसुन्दरवपुः कान्त्या दिशोभासयन् पादन्यासपवित्रिताखिलजगत् प्रापालयं तत्पितुः॥
(79—87)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे चतुर्थः सर्गः ॥ ४ ॥

all possible help. (78) If you go leaving me (behind) I will die before you." Knowing this determination of Sītā, Rāma said—"*Devī*, come alongwith me to the forest soon. Give to Arundhatī all your ornaments and necklaces. (79-80) After gifting all of our properties to the *Brāhmaṇas* we will go to the forest" saying so inviting the *Brāhmaṇas* with all devotion through Lakṣmaṇa the chief of the Raghu dynasty, Śrī Rāma gifted hundreds of cowherds, wealth, beautiful garments and ornaments to the household *Brāhmaṇas* who were well versed in Vedic lores and men of character, with pleasure. (81-82) Sītā on her part gave all her precious ornaments to Arundhatī. Rāma gave many costly awards to the personal servants of his mother. (83) Similarly he awarded the servants of his own gynaeceum, and donated in thousands to the inhabitants of the city, the countrymen and the *Brāhmaṇas*. (84) Lakṣmaṇa also gave Sumitrā in the charge of Kausalyā and holding the bow in his hand came and stood before Rāma. (85) Thereafter Rāma, Sītā and Lakṣmaṇa went to the Royal Palace. (86) Śrī Rāma of blue complexion, his body thousand times more beautiful than that of cupid, illuminating the quarters with his effulgence, accompanied

by Sītā and the younger brother, slowly walking on the highway looking with pleasure towards the inhabitants of the city and the country who were curiously seeing them; sanctifying the entire world with his stepping feet reached the palace of his father. (87)

Thus ends canto IV of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyāṇa, a dialogue between Umā and Maheśwara.

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Canto V

Rāma proceeds for the forest

श्रीमहादेव उवाच

आयान्तं नागरा दृष्ट्वा मार्गे रामं सजानकिम्। लक्ष्मणेन समं वीक्ष्य ऊचुः सर्वे परस्परम्॥
कैकेय्या वरदानादि श्रुत्वा दुःखसमावृताः। बत राजा दशरथः सत्यसन्धं प्रियं सुतम्॥
स्त्रीहेतोरत्यजत्कामी तस्य सत्यवता कुतः। कैकेयी वा कथं दुष्टा रामं सत्यं प्रियङ्करम्॥
विवासयामास कथं क्रूरकर्मातिमूढधीः। हे जना नात्र वस्तव्यं गच्छामोऽद्यैव काननम्॥
यत्र रामः सभार्यश्च सानुजो गन्तुमिच्छति। पश्यन्तु जानकीं सर्वे पादचारेण गच्छतीम्॥
पुंभिः कदाचिद्दृष्ट्वा वा जानकी लोकसुन्दरी। सापि पादेन गच्छन्ती जनसङ्घेष्वनावृता॥
(1—6)

Śrī Mahādeva said—All inhabitants of the capital saw Rāma alongwith Jānakī and Lakṣmaṇa coming on the path, looked at each other and talked among themselves.(1) Having heard (the news of) boons granted to Kaikeyī they all became very sad and said—"It is a pity that the henpecked king Daśaratha abandoned his beloved and truthful son Rāma on account of the wife. What type of truthfulness is his? Or for that how could that wicked, foolish and the one performing the horrible deeds, Kaikeyī exile Rāma who always has been truthful and did favourable things to her? Gentlemen, let us not stay here and go to the forest just today where Rāma accompanied by his wife and younger brother, is due to go. See, today Jānakī is walking on foot. (2–5) It is the same Sītā, a matchless beauty in the world, whom hardly anybody could have seen before, going on foot before the crowds without any

रामोऽपि पादचारेण गजाश्वादिविवर्जितः। गच्छति द्रक्ष्यथ विभुं सर्वलोकैकसुन्दरम्॥
राक्षसी कैकेयीनाम्नी जाता सर्वविनाशिनी। रामस्यापि भवेद्दुःखं सीतायाः पादयानतः॥
बलवान्विधिरेवात्र पुंप्रयत्नो हि दुर्बलः। इति दुःखाकुले वृन्दे साधूनां मुनिपुङ्गवः॥
अब्रवीद्वामदेवोऽथ साधूनां सङ्घमध्यगः। मानुशोचथ रामं वा सीतां वा वच्मि तत्त्वतः॥
एष रामः परो विष्णुरादिनारायणः स्मृतः। एषा सा जानकी लक्ष्मीर्योगमायेति विश्रुता॥
असौ शेषस्तमन्वेति लक्ष्मणाख्यश्च साम्प्रतम्। एष मायागुणैर्युक्तस्तत्तदाकारवानिव॥
एष एव रजोयुक्तो ब्रह्माभूद्विश्वभावनः। सत्त्वाविष्टस्तथा विष्णुस्त्रिजगत्प्रतिपालकः॥
एष रुद्रस्तामसोऽन्ते जगत्प्रलयकारणम्। एष मत्स्यः पुरा भूत्वा भक्तं वैवस्वतं मनुम्॥
नाव्यारोप्य लयस्यान्ते पालयामास राघवः। समुद्रमथने पूर्वं मन्दरे सुतलं गते॥
अधारयत्स्वपृष्ठेऽद्रिं कूर्मरूपी रघूत्तमः। मही रसातलं याता प्रलये सूकरोऽभवत्॥
(7—16)

purdah. (6) O! Look at Rāma who deserves all glory (*Vibhu*). He is going on his feet devoid of any conveyance like elephant or horse. Even though he is singularly beautiful and handsome in all the three worlds. (7) This Kaikeyī, the demoness has come to destroy everything and everybody. Rāma also must be feeling sad while looking at Sītā walking on foot. (8) ("It seems to be the conclusion) that destiny is the strongest factor. The human effort is quite week and ineffective."

While afflicted people were just talking, the best among the sages, Vāmadeva surrounded by a retinue of sages spoke thus—"Never feel pity for Rāma or Sītā. I am telling you the truth. (9-10) This Rāma is supreme Viṣṇu and primeval Nārāyaṇa and Sītā is the Lakṣmī, his *Yogamāyā*. (11) This Śeṣa now known as Lakṣmaṇa is following him. This is all the Lord himself assuming different forms through the primordial qualities of *Māyā*. (12) It is He who became Brahmā the creator through his *Rājasika* aspect. It is He who sustains all the three worlds in the form of Viṣṇu through his *Sāttvika* aspect. (13) It is He who becomes Rudra assuming His *Tāmasika* form and causes annihilation of the world. In the ancient days this very Rāma incarnating as Fish accommodated the Vaivaswata Manu in the boat and protected him till the deluge continued. At the time of churning the ocean in the past while the Mandara

तोलयामास दंष्ट्राग्रे तां क्षोणीं रघुनन्दनः। नारसिंहं वपुः कृत्वा प्रह्लादवरदः पुरा॥
त्रैलोक्यकण्टकं रक्षः पाटयामास तन्नखैः। पुत्रराज्यं हृतं दृष्ट्वा ह्यदित्या याचितः पुरा॥
वामनत्वमुपागम्य याच्ञया चाहरत्पुनः। दुष्टक्षत्रियभूभारनिवृत्त्यै भार्गवोऽभवत्॥
स एव जगतां नाथ इदानीं रामतां गतः। रावणादीनि रक्षांसि कोटिशो निहनिष्यति॥
मानुषेणैव मरणं तस्य दृष्टं दुरात्मनः। राज्ञा दशरथेनापि तपसाराधितो हरिः॥
पुत्रत्वाकाङ्क्षया विष्णोस्तदा पुत्रोऽभवद्धरिः। स एव विष्णुः श्रीरामो रावणादिवधाय हि॥
गन्ताद्यैव वनं रामो लक्ष्मणेन सहायवान्। एषा सीता हरेर्माया सृष्टिस्थित्यन्तकारिणी॥
राजा वा कैकेयी वापि नात्र कारणमण्वपि। पूर्वेद्युर्नारदः प्राह भूभारहरणाय च॥
(17—24)

mountain drowned and touched *Sutala*, it was He the best among the Raghus, who adopting the form of the Turtle held the mountain on his back and it is He who incarnated as a Boar when the earth reached *Rasātala* at the time of *Pralaya.* (14–16) This very Rāma, the delight of Raghus, lifted the earth on the tip of his tusk. After that he adopted man-lion form and granted boons to Prahlāda. (17) And He tore down with His nails the demon Hiraṇyakaśipu who was a menace troubling all the three worlds. When in the olden days Aditi propitiated Him when her sons were dethroned, He adopted *Vāmana* form and through begging, He restored the divine kingdom to them. It is He who incarnated Himself as Paraśurāma in order to remove the burdensome load of the earth in the form of the wicked *Kṣatriyas*. (18-19) It is the same Lord of the universe who has now become Rāma and will kill the crores of demons like Rāvaṇa etc. (20) The wicked Rāvaṇa is destined to be killed by the hands of a man. Moreover Lord Hari was propitiated by king Daśaratha through austere penances with the desire of having Him as his son. Then the Lord became his son. It is the same Viṣṇu who in the form of Śrī Rāma followed by Lakṣmaṇa will go to the forest today itself in order to kill Rāvaṇa etc. This Sītā is the *Māyā* of Hari who is causative to creation, sustenance and destruction. (21–23) The King or Kaikeyī are not a causative factor even in the least for this situation. Just yesterday Nārada requested Rāma to provide relief to the

रामोऽप्याह स्वयं साक्षाच्छ्वो गमिष्याम्यहं वनम्। अतो रामं समुद्दिश्य चिन्तां त्यजत बालिशाः॥
रामरामेति ये नित्यं जपन्ति मनुजा भुवि। तेषां मृत्युभयादीनि न भवन्ति कदाचन॥
का पुनस्तस्य रामस्य दुःखशङ्का महात्मनः। रामनाम्नैव मुक्तिः स्यात्कलौ नान्येन केनचित्॥
मायामानुषरूपेण विडम्बयति लोककृत्। भक्तानां भजनार्थाय रावणस्य वधाय च॥
राज्ञश्चाभीष्टसिद्ध्यर्थं मानुषं वपुराश्रितः। इत्युक्त्वा विररामाथ वामदेवो महामुनिः॥
श्रुत्वा तेऽपि द्विजाः सर्वे रामं ज्ञात्वा हरिं विभुम्। जहुर्हृत्संशयग्रन्थिं राममेवान्वचिन्तयन्॥
य इदं चिन्तयेन्नित्यं रहस्यं रामसीतयोः। तस्य रामे दृढा भक्तिर्भवेद्विज्ञानपूर्विका॥
रहस्यं गोपनीयं वो यूयं वै राघवप्रियाः। इत्युक्त्वा प्रययौ विप्रस्तेऽपि रामं परं विदुः॥
ततो रामः समाविश्य पितृगेहमवारितः। सानुजः सीतया गत्वा कैकेयीमिदमब्रवीत्॥
(25—33)

overburdened earth. (24) Rāma himself promised him that he would go to the forest the very next day. Therefore simpletons, give up all the worries on account of Rāma. (25) Those who on this earth mutter Rāma Rāma everyday, get immunised from all fears and even death, forever. (26) What is then the worry for the inconveniences of that great-souled Rāma. In the *Kaliyuga* if there is any way for liberation it is *Rāma-Nāma* and nothing else. (27) He, the creator of the three worlds, in the disguised form of a human being, in order to provide opportunity to the devotees for his *Bhajana* and *Kīrtana*, and to kill Rāvaṇa is only playing a human role. (28) (Apart from this) he adopted a human form to fulfil the desire of king Daśaratha. After having so said the great sage Vāmadeva became silent. (29)

Those *Brāhmaṇas* also having all this heard, knowing that Rāma is the all pervading Lord, got their knots of doubt in their heart unravelled and remembered Rāma alone. (30) Whosoever contemplates everyday this secret of Rāma and Sītā, he gets the devotion of Rāma—accompanied with *Vijñāna*—strengthened. (31) You, who all love Rāma (or else loved by Rāma) must always keep it a secret. Having so said Vāmadeva went away. They also knew for certain that Rāma is supreme being. (32) Thereafter Rāma not intercepted (by anybody) entered his father's palace. Accompanied by the younger brother and Sītā

आगताः स्मो वयं मातस्त्रयस्ते सम्मतं वनम्। गन्तुं कृतधियः शीघ्रमाज्ञापयतु नः पिता॥
इत्युक्ता सहसोत्थाय चीराणि प्रददौ स्वयम्। रामाय लक्ष्मणायाथ सीतायै च पृथक् पृथक्॥
रामस्तु वस्त्राण्युत्सृज्य वन्यचीराणि पर्यधात्। लक्ष्मणोऽपि तथा चक्रे सीता तन्न विजानती॥
हस्ते गृहीत्वा रामस्य लज्जया मुखमैक्षत। रामो गृहीत्वा तच्चीरमंशुके पर्यवेष्टयत्॥
तद्दृष्ट्वा रुरुदुः सर्वे राजदाराः समन्ततः। वसिष्ठस्तु तदाकर्ण्य रुदितं भर्त्सयन् रुषा॥
कैकेयीं प्राह दुर्वृत्ते राम एव त्वया वृतः। वनवासाय दुष्टे त्वं सीतायै किं प्रयच्छसि॥
यदि रामं समन्वेति सीता भक्त्या पतिव्रता। दिव्याम्बरधरा नित्यं सर्वाभरणभूषिता॥
रमयत्वनिशं रामं वनदुःखनिवारिणी। राजा दशरथोऽप्याह सुमन्त्रं रथमानय॥
रथमारुह्य गच्छन्तु वनं वनचरप्रियाः। इत्युक्त्वा राममालोक्य सीतां चैव सलक्ष्मणम्॥
दुःखान्निपतितो भूमौ रुरोदाश्रुपरिप्लुतः। आरुरोह रथं सीता शीघ्रं रामस्य पश्यतः॥
(34—43)

went to Kaikeyī and said—(33) "We the three have come, mother, with the intention to go to the forest as desired by you. So we want permission from the father with no loss of time." (34) Having been so said Kaikeyī quickly got up and herself gave garments (befitting to the ascetics) to Rāma, Sītā and Lakṣmaṇa separately. (35) Rāma undressed himself and put the wild garments. Lakṣmaṇa followed the suit but Sītā not knowing that (how to put on) taking the garments in her hand bashfully looked at the face of Rāma. Rāma (on his part) took it and girdled it around her on and over her usual dress. (36-37) Seeing this all of the royal ladies wept bitterly. Vasiṣṭha hearing the scream came and rebuked Kaikeyī with anger. (38) He said to Kaikeyī—"O, evil-natured! You were granted boon for Rāma only to go to the forests, why then O wretch, are you giving (these garments) to Sītā? (39) If this chaste Sītā, due to her conjugal devotion accompanies Rāma let her go in her usual beautiful garments and ornamented in every respect. (40) May she be with and please Rāma night and day allaying his hardships of forest life. "The king Daśaratha also asked Sumantra to bring chariot. He said—"Let these beloveds of forest tribes go mounting on the chariot." Having so said looking in full at Rāma. Sītā and Lakṣmaṇa fell on the ground with extreme grief and wept shedding tears profusely. Sītā, while Rāma was looking at her, mounted on chariot.(41–43)

रामः प्रदक्षिणं कृत्वा पितरं रथमारुहत्। लक्ष्मणः खड्गयुगलं धनुस्तूणीयुगं तथा॥
गृहीत्वा रथमारुह्य नोदयामास सारथिम्। तिष्ठ तिष्ठ सुमन्त्रेति राजा दशरथोऽब्रवीत्॥
गच्छ गच्छेति रामेण नोदितोऽचोदयद्रथम्। रामे दूरं गते राजा मूर्च्छितः प्रापतद्भुवि॥
पौरास्तु बालवृद्धाश्च वृद्धा ब्राह्मणसत्तमाः। तिष्ठ तिष्ठेति रामेति क्रोशन्तो रथमन्वयुः॥
राजा रुदित्वा सुचिरं मां नयन्तु गृहं प्रति। कौसल्यायाः राममातुरित्याह परिचारकान्॥
किञ्चित्कालं भवेत्तत्र जीवनं दुःखितस्य मे। अत ऊर्ध्वं न जीवामि चिरं रामं विना कृतः॥
ततो गृहं प्रविश्यैव कौसल्यायाः पपात ह। मूर्च्छितश्च चिराद्बुद्ध्वा तूष्णीमेवावतस्थिवान्॥
रामस्तु तमसातीरं गत्वा तत्रावसत्सुखी। जलं प्राश्य निराहारो वृक्षमूलेऽस्वपद्विभुः॥
सीतया सह धर्मात्मा धनुष्पाणिस्तु लक्ष्मणः। पालयामास धर्मज्ञः सुमन्त्रेण समन्वितः॥
पौरा सर्वे समागत्य स्थितास्तस्याविदूरतः। शक्ता रामं पुरं नेतुं नोचेद्गच्छामहे वनम्॥
(44—53)

Rāma after circumambulating his father mounted on the chariot and Lakṣmaṇa holding two swords, two bows and two quivers, mounted the chariot (in the last) asked the charioteer to proceed. The *Rājā* Daśaratha asked Sumantra to stop. (44-45) But when Rāma ordered him to go and not to delay, (the charioteer) drove the chariot. When Rāma covered some considerable distance, the *Rājā* swooned and fell on the ground.(46) The inhabitants of the city—children and old, the senior among the Brāhmaṇas, they all cried—"Stop, stop O, Rāma!" and ran after the chariot. (47) The king went on weeping for a pretty long time and then asked the attendants to take him to the palace of Kausalyā, the mother of Rāma.(48) I, who am afflicted with grief may live for sometime there itself (if at all I live). After this occurrance I will not live long without Rāma. (49) Thereafter entering the apartment of Kausalyā he again fell down and got into the swoon. He regained his senses after a long time but spoke nothing and kept silent. (50) (This side) Rāma reached the banks of the river Tamasā and made a night halt comfortably. Without taking any food he lived only on water and the all pervading Lord slept underneath a tree alongwith Sītā. Righteous Lakṣmaṇa the knower of Dharma on the other hand, bow in his hand, in the company of Sumantra, sat on guard. (51-52) All the inhabitants

इति निश्चयमाज्ञाय तेषां रामोऽतिविस्मितः। नाहं गच्छामि नगरमेते वै क्लेशभागिनः॥
भविष्यन्तीति निश्चित्य सुमन्त्रमिदमब्रवीत्। इदानीमेव गच्छामः सुमन्त्र रथमानय॥
इत्याज्ञप्तः सुमन्त्रोऽपि रथं वाहैरयोजयत्। आरुह्य रामः सीता च लक्ष्मणोऽपि ययुर्द्रुतम्॥
अयोध्याभिमुखं गत्वा किञ्चिद्दूरं ततो ययुः। तेऽपि राममदृष्ट्वैव प्रातरुत्थाय दुःखिताः॥
रथनेमिगतं मार्गं पश्यन्तस्ते पुरं ययुः। हृदि रामं ससीतं ते ध्यायन्तस्तस्थुरन्वहम्॥
सुमन्त्रोऽपि रथं शीघ्रं नोदयामास सादरम्। स्फीताञ्जनपदान्पश्यन् रामः सीतासमन्वितः॥
गङ्गातीरं समागच्छच्छृङ्गवेराविदूरतः। गङ्गां दृष्ट्वा नमस्कृत्य स्नात्वा सानन्दमानसः॥
शिंशपावृक्षमूले स निषसाद रघूत्तमः। ततो गुहो जनैः श्रुत्वा रामागममहोत्सवम्॥
सखायं स्वामिनं द्रष्टुं हर्षात्तूर्णं समापतत्। फलानि मधुपुष्पादि गृहीत्वा भक्तिसंयुतः॥
(54—62)

of Ayodhya came and stayed there not far from Him. They were determined to take Rāma back to the capital or else go to the forest. (53) Having come to know their decision Rāma was extremely amazed. (He thought) "If I do not go back and go I won't, they will be greatly pained." Having so decided he said to Sumantra—"Sumantra, get the chariot. We will at once go. (54-55) Having been so ordered Sumantra harnessed the horses to the chariot. Rāma, Sītā and Lakṣmaṇa mounted the chariot and went speedily. (56) For some distance they proceeded towards Ayodhya and then they took a turn towards the forest. In the morning after getting up not seeing Rāma there, in a great sorrow they followed the marks of chariot-wheels and finally returned to the city. There they always and constantly meditated upon Rāma and Sītā. (57-58)

Sumantra also with due respect drove the chariot swiftly. Rāma, alongwith Sītā viewing and crossing expansive countries reached the bank of Gaṅgā near Śṛṅgavera. Having seen Gaṅgā and offering his obeisance with glee took bath in it. That best among the Raghus, sat underneath a Śinśapā tree. Then Guha hearing from his men about the arrival of Rāma– an occasion of great festivity, without any loss of time, delightfully quick, came to see Rāma, his friend and lord, with the offerings of fruits, honey and flowers etc., with great reverence. (59–62)

रामस्याग्रे विनिक्षिप्य दण्डवत्प्रापतद्भुवि। गुहमुत्थाप्य तं तूर्णं राघवः परिषस्वजे॥
संपृष्टकुशलो रामं गुहः प्राञ्जलिरब्रवीत्। धन्योऽहमद्य मे जन्म नैषादं लोकपावन॥
बभूव परमानन्दः स्पृष्ट्वा तेऽङ्गं रघूत्तम। नैषादराज्यमेतत्ते किङ्करस्य रघूत्तम॥
त्वदधीनं वसन्नत्र पालयास्मान् रघूद्वह। आगच्छ यामो नगरं पावनं कुरु मे गृहम्॥
गृहाण फलमूलानि त्वदर्थं सञ्चितानि मे। अनुगृह्णीष्व भगवन् दासस्तेऽहं सुरोत्तम॥
रामस्तमाह सुप्रीतो वचनं शृणु मे सखे। न वेक्ष्यामि गृहं ग्रामं नव वर्षाणि पञ्च च॥
दत्तमन्येन नो भुञ्जे फलमूलादि किञ्चन। राज्यं ममैतत्ते सर्वं त्वं सखा मेऽतिवल्लभः॥
वटक्षीरं समानाय्य जटामुकुटमादरात्। बबन्ध लक्ष्मणेनाथ सहितो रघुनन्दनः॥
जलमात्रं तु सम्प्राश्य सीतया सह राघवः। आस्तृतं कुशपर्णाद्यैः शयनं लक्ष्मणेन हि॥
उवास तत्र नगरप्रासादाग्रे यथा पुरा। सुष्वाप तत्र वैदेह्या पर्यङ्क इव संस्कृते॥
(63—72)

Placing his presents before Rāma he prostrated himself on the ground. Śrī Rāma raised Guha quickly and embraced him. (63) After Rāma had enquired about his well being, Guha submitted with folded hands—"Today I am blessed. My birth in Niṣāda dynasty is blessed O sanctifier of the universe. (64) O best among the Raghus, the touch of your body gave me beatific joy. This kingdom of Niṣādas is yours as it belongs to your servant that is me. (65) This state is under your control. Living here protect us. Come along please. We will go to the city. Sanctify my house. (66) Accept there fruits and roots collected by me for you O Lord, O best among the gods, oblige me, I am your servant. (67) Immensely pleased Rāma spoke to him—"Listen to me my friend. I will not enter any house or town for fourteen years. I will not take anything fruits or roots given by anybody else. This entire kingdom of yours is mine and you are my dearest friend. (68-69) Rāma having brought the milky substance of a banian tree arranged his matted locks in the form of a crown. Lakṣmaṇa also tied his own locks (in the same fashion). (70) The Lord took only water (for his food) and slept on the bed of *Kuśa* and leaves prepared by Lakṣmaṇa just as he used to sleep on the decorated luxurious couch alongwith Sītā in his palacial building in the city. (71-72)

ततोऽविदूरे परिगृह्य चापं सबाणतूणीरधनुः स लक्ष्मणः ।
ररक्ष रामं परितो विपश्यन् गुहेन सार्धं सशरासनेन ॥

(73)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे पञ्चमः सर्गः ॥ ५ ॥

While Lakṣmaṇa not very far, holding his bow, arrow and quiver, accompanied by Guha having his own bow, sat on guard with a vigilant eye watching every direction. (73)

Thus ends canto V of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VI
Crossing Gaṅgā— Meeting with Bharadwāja and Vālmīki

श्रीमहादेव उवाच

सुप्तं रामं समालोक्य गुहः सोऽश्रुपरिप्लुतः। लक्ष्मणं प्राह विनयाद् भ्रातः पश्यसि राघवम्॥
शयानं कुशपत्रौघसंस्तरे सीतया सह। यः शेते स्वर्णपर्यङ्के स्वास्तीर्णे भवनोत्तमे॥
कैकेयी रामदुःखस्य कारणं विधिना कृता। मन्थराबुद्धिमास्थाय कैकेयी पापमाचरत्॥
तच्छ्रुत्वा लक्ष्मणः प्राह सखे शृणु वचो मम। कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य वा॥
स्वपूर्वार्जितकर्मैव कारणं सुखदुःखयोः॥

(1—5)

Śrī Mahādeva said—Having seen Rāma sleeping, Guha shedding tears humbly said to Lakṣmaṇa—"Brother, do you see Rāma sleeping with Sītā on a bed of *Kuśa* and leaves, the one who was habituated of well bedded golden couch in the grand palace. (1-2) Kaikeyī is made solely responsible by the providence for this misery of Rāma. Thus she committed a great sin by accepting the advice of Mantharā." (3) Having heard that Lakṣmaṇa said—"Listen to me my friend. Who becomes cause of whose misery (no body causes misery to anyone) and who is the cause of pleasure? (4) It is our past actions committed in past lives which cause pleasure and pain to us. (5)

सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा।
अहं करोमीति वृथाभिमानः स्वकर्मसूत्रग्रथितो हि लोकः॥
सुहृन्मित्रार्युदासीनद्वेष्यमध्यस्थबान्धवाः । स्वयमेवाचरन्कर्म तथा तत्र विभाव्यते॥
सुखं वा यदि वा दुःखं स्वकर्मवशगो नरः। यद्यद्यथागतं तत्तद् भुक्त्वा स्वस्थमना भवेत्॥
न मे भोगागमे वाञ्छा न मे भोगविवर्जने। आगच्छत्वथ मागच्छत्वभोगवशगो भवेत्॥
यस्मिन् देशे च काले च यस्माद्वा येन केन वा। कृतं शुभाशुभं कर्म भोज्यं तत्तत्र नान्यथा॥
अलं हर्षविषादाभ्यां शुभाशुभफलोदये। विधात्रा विहितं यद्यत्तदलङ्घ्यं सुरासुरैः॥
सर्वदा सुखदुःखाभ्यां नरः प्रत्यवरुध्यते। शरीरं पुण्यपापाभ्यामुत्पन्नं सुखदुःखवत्॥
सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्। द्वयमेतद्धि जन्तूनामलङ्घ्यं दिनरात्रिवत्॥
(6—13)

There is none else who gives pain or pleasure. To presume that some body else is instrumental (for pain and pleasure) is the result of a perverted intellect. 'I do' this type of thinking is a perverted ego as the entire world is bound with the strings of its own actions: (6) The person doing actions on his own accord thinks that somebody is a well-wisher, friend, foe, indifferent, object of hatred, mediator or relative. (7) So the man directed by his own destiny must undergo with equanimity the pain or pleasure whatever and however it comes and be always cheerful. (8) I neither desire enjoyments to come to me nor do I want to shun them. If they come, they may come. If they do not come, they do not come. The man should never be swayed by the desire of enjoyment. (9) In whatever place, in whatever time for whatever reasons,whoever does any action virtuous or vicious, he is bound to experience the consequences thereof. Nothing else and in no other way. (10) So if any good or bad circumstances come we should not be happy or sorry. Whatever dispensation is made by providence it cannot be undone by even gods or demons.(11) A man is always visited by either pain or pleasure. This is because the body itself is the result of virtues and sins combined, meant for experiencing pain and pleasure. (12) Pain after pleasure and pleasure after pain (is a cyclic order) like day followed by night and *vice versa*. Those two can never be overruled by any creature. (13)

सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखम्। द्वयमन्योन्यसंयुक्तं प्रोच्यते जलपङ्कवत्॥
तस्माद्धैर्येण विद्वांस इष्टानिष्टोपपत्तिषु। न हृष्यन्ति न मुह्यन्ति सर्वं मायेति भावनात्॥
गुहलक्ष्मणयोरेवं भाषतोर्विमलं नभः। बभूव रामः सलिलं स्पृष्ट्वा प्रातः समाहितः॥
उवाच शीघ्रं सुदृढां नावमानय मे सखे। श्रुत्वा रामस्य वचनं निषादाधिपतिर्गुहः॥
स्वयमेव दृढां नावमानिनाय सुलक्षणाम्। स्वामिन्नारुह्यतां नौका सीतया लक्ष्मणेन च॥
वाहये ज्ञातिभिः सार्धमहमेव समाहितः। तथेति राघवः सीतामारोप्य शुभलक्षणाम्॥
गुहस्य हस्तावालम्ब्य स्वयं चारोहदच्युतः। आयुधादीन् समारोप्य लक्ष्मणोऽप्यारुरोह च॥
गुहस्तान्वाहयामास ज्ञातिभिः सहितः स्वयम्। गङ्गामध्ये गता गङ्गां प्रार्थयामास जानकी॥
देवि गङ्गे नमस्तुभ्यं निवृत्ता वनवासतः। रामेण सहिताहं त्वां लक्ष्मणेन च पूजये॥
इत्युक्त्वा परकूलं तौ शनैरुत्तीर्य जग्मतुः॥
गुहोऽपि राघवं प्राह गमिष्यामि त्वया सह। अनुज्ञां देहि राजेन्द्र नोचेत्प्राणांस्त्यजाम्यहम्॥
(14—24)

Pain is always mixed with pleasure and so is pleasure with pain. Both are said to be intermingled like water and mud. (14) Therefore the wise ones do not get hilarious in pleasure and do not feel sorry in pain. They experience them with patience thinking everything to be *Māyā*—non-existent. (15) Guha and Lakṣmaṇa were so conversing with each other when it dawned. Rāma sipping water performed his morning duties. (16) He said to Guha the king of the Niṣādas—"Friend get a strong boat very soon for me." Hearing the words of Rāma Guha himself brought an auspicious looking boat and said—"My Lord, get into the boat alongwith Sītā and Lakṣmaṇa. I myself will row the boat attentively assisted by my own people." Be it so; saying so Rāma first got Sītā with the auspicious marks, boarded. Then holding the hands of Guha he the *Acyuta* (who never falters) himself boarded and in the last Lakṣmaṇa put the weaponary in the boat and then himself climbed. (17—20) Guha assisted by his family members started the boat. When they reached the middle point of Gaṅgā, the Jānakī prayed to Gaṅgā. (21) "O goddess Gaṅgā, my obeisance to you. When I come back alongwith Rāghava and Lakṣmaṇa after our forest dwelling I shall adore you. (22) So saying they slowly reached the other shore and proceeded further. (23) Guha requested Rāma—"I

श्रुत्वा नैषादिवचनं श्रीरामस्तमथाब्रवीत्। चतुर्दश समाः स्थित्वा दण्डके पुनरप्यहम्॥
आयास्याम्युदितं सत्यं नासत्यं रामभाषितम्। इत्युक्त्वालिङ्ग्य तं भक्तं समाश्वास्य पुनः पुनः॥
निवर्तयामास गुहं सोऽपि कृच्छ्राद्ययौ गृहम्॥
ततो रामस्तु वैदेह्या लक्ष्मणेन समन्वितः॥
भरद्वाजाश्रमपदं गत्वा बहिरुपस्थितः। तत्रैकं बटुकं दृष्ट्वा रामः प्राह च हे बटो॥
रामो दाशरथिः सीतालक्ष्मणाभ्यां समन्वितः। आस्ते बहिर्वनस्येति ह्युच्यतां मुनिसन्निधौ॥
तच्छ्रुत्वा सहसा गत्वा पादयोः पतितो मुनेः। स्वामिन् रामः समागत्य वनाद्बहिरवस्थितः॥
सभार्यः सानुजः श्रीमानाह मां देवसन्निभः। भरद्वाजाय मुनये ज्ञापयस्व यथोचितम्॥
तच्छ्रुत्वा सहसोत्थाय भरद्वाजो मुनीश्वरः। गृहीत्वार्घ्यं च पाद्यं च रामसामीप्यमाययौ॥
दृष्ट्वा रामं यथान्यायं पूजयित्वा सलक्ष्मणम्। आह मे पर्णशालां भो राम राजीवलोचन॥
आगच्छ पादरजसा पुनीहि रघुनन्दन। इत्युक्त्वोटजमानीय सीतया सह राघवौ॥
भक्त्या पुनः पूजयित्वा चकारातिथ्यमुत्तमम्। अद्याहं तपसः पारं गतोऽस्मि तव सङ्गमात्॥
(25—36)

shall also accompany you. O the best among kings, permit me or else I will live no more. (24)

Hearing the request of the Niṣāda, Śrī Rāma said to him—"Residing in Daṇḍaka for fourteen years I shall again come back. What I say is true. Rāma never says otherwise. Saying so, embracing that devotee, consoling him again and again sent Guha back. Guha too quite reluctantly returned home. (25—27) Thereafter Rāma followed by Sītā and Lakṣmaṇa went to the hermitage of Bharadwāja. He waited out side the *Āśrama*. There he saw a student, called him and said—(28-29) "Please go to the *Muni* and inform him that Rāma, the son of Daśaratha, accompanied by Sītā and Lakṣmaṇa is awaiting out side the *Āśrama* garden. (30) Having heard this the disciple swiftly went to the *Muni,* fell down at his feet and said—"My master, Rāma has come alongwith his wife and younger brother and is waiting outside the *Āśrama*. (31) He, resplendent like a god, asked me to submit this to *Muni* Bharadwāja in a befitting way. (32) Having heard so the sage Bharadwāja instantly rose up and came to Rāma with water for oblation in his hand. (33) Seeing Rāma he adored him and Lakṣmaṇa in the proper way and said—"Hey Rāma, the lotus eyed one, come to my hutment

ज्ञातं राम तवोदन्तं भूतं चागामिकं च यत्। जानामि त्वां परात्मानं मायया कार्यमानुषम्॥
यदर्थमवतीर्णोऽसि प्रार्थितो ब्रह्मणा पुरा। यदर्थं वनवासस्ते यत्करिष्यसि वै पुरः॥
जानामि ज्ञानदृष्ट्याहं जातया त्वदुपासनात्। इतः परं त्वां किं वक्ष्ये कृतार्थोऽहं रघूत्तम॥
यस्त्वां पश्यामि काकुत्स्थं पुरुषं प्रकृतेः परम्। रामस्तमभिवाद्याह सीतालक्ष्मणसंयुतः॥
अनुग्राह्यास्त्वया ब्रह्मन्वयं क्षत्रियबान्धवाः। इति सम्भाष्य तेऽन्योन्यमुषित्वा मुनिसन्निधौ॥
प्रातरुत्थाय यमुनामुत्तीर्य मुनिदारकैः। कृताप्लवेन मुनिना दृष्टमार्गेण राघवः॥
प्रययौ चित्रकूटाद्रिं वाल्मीकेर्यत्र चाश्रमः। गत्वा रामोऽथ वाल्मीकेराश्रमं ऋषिसङ्कुलम्॥
नानामृगद्विजाकीर्णं नित्यपुष्पफलाकुलम्। तत्र दृष्ट्वा समासीनं वाल्मीकिं मुनिसत्तमम्॥
(37—44)

and sanctify it with the dust of your feet O delighter of Raghus." Having said so taking the two with Sītā to his hut and after that worshipping him lovingly entertained well and said—"Today my penances are fruitful due to your accompaniment. (34—36) I know everything what happened to you in the past and I know what is yet to happen in the future. I know You are the supreme being and have adopted the illusive human form to accomplish your mission.(37) I know the reason for which you are incarnated as implored by Brahmā in the time of yore. I know for what purpose you have taken the venture of forest dwelling. I know what will you do hereafter. (38) Due to your worship I have gained a vision of knowledge through which I know everything. What else can I tell you? I am simply blessed O the best among Raghus. (39) It is a blessing that I am having your *Darśana*—you, descendant of Kakutstha, the supreme *Puruṣa*, beyond the range of *Prakṛti*. Then Rāma with Sītā and Lakṣmaṇa bowed before him and said—(40) "Grand sire, belonging to the *Kṣatriya* family as we are, we deserve your grace. "Thus after the exchange of salutations to each other they passed the night in the hutment of the *Muni*. (41)

When woke up in the morning they crossed Yamunā on a small boat made by the boys of the sages. They went ahead on the path to Chitrakuta mountain as guided by the *Muni* Bharadwāja. Rāma went to Chitrakuta where the *Āśrama* of *Ṛṣi* Vālmīki was situated. He saw the *Āśrama* crowded with the *Ṛṣis*,

ननाम शिरसा रामो लक्ष्मणेन च सीतया। दृष्ट्वा रामं रमानाथं वाल्मीकिर्लोकसुन्दरम्॥
जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम्। कन्दर्पसदृशाकारं कमनीयाम्बुजेक्षणम्॥
दृष्ट्वैव सहसोत्तस्थौ विस्मयानिमिषेक्षणः। आलिङ्ग्य परमानन्दं रामं हर्षाश्रुलोचनः॥
पूजयित्वा जगत्पूज्यं भक्त्यार्घ्यादिभिरादृतः। फलमूलैः स मधुरैर्भोजयित्वा च लालितः॥
राघवः प्राञ्जलिःप्राह वाल्मीकिं विनयान्वितः। पितुराज्ञां पुरस्कृत्य दण्डकानागता वयम्॥
भवन्तो यदि जानन्ति किं वक्ष्यामोऽत्र कारणम्। यत्र मे सुखवासाय भवेत्स्थानं वदस्व तत्॥
सीतया सहितः कालं किञ्चित्तत्र नयाम्यहम्। इत्युक्तो राघवेणासौ मुनिः सस्मितमब्रवीत्॥
त्वमेव सर्वलोकानां निवासस्थानमुत्तमम्। तवापि सर्वभूतानि निवाससदनानि हि॥
एवं साधारणं स्थानमुक्तं ते रघुनन्दन। सीतया सहितस्येति विशेषं पृच्छतस्तव॥
तद्वक्ष्यामि रघुश्रेष्ठ यत्ते नियतमन्दिरम्। शान्तानां समदृष्टीनामद्वेष्टॄणां च जन्तुषु।
त्वामेव भजतां नित्यं हृदयं तेऽधिमन्दिरम्॥

(45—54)

full of different varieties of animals and birds, the trees there, gave flowers and fruits always in all seasons. There he had a vision of Vālmīki, the best among the sages sitting on a mat. (42—44) Rāma, Sītā and Lakṣmaṇa bade their *Praṇāma* by bowing heads. On the other hand Vālmīki having seen Rāma, Lord of Lakṣmī, unequalled in beauty, accompanied with Jānakī and Lakṣmaṇa, adorned with the charming crown of matted locks, his body like Kāmadeva, the lord of love, the beautiful eyes like lotus, suddenly got up gazing with unwinking eyes full of delight and surprise. He embraced Rāma the embodiment of beatific bliss, his eyes full of tears. (45—47) He adored Rāma, adorable for the whole world with devotion by entertaining him with oblations etc. He offered fruits and roots sweetest in the taste and fondled him. (48) Rāghava with his folded hands most humbly said to Vālmīki—"Obeying the orders of my father we have come to Daṇḍaka. (49) You know all that. What is the use of my narrating the cause. Kindly tell me some place where I may live comfortably. (50) I will pass sometime with Sītā there." Having been so said by Rāma the sage smiled and said—(51) "You alone are the best abode for all the worlds and all the creatures are abiding homes for you. (52) This way I have indicated the place in general for you O delighter of Raghus.

धर्माधर्मान्परित्यज्य त्वामेव भजतोऽनिशम्। सीतया सह ते राम तस्य हृत्सुखमन्दिरम्॥
त्वन्मन्त्रजापको यस्तु त्वामेव शरणं गतः। निर्द्वन्द्वो निःस्पृहस्तस्य हृदयं ते सुमन्दिरम्॥
निरहङ्कारिणः शान्ता ये रागद्वेषवर्जिताः। समलोष्टाश्मकनकास्तेषां ते हृदयं गृहम्॥
त्वयि दत्तमनोबुद्धिर्यः सन्तुष्टः सदा भवेत्। त्वयि सन्त्यक्तकर्मा यस्तन्मनस्ते शुभं गृहम्॥
यो न द्वेष्ट्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति। सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहम्॥
षड्भावादिविकारान्यो देहे पश्यति नात्मनि। क्षुत्तृद् सुखं भयं दुःखं प्राणबुद्ध्योर्निरीक्षते॥
संसारधर्मैर्निर्मुक्तस्तस्य ते मानसं गृहम्॥

(55—61)

That place which you particularly asked for your abode with Sītā, now I tell you what is the suitable abode for your purpose, O best among the Raghus. Those who are calm, and equal-minded, those who do not entertain enmity with any creature, those who always do your *Bhajana*—their heart is a permanent abode for you. (53-54) Those who have given up right and wrong both and adore only you night and day—their hearts are the comfortable abodes for you and Sītā. (55) He who mutters always only your name and singlemindedly has taken refuge in you, he who is above the pair of opposites, without any desire—his heart is a beautiful abode for you. (56) Those, who are egoless, calm and without attachment and aversion, those who look with equanimity a clod of mud, a piece of stone and a piece of gold—their heart is your home. (57) He who has wholly absorbed his mind and intellect, who is ever contented, who has surrendered all his deeds in your hands—his heart is an auspicious home for you. (58) He who does not dislike when unfavourable happens and does not feel joy when favourable situation comes; who knows for certain that it is all *Māyā* and adores you only—his heart is your adode. (59) He who considers that the six types of mutations (existence, birth, growth, change, decay and finally destruction) take place only in the body and not in the *Ātmā* and he who takes the hunger, the thirst, the pleasure, the fear and the pain are the experiences of *Prāṇa* and intellect; those who are free from the worldly duties, their heart is your home.(60-61)

पश्यन्ति ये सर्वगुहाशयस्थं त्वां चिद्घनं सत्यमनन्तमेकम्।
अलेपकं सर्वगतं वरेण्यं तेषां हृदब्जे सह सीतया वस॥
निरन्तराभ्यासदृढीकृतात्मनां त्वत्पादसेवापरिनिष्ठितानाम्।
त्वन्नामकीर्त्या हतकल्मषाणां सीतासमेतस्य गृहं हृदब्जे॥
राम त्वन्नाममहिमा वर्ण्यते केन वा कथम्। यत्प्रभावादहं राम ब्रह्मर्षित्वमवाप्तवान्॥
अहं पुरा किरातेषु किरातैः सह वर्धितः। जन्ममात्रद्विजत्वं मे शूद्राचाररतः सदा॥
शूद्रायां बहवः पुत्रा उत्पन्ना मेऽजितात्मनः। ततश्चौरैश्च सङ्गम्य चौरोऽहमभवं पुरा॥
धनुर्बाणधरो नित्यं जीवानामन्तकोपमः। एकदा मुनयः सप्त दृष्टा महति कानने॥
साक्षान्मया प्रकाशन्तो ज्वलनार्कसमप्रभाः। तानन्वधावं लोभेन तेषां सर्वपरिच्छदान्॥
ग्रहीतुकामस्तत्राहं तिष्ठ तिष्ठेति चाब्रवम्। दृष्ट्वा मां मुनयोऽपृच्छन्किमायासि द्विजाधम॥
(62—69)

Those who see you, the consciousness solidified, the truth incarnate and the eternal one, the untainted, all pervading and supreme in every heart—in their hearts you alongwith Sītā may have your abode. (62) Those who have made their *Ātmā* (inner senses) steadfast with constant practise; those who are always scrupulously busy in the service of your feet; those who have washed away the dirt in the form of sins with the chanting of your Name, may you live in their lotus like heart accompanied with Sītā. (63)

Rāma who can and how can one describe the glory of your name which in effect made me a *Brahmarṣi*? (64) I in the olden days was reared among the Kirātas and lived with them. I was a *Brāhmaṇa* only by birth but always behaved like a *Śūdra*. (65) I, a slave of the senses, produced so many sons from a *Śūdra* woman. Thereafter I joined the company of the thieves and myself also became the confirmed thief. (66) I always used to roam holding bow and arrow; a killer of every creature whatsoever, like Yama the lord of death. One day I saw seven sages in a dense forest. (67) They were effulgent like fire god and sun God. I chased them with the intention to snatch whatever belongings they had on their person. I said to them "Stop, stop." Seeing me the sages asked "Why are you following us, O wretch among the *Brāhmaṇas*. (68-69)

अहं तानब्रवं किञ्चिदादातुं मुनिसत्तमाः। पुत्रदारादयः सन्ति बहवो मे बुभुक्षिताः॥
तेषां संरक्षणार्थाय चरामि गिरिकानने। ततो मामूचुरव्यग्राः पृच्छ गत्वा कुटुम्बकम्॥
यो यो मया प्रतिदिनं क्रियते पापसञ्चयः। यूयं तद्भागिनः किं वा नेति वेति पृथक्पृथक्॥
वयं स्थास्यामहे तावदागमिष्यसि निश्चयः। तथेत्युक्त्वा गृहं गत्वा मुनिभिर्यदुदीरितम्॥
अपृच्छं पुत्रदारादींस्तैरुक्तोऽहं रघूत्तम। पापं तवैव तत्सर्वं वयं तु फलभागिनः॥
तच्छ्रुत्वा जातनिर्वेदो विचार्य पुनरागमम्। मुनयो यत्र तिष्ठन्ति करुणापूर्णमानसाः॥
मुनीनां दर्शनादेव शुद्धान्तःकरणोऽभवम्। धनुरादीन्परित्यज्य दण्डवत्पतितोऽस्म्यहम्॥
रक्षध्वं मां मुनिश्रेष्ठा गच्छन्तं निरयार्णवम्। इत्यग्रे पतितं दृष्ट्वा मामूचुर्मुनिसत्तमाः॥
उत्तिष्ठोत्तिष्ठ भद्रं ते सफलः सत्समागमः। उपदेक्ष्यामहे तुभ्यं किञ्चित्तेनैव मोक्ष्यसे।
परस्परं समालोच्य दुर्वृत्तोऽयं द्विजाधमः॥
उपेक्ष्य एव सद्वृत्तैस्तथापि शरणं गतः। रक्षणीयः प्रयत्नेन मोक्षमार्गोपदेशतः॥
(70—79)

I told them—"I am coming to get something, O best among the sages. I have got so many sons and wives. They are hungry. For their maintenance I roam about in the mountains and forests. "Then they quite indifferent, told me—"Go and ask your family members severally and jointly whether they will accept their share of sins you commit everyday or not. (70—72) We shall certainly stay here till you come back. "Be it so" I said and reaching home I asked the same question what the sages suggested. (73) (When I asked my sons and wife) they said O best among the Raghus—"Whatever sins you committed you are alone responsible for your sins. We simply enjoy their fruits." (74) Having heard their reply a sense of dispassion developed in me and after careful consideration I came back to where the compassionate-hearted sages were there. (75) With the mere vision of those sages my inner senses were purified. Throwing aside my bow etc., I prostrated before them. (76, "Save me O the best among sages, from going to the hell. "When they saw me prostrated before them the sages said to me—"Get up. Be it well to you. The company of saints is fructified. We will teach you something. It is with that that you will get liberation. Then they consulted with each other and came to the conclusion that even though I was wicked

इत्युक्त्वा राम ते नाम व्यत्यस्ताक्षरपूर्वकम्। एकाग्रमनसात्रैव मरेति जप सर्वदा॥
आगच्छामः पुनर्यावत्तावदुक्तं सदा जप। इत्युक्त्वा प्रययुः सर्वे मुनयो दिव्यदर्शनाः॥
अहं यथोपदिष्टं तैस्तथाकरवमञ्जसा। जपन्नेकाग्रमनसा बाह्यं विस्मृतवानहम्॥
एवं बहुतिथे काले गते निश्चलरूपिणः। सर्वसङ्गविहीनस्य वल्मीकोऽभून्ममोपरि॥
ततो युगसहस्रान्ते ऋषयः पुनरागमन्। मामूचुर्निष्क्रमस्वेति तच्छ्रुत्वा तूर्णमुत्थितः॥
वल्मीकान्निर्गतश्चाहं नीहारादिव भास्करः। मामप्याहुर्मुनिगणा वाल्मीकिस्त्वं मुनीश्वर॥
वल्मीकात्सम्भवोयस्माद् द्वितीयं जन्म तेऽभवत्। इत्युक्त्वा ते ययुर्दिव्यगतिं रघुकुलोत्तम॥
अहं ते राम नाम्नश्च प्रभावादीदृशोऽभवम्। अद्य साक्षात्प्रपश्यामि ससीतं लक्ष्मणेन च॥
रामं राजीवपत्राक्षं त्वां मुक्तो नात्र संशयः। आगच्छ राम भद्रं ते स्थलं वै दर्शयाम्यहम्॥
एवमुक्त्वा मुनिः श्रीमाँल्लक्ष्मणेन समन्वितः। शिष्यैः परिवृतो गत्वा मध्ये पर्वतगङ्गयोः॥
(80—89)

and wretch of a *Brāhmaṇa* and I deserved to be neglected by noble persons yet since I came to their refuge so I was to be protected by them with all efforts and by preaching the way for liberation. (77—79) Saying so they taught me your name O Rāma, in reverse order. They instructed me to mutter *Marā* with concentrated mind. (80) "Till we again come back, go on muttering as instructed." Saying so divine looking sages departed. (81) I on my part followed to the letter as they instructed. Muttering constantly with undivided mind I completely forgot the outer world. (82) This way a long time passed. Immobile as I was and completely unattached, an ant-hill developed on my body. (83) Thereafter at the end of one thousand *Yugas* the sages again came back and asked me—"Come out." Hearing that I swiftly got up. (84) Since I came out of the *Valmīka* as sun from behind the mist, so the sages told me—"Hence after you became Munīśwara Vālmīki, as you have been reborn from the ant-hill." Having so said they went to their divine abode, O best in the Raghu dynasty. (85-86) I on account of the grace of *Rāma Nāma* became what I am. And today I see you the lotus eyed Rāma in person alongwith Sītā and Lakṣmaṇa. Today I am liberated no doubt. Come on Rāma. Be it well to you. I will show you the dwelling for you. (87-88)

Having so said the grand sage alongwith Lakṣmaṇa and

तत्र शालां सुविस्तीर्णां कारयामास वासभूः। प्राक्पश्चिमं दक्षिणोदक् शोभनं मन्दिरद्वयम्॥
जानक्या सहितो रामो लक्ष्मणेन समन्वितः। तत्र ते देवसदृशा ह्यवसन् भवनोत्तमे॥
वाल्मीकिना तत्र सुपूजितोऽयं रामः ससीतः सह लक्ष्मणेन।
देवैर्मुनीन्द्रैः सहितो मुदास्ते स्वर्गे यथा देवपतिः स शच्या॥

(90—92)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे षष्ठः सर्गः॥ ६ ॥

surrounded by his disciples went (to a place situated) between Gaṅgā and the mountain. (89) There he got a spacious hut made—for his abode two beautiful hutments one from East to West and the other from South to North. (90) Rāma accompanied by Jānakī and Lakṣmaṇa, inhabited the two beautiful hutments as if they were some divine persons. (91) There Rāma alongwith Sītā and Lakṣmaṇa, well adored by Vālmīki lived happily surrounded by the gods and the *Munis* like Indra with Śacī in the heaven. (92)

Thus ends canto VI of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

═★═

Canto VII

Sumantra returns—Daśaratha expires—Bharata comes back and makes the obsequies as instructed by Vasiṣṭha—

श्रीमहादेव उवाच

सुमन्त्रोऽपि तदायोध्यां दिनान्ते प्रविवेश ह। वस्त्रेण मुखमाच्छाद्य वाष्पाकुलितलोचनः॥
बहिरेव रथं स्थाप्य राजानं द्रष्टुमाययौ। जयशब्देन राजानं स्तुत्वा तं प्रणनाम ह॥
ततो राजा नमन्तं तं सुमन्त्रं विह्वलोऽब्रवीत्। सुमन्त्र रामः कुत्रास्ते सीतया लक्ष्मणेन च॥

(1—3)

Śrī Mahādeva said— Sumantra also (returned) and entered Ayodhya after sunset, his face covered with the scarf, the eyes full of tears.(1) Leaving the chariot outside he went to see the King, praised the King with hailing words, bade *Praṇāma* to him. (2) Then Rājā said in a pathetic tone to Sumantra when he was offering salutes—"Sumantra, where is Rāma with Sītā and

कुत्र त्यक्तस्त्वया रामः किं मां पापिनमब्रवीत्। सीता वा लक्ष्मणो वापि निर्दयं मां किमब्रवीत्॥
हा राम हा गुणनिधे हा सीते प्रियवादिनि। दुःखार्णवे निमग्नं मां म्रियमाणं न पश्यसि॥
विलप्यैवं चिरं राजा निमग्नो दुःखसागरे। एवं मन्त्री रुदन्तं तं प्राञ्जलिर्वाक्यमब्रवीत्॥
रामः सीता च सौमित्रिर्मया नीता रथेन ते। शृंङ्गवेरपुराभ्याशे गङ्गाकूले व्यवस्थिताः॥
गुहेन किञ्चिदानीतं फलमूलादिकं च यत्। स्पृष्ट्वा हस्तेन सम्प्रीत्या नाग्रहीद्विससर्ज तत्॥
वटक्षीरं समानाय्य गुहेन रघुनन्दनः। जटामुकुटमाबद्धय मामाह नृपते स्वयम्॥
सुमन्त्र ब्रूहि राजानं शोकस्तेऽस्तु न मत्कृते। साकेतादधिकं सौख्यं विपिने नो भविष्यति॥
मातुर्मे वन्दनं ब्रूहि शोकं त्यजतु मत्कृते। आश्वासयतु राजानं वृद्धं शोकपरिप्लुतम्॥
सीता चाश्रुपरीताक्षी मामाह नृपसत्तम। दुःखगद्गदया वाचा रामं किञ्चिदवेक्षती॥
साष्टाङ्गं प्रणिपातं मे ब्रूहि श्वश्र्वोः पदाम्बुजे। इति प्ररुदती सीता गता किञ्चिदवाङ्मुखी॥
(4—13)

Lakṣmaṇa?" (3) Where did you leave Rāma? What did he speak for me the sinner as I am? Is there anything that Sītā or Lakṣmaṇa said to me the heartless one. (4) Hā Rāma, O the treasure of good qualities! O sweet tongued Sītā! You all do not cast an eye on me, who am close to death and drowning in the ocean of sorrow. (5) Weeping so for a long time *Rājā* got immersed in the ocean of sorrow. The minister with folded hands said to the king who was so crying. (6) Rāma, Sītā and Lakṣmaṇa on chariot were taken by me near Shringverapura on the bank of Gaṅgā where they halted. (7) Something like fruits and roots whatever was brought by Guha he accepted cheerfully only by touching with his hand but did not take it and left it as it was. (8) Śrī Rāma got the banian milk through Guha, arranged his matted locks in the form of a crown, himself spoke to me O king,—(9)

"Sumantra, tell the king not to feel sorry on my account. In the forest we will feel happier than what we were in Sāketa.(10) Tell my *Praṇāma* to the mother and tell her to give up all grief for me. She should console the aged king overpowered by grief (11) O best among the kings, Sītā also said to me with a voice choked with sorrow and eyes full of tears, slightly looking at Rāma. (12) Convey my prostrated *Praṇāma* in the lotus feet of my parents-in-law." Having said so Sītā while weeping with a downcast face went away. (13)

ततस्तेऽश्रुपरीताक्षा नावमारुरुहुस्तदा। यावद्गङ्गां समुत्तीर्य गतास्तावदहं स्थितः॥
ततो दुःखेन महता पुनरेवाहमागतः। ततो रुदन्ती कौसल्या राजानमिदमब्रवीत्॥
कैकेय्यै प्रियभार्यायै प्रसन्नो दत्तवान्वरम्। त्वं राज्यं देहि तस्यैव मत्पुत्रः किं विवासितः॥
कृत्वा त्वमेव तत्सर्वमिदानीं किं नु रोदिषि। कौसल्यावचनं श्रुत्वा क्षते स्पृष्ट इवाग्निना॥
पुनः शोकाश्रुपूर्णाक्षः कौसल्यामिदमब्रवीत्। दुःखेन म्रियमाणं मां किं पुनर्दुःखयस्यलम्॥
इदानीमेव मे प्राणा उत्क्रमिष्यन्ति निश्चयः। शप्तोऽहं बाल्यभावेन केनचिन्मुनिना पुरा॥
पुराहं यौवने दृप्तश्चापबाणधरो निशि। अचरं मृगयासक्तो नद्यास्तीरे महावने॥
तत्रार्धरात्रसमये मुनिः कश्चित्तृषार्दितः। पिपासार्दितयोः पित्रोर्जलमानेतुमुद्यतः।
अपूरयज्जले कुम्भं तदा शब्दोऽभवन्महान्॥
गजः पिबति पानीयमिति मत्वा महानिशि। बाणं धनुषि सन्धाय शब्दवेधिनमक्षिपम्॥
हा हतोऽस्मीति तत्राभूच्छब्दो मानुषसूचकः। कस्यापि न कृतो दोषो मया केन हतो विधे॥
(14—23)

Then they shedding tears from their eyes boarded into the boat. I stayed there till they crossed Gaṅgā and went ahead. (14) Thereafter myself greatly pained, came here." Then the weeping Kausalyā told the King—(15) "You granted boons pleased as you were to your beloved queen Kaikeyī. You do give the kingdom to her son. Why have you exiled my son? (16) It is all your doing. Why do you weep now." Having heard what Kausalyā said the *Rājā* felt as if somebody has put a burning charcoal on his wound. (17) Then again, his eyes full of sorrowful tears he spoke to Kausalyā—"I am already dying. Why are you causing more pains to me? (18) Certainly I will die now itself as I was cursed by some *Muni* due to foolishness on my part".(19) In the past when I was young, quite arrogant holding bow and arrow, one night I went on a hunting errand in the big forest near the banks of the river. (20) There in the midnight some thirsty sage came to fetch water for his thirsty parents and when he filled his pitcher with the water it sounded loudly. (21) I thought that some elephant was drinking water. So, in that fateful night I put the arrow just to shoot the sounding object and shot it. (22) "Oh, I am killed", I heard this sound which indicated that I shot some human being. He further said—"O god, I had done harm to nobody. Who shot me? (23)

प्रतीक्षते मां माता च पिता च जलकाङ्क्षया। तच्छ्रुत्वा भयसन्त्रस्तस्ततोऽहं पौरुषं वचः॥
शनैर्गत्वाथ तत्पार्श्वं स्वामिन् दशरथोऽस्म्यहम्। अजानता मया विद्धस्त्रातुमर्हसि मां मुने॥
इत्युक्त्वा पादयोस्तस्य पतितो गद्गदाक्षरः। तदा मामाह स मुनिर्मा भैषीर्नृपसत्तम॥
ब्रह्महत्या स्पृशेन्न त्वां वैश्योऽहं तपसि स्थितः। पितरौ मां प्रतीक्षेते क्षुत्तृड्भ्यां परिपीडितौ॥
तयोस्त्वमुदकं देहि शीघ्रमेवाविचारयन्। न चेत्त्वां भस्मसात्कुर्यात्पिता मे यदि कुप्यति॥
जलं दत्त्वा तु तौ नत्वा कृतं सर्वं निवेदय। शल्यमुद्धर मे देहात्प्राणांस्त्यक्ष्यामि पीडितः॥
इत्युक्तो मुनिना शीघ्रं बाणमुत्पाट्य देहतः। सजलं कलशं धृत्वा गतोऽहं यत्र दम्पती॥
अतिवृद्धावन्धदृशौ क्षुत्पिपासार्दितौ निशि। नायाति सलिलं गृह्य पुत्रः किं वात्र कारणम्॥
अनन्यगतिकौ वृद्धौ शोच्यौ तृट्परिपीडितौ। आवामुपेक्षते किं वा भक्तिमानावयोः सुतः॥
इति चिन्ताव्याकुलौ तौ मत्पादन्यासजं ध्वनिम्। श्रुत्वा प्राह पिता पुत्र किं विलम्बः कृतस्त्वया॥
देह्यावयोः सुपानीयं पिब त्वमपि पुत्रक। इत्येवं लपतोर्भीत्या सकाशमगमं शनैः॥

(24—34)

My mother and father must be waiting for me with the desire for water."Hearing those words from a man I was horrified. (24)

Slowly I approached him and said—"My lord, I am Daśaratha. You are unintentionally shot by me. You behove to save me O *Muni*. (25) So saying I fell down at his feet, my voice choked—Then the sage told me—"Don't get frightened O best among the kings. The sin of killing a *Brāhmaṇa* will not occur to you as I am a *Vaiśya* practising penance. My parents suffering from hunger and thirst must be waiting for me. (26-27) Serve the water immediately without having a second thought. Otherwise if my father gets angry he may burn you to ashes. (28) First serve them water, after paying them obeisance report everything to them. Take the arrow out from my body. I, suffering acutely will abandon my life. (29) Having been so instructed by the *Muni* I hurriedly took out the arrow from his body, carrying the pitcher of water went there, where the couple was extremely old, blind, afflicted with hunger and thirst surmising why their son did not come with water. (30-31) We are helpless, in a deplorable condition suffering from thirst. Why our son even though quite devoted, is neglecting us. (32) While they were so worried, they heard my approaching sound. The father said—"Son, why did you delay so much? (33) Serve us the sweet water and you also take

पादयोः प्रणिपत्याहमब्रवं विनयान्वितः। नाहं पुत्रस्त्वयोध्याया राजा दशरथोऽस्म्यहम्॥
पापोऽहं मृगयासक्तो रात्रौ मृगविहिंसकः। जलावतारादूरेऽहं स्थित्वा जलगतं ध्वनिम्॥
श्रुत्वाहं शब्दवेधित्वादेकं बाणमथात्यजम्। हतोऽस्मीति ध्वनिं श्रुत्वा भयात्तत्राहमागतः॥
जटां विकीर्य पतितं दृष्ट्वाहं मुनिदारकम्। भीतो गृहीत्वा तत्पादौ रक्ष रक्षेति चाब्रवम्॥
मा भैषीरिति मां प्राह ब्रह्महत्याभयं न ते। मत्पित्रोः सलिलं दत्त्वा नत्वा प्रार्थय जीवितम्॥
इत्युक्तो मुनिना तेन ह्यागतो मुनिहिंसकः। रक्षेतां मां दयायुक्तौ युवां हि शरणागतम्॥
इति श्रुत्वा तु दुःखार्तौ विलप्य बहु शोच्य तम्। पतितौ नौ सुतो यत्र नय तत्राविलम्बयन्॥
ततो नीतौ सुतो यत्र मया तौ वृद्धदम्पती। स्पृष्ट्वा सुतं तौ हस्ताभ्यां बहुशोऽथ विलेपतुः॥
हाहेति क्रन्दमानौ तौ पुत्रपुत्रेत्यवोचताम्। जलं देहीति पुत्रेति किमर्थं न ददास्यलम्॥
ततो मामूचतुः शीघ्रं चितिं रचय भूपते। मया तदैव रचिता चितिस्तत्र निवेशिताः।
त्रयस्तत्राग्निरुत्सृष्टो दग्धास्ते त्रिदिवं ययुः॥

(35—44)

it." While they were speaking like that, I, struck with fear, gently went near them. (34)

Fell down at their feet and said to them most humbly—"I am not your son. I am Daśaratha, the king of Ayodhya. (35) I am a sinner. On my hunting errand in the night killing the animals I heard from a distance the sound of some body's entering the water. (36) Hearing that sound I shot a *Śabdabedhī* arrow. Then I heard the sound 'Oh, I am killed.' I went there horrified. (37) There I saw a young ascetic with disturbed matted locks lying on the ground. Horrified as I was, I took his feet in my hands and requested him to protect me. (38) He assured me—"Don't fear. There is no fear of *Brahmahatyā* to you. Go and give water to my parents. Bid your *Praṇāma* to them and beg for your life." (39) So instructed by the *Muni*, I, his murderer, have come to you. Kindly save me. You both are compassionate and I take refuge in you. (40) Hearing so the two extremely pained wept bitterly and felt a poignant grief. They fell down and said—"Take us without delay to where our son is." (41) Then I conducted the old couple where their son was lying. They touched and felt their son with their hands and cried bitterly. (42) Making the sound *Hā, Hā* and crying, they addressed their son many times as, 'give us water son.' For what reason are you not giving water. (43) Then they instructed me to erect funeral pyre soon. I made the pyre and

तत्र वृद्धः पिता प्राह त्वमप्येवं भविष्यसि। पुत्रशोकेन मरणं प्राप्स्यसे वचनान्मम॥
स इदानीं मम प्राप्तः शापकालोऽनिवारितः। इत्युक्त्वा विललापाथ राजा शोकसमाकुलः॥
हा राम पुत्र हा सीते हा लक्ष्मण गुणाकर। त्वद्वियोगादहं प्राप्तो मृत्युं कैकेयिसम्भवम्॥
वदन्नेवं दशरथः प्राणांस्त्यक्त्वा दिवं गतः। कौसल्या च सुमित्रा च तथान्या राजयोषितः॥
चुक्रुशुश्च विलेपुश्च उरस्ताडनपूर्वकम्। वसिष्ठः प्रययौ तत्र प्रातर्मन्त्रिभिरावृतः॥
तैलद्रोण्यां दशरथं क्षिप्त्वा दूतानथाब्रवीत्। गच्छत त्वरितं साश्वा युधाजिन्नगरं प्रति॥
तत्रास्ते भरतः श्रीमाञ्छत्रुघ्नसहितः प्रभुः। उच्यतां भरतः शीघ्रमागच्छेति ममाज्ञया॥
अयोध्यां प्रति राजानं कैकेयीं चापि पश्यतु। इत्युक्तास्त्वरितं दूता गत्वा भरतमातुलम्॥
युधाजितं प्रणम्योचुर्भरतं सानुजं प्रति। वसिष्ठस्त्वाब्रवीद्राजन् भरतः सानुजः प्रभुः॥
शीघ्रमागच्छतु पुरीमयोध्यामविचारयन्। इत्याज्ञप्तोऽथ भरतस्त्वरितं भयविह्वलः॥
आययौ गुरुणादिष्टः सह दूतैस्तु सानुजः। राज्ञो वा राघवस्यापि दुःखं किञ्चिदुपस्थितम्॥
(45—55)

then all three of them mounted on the pyre and with fire inflamed their bodies got burnt and they went to the heaven. (44) The father cursed me—"You will meet the same fate. You will also die on account of grief for your son as I so curse. (45) That time of curse has inevitably come to me now. The king saying so and overwhelmed by grief wailed bitterly. (46) "O Rāma, my son, O Sītā, O Lakṣmaṇa, the treasure of noble qualities due to your separation I am meeting my death caused by Kaikeyī. (47)

Speaking so Daśaratha expired and went to heaven. Kausalyā, Sumitrā and the other ladies of royal circle screamed and beating their chest wept loudly. In the morning Vasiṣṭha arrived there surrounded by the ministers. (48-49) He arranged for the dead body of the king to be kept in a wooden vessel full of oil and then ordered the messengers go quickly on the horses to the capital of Yudhājit. (50) There is the venerable king Bharata alongwith Śatrughna. Ask the king Bharata to come back soon. (Tell him that) these are my orders. (51) He should come and see the king and Kaikeyī". Having been so said the messengers went at once to the maternal uncle of Bharata—Yudhājit. (52) Reaching there they saluted Yudhājit, Bharata and Śatrughna and said—"The *Guru* Vasiṣṭha instructed you that Bharata and Śatrughna must immediately come back to Ayodhya without

इति चिन्तापरो मार्गे चिन्तयन्नगरं ययौ। नगरं भ्रष्टलक्ष्मीकं जनसम्बाधवर्जितम्॥
उत्सवैश्च परित्यक्तं दृष्ट्वा चिन्तापरोऽभवत्। प्रविश्य राजभवनं राजलक्ष्मीविवर्जितम्॥
अपश्यत्कैकेयीं तत्र एकामेवासने स्थिताम्। ननाम शिरसा पादौ मातुर्भक्तिसमन्वितः॥
आगतं भरतं दृष्ट्वा कैकेयी प्रेमसम्भ्रमात्। उत्थायालिङ्ग्य रभसा स्वाङ्कमारोप्य संस्थिता॥
मूर्ध्न्यवघ्राय पप्रच्छ कुशलं स्वकुलस्य सा। पिता मे कुशली भ्राता माता च शुभलक्षणा॥
दिष्ट्या त्वमद्य कुशली मया दृष्टोऽसि पुत्रक। इति पृष्टः स भरतो मात्रा चिन्ताकुलेन्द्रियः॥
दूयमानेन मनसा मातरं समपृच्छत। मातः पिता मे कुत्रास्ते एका त्वमिह संस्थिता॥
त्वया विना न मे तातः कदाचिद्रहसि स्थितः। इदानीं दृश्यते नैव कुत्र तिष्ठति मे वद॥
अदृष्ट्वा पितरं मेऽद्य भयं दुःखं च जायते। अथाह कैकेयी पुत्रं किं दुःखेन तवानघ॥
(56—64)

having a second thought." Having been so ordered the terrified Bharata as instructed by the *Guru* came followed by Śatrughna alongwith the messengers. He was worried apprehending some calamity has visited to either the king or Rāma. (53—55)

Thus the worried Bharata while on the way was engrossed in thinking (all possible reasons why he was so summoned) and he reached the city. There he saw (against his expectations) the city appearing gloomy without any charm and desolate. (56) Observing the city denuded of ceremonial functions he became extremely worried. Entering the royal palace he found it also devoid of royal splendour. (57) He saw there Kaikeyī sitting alone on a seat. He saluted her with his head at her feet full of filial devotion. (58) Seeing Bharata arrived Kaikeyī sprang up to her feet due to the motherly affection, embraced him and got him seated in her lap. (59) She smelled him on his head and enquired of well being there in her maternal home. Is my father, my brother and my glorious mother well? (60) I am lucky enough to see you quite well, my son. Having been so enquired by the mother Bharata, all his senses perturbed, with an afflicted mind, asked his mother—"Mother, where is my father that you are sitting here all alone? (61-62) My father never remained in seclusion without you. Now I do not see him. Tell me where he is. (63) Not seeing the father my heart is anguished and pained. "Then Kaikeyī said to her son—"There is nothing for you to be grieved

या गतिर्धर्मशीलानामश्वमेधादियाजिनाम्। तां गतिं गतवानद्य पिता ते पितृवत्सल॥
तच्छ्रुत्वा निपपातोर्व्यां भरतः शोकविह्वलः। हा तात क्व गतोऽसि त्वं त्यक्त्वा मां वृजिनार्णवे॥
असमर्प्यैव रामाय राज्ञे मां क्व गतोऽसि भोः। इति विलपितं पुत्रं पतितं मुक्तमूर्धजम्॥
उत्थाप्यामृज्य नयने कैकेयी पुत्रमब्रवीत्। समाश्वसिहि भद्रं ते सर्वं सम्पादितं मया॥
तामाह भरतस्तातो म्रियमाणः किमब्रवीत्। तमाह कैकेयी देवी भरतं भयवर्जिता॥
हा राम राम सीतेति लक्ष्मणेति पुनः पुनः। विलपन्नेव सुचिरं देहं त्यक्त्वा दिवं ययौ॥
तामाह भरतो हेऽम्ब रामः सन्निहितो न किम्। तदानीं लक्ष्मणो वापि सीता वा कुत्र ते गताः॥

कैकेय्युवाच

रामस्य यौवराज्यार्थं पित्रा ते सम्भ्रमः कृतः। तव राज्यप्रदानाय तदाहं विघ्नमाचरम्॥
राज्ञा दत्तं हि मे पूर्वं वरदेन वरद्वयम्। याचितं तदिदानीं मे तयोरेकेन तेऽखिलम्॥
राज्यं रामस्य चैकेन वनवासो मुनिव्रतम्। ततः सत्यपरो राजा राज्यं दत्त्वा तवैव हि॥
रामं सम्प्रेषयामास वनमेव पिता तव। सीताप्यनुगता रामं पातिव्रत्यमुपाश्रिता॥
(65—75)

upon. (64) Your father attained the same fate today O sinless one, which the righteous people and performers of *Aśwamedha Yajña* attain. (65) Having heard so Bharata overwhelmed by sorrow fell on the ground. "O father where have you gone leaving me in the ocean of misery? (66) Where have you gone without handing me over in the charge of the king Rāma? Seeing the son weeping and fallen, the curly locks unarranged, she raised him, wiped his eyes and said—"Be consoled my son. Be it well to you. I have done everything worth to be done. (67-68) Bharata asked her—"While breathing his last what did father say ?" Kaikeyī told Bharata in a fearless spirit. (69) He cried "Hā Rāma, Rāma, Sītā, Lakṣmaṇa, again and again. Crying this way for a long time he abandoned his body and departed for heaven" (70) Then Bharata asked her—"Mother, was Rāma not by his side? At that time Lakṣmaṇa or Sītā also were not there, were they? Where had all of them gone? (71)

Kaikeyī Said—For making Rāma Crown Prince our father made every arrangement. Then I put an obstacle in order to get the kingdom for you. (72) The boon-giver king granted me two boons sometimes in the past. Those boons I solicited at this time. By one of them I solicited for you the entire kingdom and by

सौभ्रात्रं दर्शयन्राममनुयातोऽपि लक्ष्मणः। वनं गतेषु सर्वेषु राजा तानेव चिन्तयन्॥
प्रलपन् राम रामेति ममार नृपसत्तमः। इति मातुर्वचः श्रुत्वा वज्राहत इव द्रुमः॥
पपात भूमौ निःसंज्ञस्तं दृष्ट्वा दुःखिता तदा। कैकेयी पुनरप्याह वत्स शोकेन किं तव॥
राज्ये महति सम्प्राप्ते दुःखस्यावसरः कुतः। इति ब्रुवन्तीमालोक्य मातरं प्रदहन्निव॥
असम्भाष्यासि पापे मे घोरे त्वंभर्तृघातिनी। पापे त्वद्गर्भजातोऽहं पापवानस्मि साम्प्रतम्।
अहमग्निं प्रवेक्ष्यामि विषं वा भक्षयाम्यहम्॥
खड्गेन वाथ चात्मानं हत्वा यामि यमक्षयम्। भर्तृघातिनि दुष्टे त्वं कुम्भीपाकं गमिष्यसि॥
इति निर्भर्त्स्य कैकेयीं कौसल्याभवनं ययौ। सापि तं भरतं दृष्ट्वा मुक्तकण्ठा रुरोद ह॥
पादयोः पतितस्तस्या भरतोऽपि तदारुदत्। आलिङ्ग्य भरतं साध्वी राममाता यशस्विनी।
कृशातिदीनवदना साश्रुनेत्रेदमब्रवीत्॥

(76—83)

the other I required Rāma to go to the forest as an ascetic. Thereafter your father the truthful king giving the kingdom to you sent Rāma to the forest. Sītā also observing the norms of chastity, followed Rāma. (73—75) Showing his brotherly affection, Lakṣmaṇa also followed Rāma. After they all went to the forest the *Rājā* brooding over and over about them weeping bitterly, calling Rāma and Rāma thus the best among the kings, died. "Having heard these words of his mother, Bharata becoming unconscious fell on the ground like a tree stricken by the thunderbolt. Seeing him in such a condition the pained Kaikeyī again said—"My child there is nothing for you to lament.(76—78) When you have got such a big kingdom where is the occasion for wailing?" While she was so saying Bharata as if scorching his mother (with angry look retorted). (79) O sinful and husband killing woman, the most wicked, you do not deserve to be spoken to by me. O sinful one since I have taken birth from your womb, now I myself have also become a sinner. So (as an expiatory step) either I will enter into the fire or will take poison or I will kill myself with a sword and will go to the abode of Yama. O, the murderess of your own husband, wretch you will be damned to the Kumbhīpāka hell. (80-81) So scolding Kaikeyī, he went to the apartment of Kausalyā. Seeing Bharata she also wept bitterly. (82) Bharata also fell down at her feet and wept.

पुत्र त्वयि गते दूरमेवं सर्वमभूदिदम्। उक्तं मात्रा श्रुतं सर्वं त्वया ते मातृचेष्टितम्॥
पुत्रः सभार्यो वनमेव यातः सलक्ष्मणो मे रघुरामचन्द्रः।
चीराम्बरो बद्धजटाकलापः सन्त्यज्य मां दुःखसमुद्रमग्नाम्॥
हा राम हा मे रघुवंशनाथ जातोऽसि मे त्वं परतः परात्मा।
तथापि दुःखं न जहाति मां वै विधिर्बलीयानिति मे मनीषा॥
स एवं भरतो वीक्ष्य विलपन्तीं भृशं शुचा। पादौ गृहीत्वा प्राहेदं शृणु मातर्वचो मम॥
कैकेय्या यत्कृतं कर्म रामराज्याभिषेचने। अन्यद्वा यदि जानामि सा मया नोदिता यदि॥
पापं मेऽस्तु तदा मातर्ब्रह्महत्याशतोद्भवम्। हत्वा वसिष्ठं खड्गेन अरुन्धत्या समन्वितम्॥
भूयात्तत्पापमखिलं मम जानामि यद्यहम्। इत्येवं शपथं कृत्वा रुरोद भरतस्तदा॥
कौसल्या तमथालिङ्ग्य पुत्र जानामि मा शुचः। एतस्मिन्नन्तरे श्रुत्वा भरतस्य समागमम्॥
वसिष्ठो मन्त्रिभिः सार्धं प्रययौ राजमन्दिरम्। रुदन्तं भरतं दृष्ट्वा वसिष्ठः प्राह सादरम्॥
(84—92)

Embracing Bharata the gentle and glorious mother of Rāma, lean and thin, with a gloomy face, eyes with tears, spoke so. (83)

"My child, while you were away, it all happened. Your mother must have told you and you must have heard what she did. (84) My son Rāmacandra of the Raghu dynasty alongwith his wife and Lakṣmaṇa wearing the garment of an ascetic with matted locks on his head, went to the forest leaving me plunged in the ocean of miseries. (85) O Rāma, O my lord of the Raghu dynasty, you even though supreme being, took birth as my son yet I had to face the misery. Hence I come to the conclusion that providence is more powerful. (86) Bharata oppressed as he was, when saw Kausalyā weeping bitterly with extreme sorrow held her feet and said—"Mother listen to me. (87) Whatever mischief Kaikeyī did on the occasion of Rāma's coronation or even at any other time, if it had been motivated by me, then mother I must get the sin resulting from one hundred *Brahmahatyās*. What sin I may commit by killing *Guru* Vasiṣṭha alongwith Arundhatī, the same may occur to me if I had even an inkling whatsoever. Swearing this way Bharata also wept thereafter. (88—90) Kausalyā embraced him and said—"I know my son, grieve not." In the meantime coming to know about the arrival of Bharata, Vasiṣṭha accompanied by

वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः। भुक्त्वा मर्त्यसुखं सर्वमिष्ट्वा विपुलदक्षिणैः॥
अश्वमेधादिभिर्यज्ञैर्लब्ध्वा रामं सुतं हरिम्। अन्ते जगाम त्रिदिवं देवेन्द्रार्द्धासनं प्रभुः॥
तं शोचसि वृथैव त्वमशोच्यं मोक्षभाजनम्। आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः॥
शरीरं जडमत्यर्थमपवित्रं विनश्वरम्। विचार्यमाणे शोकस्य नावकाशः कथञ्चन॥
पिता वा तनयो वापि यदि मृत्युवशं गतः। मूढास्तमनुशोचन्ति स्वात्मताडनपूर्वकम्॥
निःसारे खलु संसारे वियोगो ज्ञानिनां यदा। भवेद्वैराग्यहेतुः स शान्तिसौख्यं तनोति च॥
जन्मवान्यदि लोकेऽस्मिंस्तर्हि तं मृत्युरन्वगात्। तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा॥
स्वकर्मवशतः सर्वजन्तूनां प्रभवाप्ययौ। विजानन्नप्यविद्वान्यः कथं शोचति बान्धवान्॥
ब्रह्माण्डकोटयो नष्टाः सृष्टयो बहुशो गताः। शुष्यन्ति सागराः सर्वे कैवास्था क्षणजीविते॥
(93—101)

ministers went to the royal palace and there having seen Bharata so weeping, respectfully addressed him thus. (91-92) "*Rājā* Daśaratha quite aged, wise, with truthful valour, enjoying all mortal comforts, performing a number of sacrificial rituals like horse sacrifice, paying big sacrificial fees (*Dakṣiṇā* to the *Brāhmaṇas*) obtaining Rāma, the supreme being as his son, in the end went to heaven to share alongwith Indra, half of his throne. (93-94) You unnecessarily lament on his account. He does not deserve to be grieved for. He is entitled for liberation. The *Ātmā* is eternal, immutable, pure and free of birth and death. (95) The body is inert, extremely defiled and perishable. If we seriously consider, there is no occasion for any grief. (96) If a father or a son dies, it is only the fools who beating their chest, lament. (97) In this unreal world if the wise are faced with separation (of any object or person) it leads to dispassion (in them) and it brings them more peace and pleasure.(98) When somebody takes birth in this world the death always follows him. Therefore the death is inevitable always for those who are born in this world. (99) All creatures are subjected to birth and death according to their own deeds. In spite of being aware of this fact, how an unwise grieves for his relatives? (100) Crores of cosmic eggs have perished. Many many creations have gone. Someday all these oceans will dry out. (under such circumstances) what faith can be had in the momentary human

चलपत्रान्तलग्नाम्बुबिन्दुवत्क्षणभङ्गुरम् । आयुस्त्यजत्यवेलायां कस्तत्र प्रत्ययस्तव॥
देही प्राक्तनदेहोत्थकर्मणा देहवान्पुनः। तद्देहोत्थेन च पुनरेवं देहः सदात्मनः॥
यथा त्यजति वै जीर्णं वासो गृह्णाति नूतनम्। तथा जीर्णं परित्यज्य देही देहं पुनर्नवम्॥
भजत्येव सदा तत्र शोकस्यावसरः कुतः। आत्मा न म्रियते जातु जायते न च वर्धते॥
षड्भावरहितोऽनन्तः सत्यप्रज्ञानविग्रहः। आनन्दरूपो बुद्ध्यादिसाक्षी लयविवर्जितः॥
एक एव परो ह्यात्मा ह्यद्वितीयः समः स्थितः। इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियाम्॥
तैलद्रोण्याः पितुर्देहमुद्धृत्य सचिवैः सह। कृत्यं कुरु यथान्यायमस्माभिः कुलनन्दन॥
इति सम्बोधितः साक्षाद्गुरुणा भरतस्तदा। विसृज्याज्ञानजं शोकं चक्रे स विधिवत्क्रियाम्॥
गुरुणोक्तप्रकारेण आहिताग्नेर्यथाविधि। संस्कृत्य स पितुर्देहं विधिदृष्टेन कर्मणा॥
एकादशेऽहनि प्राप्ते ब्राह्मणान्वेदपारगान्। भोजयामास विधिवच्छतशोऽथ सहस्रशः॥
(102—111)

life? (101) The life span is as ephemeral as a drop of water hanging from a trembling leaf and which deserts the person quite untimely. What faith do you have in it ? (102)

The deeds done through the previous body have led the *Ātmā* to assume this body. Deeds done through this body will cause it to assume another body. (103) Just as a person takes off old clothes and puts on new ones similarly the *Ātmā* discarding the old body gets a new one. (104) What occasion is there for grief ? *Ātmā* as such, neither dies nor takes birth nor does it grow. (105) It is devoid of the six mutations, endless, embodiment of truth and consciousness and bliss, a witness to (the functions of) the intellect etc., and imperishable. (106) *Ātmā* is one without second, supreme and equally pervasive. Know and hold it firmly; give up all lamentations and do the obsequies. (107) Take out the body of your father from the oil vessel and alongwith the ministers and us, the *Ṛṣis,* perform the funeral rites in the prescribed manner O delighter of the clan. (108) So instructed by the *Guru* in person, Bharata gave up all his grief resulted from ignorance and performed the funeral ceremony in a befitting manner. (109) Following the instructions of the *Guru* he did the obsequies in a manner befitting to an *Agnihotrī.* He did the funeral of his father's body according to the scriptural instructions. (110) Thereafter on the eleventh day

उद्दिश्य पितरं तत्र ब्राह्मणेभ्यो धनं बहु। ददौ गवां सहस्राणि ग्रामान् रत्नाम्बराणि च॥
अवसत्स्वगृहे तत्र राममेवानुचिन्तयन्। वसिष्ठेन सह भ्रात्रा मन्त्रिभिः परिवारितः॥
रामेऽरण्यं प्रयाते सह जनकसुतालक्ष्मणाभ्यां सुघोरं माता मे राक्षसीव प्रदहति हृदयं दर्शनादेव सद्यः।
गच्छाम्यारण्यमद्य स्थिरमतिरखिलं दूरतोऽपास्य राज्यं रामं सीतासमेतं स्मितरुचिरमुखं नित्यमेवानुसेवे॥
(112—114)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे सप्तमः सर्गः॥ ७॥

he fed hundreds and thousands of *Brāhmaṇas* specialised in the Vedic lore. (111) For his father's sake he gave ample wealth, thousands of cows, so many villages, gems and garments to the *Brāhmaṇas*. (112) He in the company of Vasiṣtha and the brother, and the ministers lived in his apartment while dwelling upon Rāma (113) He felt that after the exilement of Rāma alongwith Sītā and Lakṣmaṇa to the frightful forest, the very sight of my mother like a demoness scorches my heart. So I will decidedly go to the forest today itself kicking off the Kingdom and will render always my services to Rāma and Sītā having a smiling and beautiful face. (114)

Thus ends canto VII of Ayodhyākāṇḍa in the Śrīmadadhyātma Rāmāyaṇa a dialogue between Umā and Maheśwara.

Canto VIII

Bharata goes to the forest—His meeting with Guha and Bharadwāja on the way—reaching Chitrakuta

श्रीमहादेव उवाच

वसिष्ठो मुनिभिः सार्धं मन्त्रिभिः परिवारितः। राज्ञः सभां देवसभासन्निभामविशद्विभुः॥
तत्रासने समासीनश्चतुर्मुख इवापरः। आनीय भरतं तत्र उपवेश्य सहानुजम्॥
(1—2)

Śrī Mahādeva said—(One day) Vasiṣtha, accompanied by several *Ṛṣis* and surrounded by a retinue of ministers, entered the Royal chamber resembling the council of gods. (1) He occupied his seat like another Brahmā, got Bharata and

अब्रवीद्वचनं देशकालोचितमरिन्दमम्। वत्स राज्येऽभिषेक्ष्यामस्त्वामद्य पितृशासनात्॥
कैकेय्या याचितं राज्यं त्वदर्थे पुरुषर्षभ। सत्यसन्धो दशरथः प्रतिज्ञाय ददौ किल॥
अभिषेको भवत्वद्य मुनिभिर्मन्त्रपूर्वकम्। तच्छ्रुत्वा भरतोऽप्याह मम राज्येन किं मुने॥
रामो राजाधिराजश्च वयं तस्यैव किङ्कराः। श्वःप्रभाते गमिष्यामो राममानेतुमञ्जसा॥
अहं यूयं मातरश्च कैकेयीं राक्षसीं विना। हनिष्याम्यधुनैवाहं कैकेयीं मातृगन्धिनीम्॥
किन्तु मां नो रघुश्रेष्ठः स्त्रीहन्तारं सहिष्यते। तच्छ्वोभूते गमिष्यामि पादचारेण दण्डकान्॥
शत्रुघ्नसहितस्तूर्णं यूयमायात वा न वा। रामो यथा वने यातस्तथाहं वल्कलाम्बरः॥
फलमूलकृताहारः शत्रुघ्नसहितो मुने। भूमिशायी जटाधारी यावद्रामो निवर्तते॥
इति निश्चित्य भरतस्तूष्णीमेवावतस्थिवान्। साधुसाध्विति तं सर्वे प्रशशंसुर्मुदान्विताः॥
ततः प्रभाते भरतं गच्छन्तं सर्वसैनिकाः। अनुजग्मुः सुमन्त्रेण नोदिताः साश्वकुञ्जराः॥
(3—12)

Śatrughna brought. When they were seated, he spoke to Bharata the suppressor of foes, in a manner befitting to the occasion—'My child, we will consecrate you today as per orders of your father. (2-3)Kaikeyī asked the kingdom for you, O the best among men, the king, truthful as he was, gave it as per his promise.(4) So let your coronation be made by the *Munis* to-day with the recitation of *Mantras*. Having so heard, Bharata said—"What have I to do with the Kingdom?" (5) The king of kings is Rāma. I am his slave. I will go tomorrow morning to bring him back earliest possible. (6) I, you, the mothers except the demoness Kaikeyī (will be going). As a matter of fact I would have killed Kaikeyī, the wretch of a mother, but alas! Rāma, the best among the Raghus, will not excuse me, the killer of a woman. Thus I shall go alongwith Śatrughna to the Daṇḍaka by foot tomorrow morning irrespective of the fact, whether you follow or not. I shall go to the forest with Śatrughna clad with bark—in the manner Rāma went, will take food of fruits and roots, will sleep on the ground, will have my locks of hair matted till Rāma comes back. (7-10) Having so determined Bharata kept silent. The audience got pleased and praised him as "well said, well said".(11)

In the morning all the soldiers, while Bharata was going, followed him with elephants and horses as advised by

कौसल्याद्या राजदारा वसिष्ठप्रमुखा द्विजाः। छादयन्तो भुवं सर्वे पृष्ठतः पार्श्वतोऽग्रतः॥
शृङ्गवेरपुरं गत्वा गङ्गाकूले समन्ततः। उवास महती सेना शत्रुघ्नपरिचोदिता॥
आगतं भरतं श्रुत्वा गुहः शङ्कितमानसः। महत्या सेनया सार्धमागतो भरतः किल॥
पापं कर्तुं न वा याति रामस्याविदितात्मनः। गत्वा तद्धृदयं ज्ञेयं यदि शुद्धस्तरिष्यति॥
गङ्गां नोचेत्समाकृष्य नावस्तिष्ठन्तु सायुधाः। ज्ञातयो मे समायत्ताः पश्यन्तः सर्वतोदिशम्॥
इति सर्वान्समादिश्य गुहो भरतमागतः। उपायनानि संगृह्य विविधानि बहून्यपि॥
प्रययौ ज्ञातिभिः सार्धं बहुभिर्विविधायुधैः। निवेद्योपायनान्यग्रे भरतस्य समन्ततः॥
दृष्ट्वा भरतमासीनं सानुजं सह मन्त्रिभिः। चीराम्बरं घनश्यामं जटामुकुटधारिणम्॥
राममेवानुशोचन्तं रामरामेति वादिनम्। ननाम शिरसा भूमौ गुहोऽहमिति चाब्रवीत्॥
शीघ्रमुत्थाप्य भरतो गाढमालिङ्ग्य सादरम्। पृष्ट्वानामयमव्यग्रः सखायमिदमब्रवीत्॥
(13—22)

Sumantra. (12) The royal ladies Kausalyā etc., *Brāhmaṇas* led by Vasiṣṭha, (came along) filling the earth—some on the two sides, some in the rear while some ahead of him. (13) Reaching Shringverapura, the huge army under the orders of Śatrughna took halt here and there on the bank of Gaṅgā. (14) Having heard the arrival of Bharata, with a huge army Guha became suspicious (his suspicion was) about the intention of Bharata whether he was going to cause harm to Rāma unaware of the situation. I must be assured of his intention. If it is pure he may cross the river. (15-16) Otherwise the members of my clan fully armed should get posted (at the strategic position) and have a vigilant eye on all directions and remove the boats from the ghat. (17) Passing such orders Guha came to Bharata with presents of various kinds and many in number. (18) Alongwith some of his family members, all fully armed he offered the presents before Bharata. (19) He had a flying survey of the place. He saw Bharata sitting with his younger brother and ministers. He had a garment of barks. His bodily hue was that of a cloud and he had a crown of matted locks. (20) He was extremely grieved for Rāma and was muttering Rāma, Rāma. Guha saluted him, touching the ground with his head and said—"I am Guha." (21) Bharata immediately raised him and gave a good embrace with due respect. He quite cheerfully asked about his well-being

भ्रातस्त्वं राघवेणात्र समेतः समवस्थितः। रामेणालिङ्गितः सार्द्रनयनेनामलात्मना॥
धन्योऽसि कृतकृत्योऽसि यत्त्वया परिभाषितः। रामो राजीवपत्राक्षो लक्ष्मणेन च सीतया॥
यत्र रामस्त्वया दृष्टस्तत्र मां नय सुव्रत। सीतया सहितो यत्र सुप्तस्तद्दर्शयस्व मे॥
त्वं रामस्य प्रियतमो भक्तिमानसि भाग्यवान्। इति संस्मृत्य संस्मृत्य रामं साश्रुविलोचनः॥
गुहेन सहितस्तत्र यत्र रामः स्थितो निशि। ययौ ददर्श शयनस्थलं कुशसमास्तृतम्॥
सीताभरणसंलग्नस्वर्णबिन्दुभिरर्चितम्। दुःखसन्तप्तहृदयो भरतः पर्यदेवयत्॥
अहोऽतिसुकुमारी या सीता जनकनन्दिनी। प्रासादे रत्नपर्यङ्के कोमलास्तरणे शुभे॥
रामेण सहिता शेते सा कथं कुशविष्टरे। सीता रामेण सहिता दुःखेन मम दोषतः॥
धिङ् मां जातोऽस्मि कैकेय्यां पापराशिसमानतः। मन्निमित्तमिदं क्लेशं रामस्य परमात्मनः॥
अहोऽतिसफलं जन्म लक्ष्मणस्य महात्मनः। राममेव सदान्वेति वनस्थमपि हृष्टधीः॥
अहं रामस्य दासा ये तेषां दासस्य किङ्करः। यदि स्यां सफलं जन्म मम भूयान्न संशयः॥
(23—33)

and then said to him in a friendly way (22)

"Brother, you lived here with Rāma (even though for short time). The transparent hearted Rāma embraced you with tearful eyes. (23) You are blessed, for you there is nothing to be done as the lotus-eyed Rāma with Sītā and Lakṣmaṇa, talked with you. (24) Take me to the place where you saw Rāma, O virtuous one! show me the place where Rāma slept with Sītā. (25) You are dearest devotee of Rāma and a fortunate one. This way remembering Rāma again and again Bharata with tearful eyes went to the place where Rāma stayed with Guha during the night. He saw the place and the bed of *Kuśa*. (26-27) That place had some small particles of gold fallen from the ornaments of Sītā here and there. Seeing this his heart was scorched with pain and Bharata wept. (28) Oh, the highly tender Sītā, the daughter of Janaka, who used to sleep on a couch bedecked with gems on very soft bed alongwith Rāma. How could she have slept on a bed of *Kuśa*? It was all my fault. (29-30) Fie on me that I have been born of Kaikeyī, an embodiment of sin. It is due to me alone that the *Paramātmā* Rāma is troubled so much. (31) Oh, how blessed is the birth of Lakṣmaṇa, the great souled one, that he always follows Rāma even in the forest quite cheerfully. (32) If I could become a slave of those who are servants to the

भ्रातर्जानासि यदि तत्कथयस्व ममाखिलम्। यत्र तिष्ठति तत्राहं गच्छाम्यानेतुमञ्जसा॥
गुहस्तं शुद्धहृदयं ज्ञात्वा सस्नेहमब्रवीत्। देव त्वमेव धन्योऽसि यस्य ते भक्तिरीदृशी॥
रामे राजीवपत्राक्षे सीतायां लक्ष्मणे तथा। चित्रकूटाद्रिनिकटे मन्दाकिन्यविदूरतः॥
मुनीनामाश्रमपदे रामस्तिष्ठति सानुजः। जानक्या सहितो नन्दात्सुखमास्ते किल प्रभुः॥
तत्र गच्छामहे शीघ्रं गङ्गां तर्तुमिहार्हसि। इत्युक्त्वा त्वरितं गत्वा नावः पञ्चशतानि ह॥
समानयत्ससैन्यस्य तर्तुं गङ्गां महानदीम्। स्वयमेवानिनायैकां राजनावं गुहस्तदा॥
आरोप्य भरतं तत्र शत्रुघ्नं राममातरम्। वसिष्ठं च तथान्यत्र कैकेयीं चान्ययोषितः॥
तीर्त्वा गङ्गां ययौ शीघ्रं भरद्वाजाश्रमं प्रति। दूरे स्थाप्य महासैन्यं भरतः सानुजो ययौ॥
आश्रमे मुनिमासीनं ज्वलन्तमिव पावकम्। दृष्ट्वा ननाम भरतः साष्टाङ्गमतिभक्तितः॥
ज्ञात्वा दाशरथिं प्रीत्या पूजयामास मौनिराट्। पप्रच्छ कुशलं दृष्ट्वा जटावल्कलधारिणम्॥
राज्यं प्रशासतस्तेऽद्य किमेतद्वल्कलादिकम्। आगतोऽसि किमर्थं त्वं विपिनं मुनिसेवितम्॥
(34—44)

devotees of Rāma my birth could undoubtedly be successful. (33) Brother, if you know where Rāma is at present, tell me all that. I will immediately go to take him back. (34) Guha, realizing that Bharata is pure-hearted, said affectionately—"*Deva*, you are blessed that you have such a devotion to the lotus-eyed Rāma, Sītā and Lakṣmaṇa. Near the Chitrakut mount, not far from Mandākinī in the hermitage of *Munis*, Rāma is living with his younger brother and Jānakī. There is the Lord quite happy and comfortable. (35—37) We will go there very soon. You have to cross Gaṅgā here itself. Saying so he immediately went and brought five hundred boats for the army to cross the great river. He himself brought a royal boat, had Bharata, Śatrughna, Kausalyā and Vasiṣṭha boarded in that boat. In another one he got Kaikeyī and other women accommodated. (38—40) Crossing Gaṅgā they shortly reached the *Āśrama* of Bharadwāja. The army halted at some distance and Bharata with Śatrughna went in the *Āśrama* where they saw *Muni* seated like a burning fire. Bharata with full devotion prostrated himself. (41-42) Bharadwāja, the greatest among the *Munis* when knew that it was Bharata the son of Daśaratha, adored him with great affection. He asked Bharata who was having matted locks and in garments of bark, about his well being. (43) While looking after the state administration

भरद्वाजवचः श्रुत्वा भरतः साश्रुलोचनः। सर्वं जानासि भगवन् सर्वभूताशयस्थितः॥
तथापि पृच्छसे किञ्चित्तदनुग्रह एव मे। कैकेय्या यत्कृतं कर्म रामराज्यविघातनम्॥
वनवासादिकं वापि न हि जानामि किञ्चन। भवत्पादयुगं मेऽद्य प्रमाणं मुनिसत्तम॥
इत्युक्त्वा पादयुगलं मुनेः स्पृष्ट्वार्त्तमानसः। ज्ञातुमर्हसि मां देव शुद्धो वाशुद्ध एव वा॥
मम राज्येन किं स्वामिन् रामे तिष्ठति राजनि। किङ्करोऽहं मुनिश्रेष्ठ रामचन्द्रस्य शाश्वतः॥
अतो गत्वा मुनिश्रेष्ठरामस्य चरणान्तिके। पतित्वा राज्यसम्भारान् समर्प्यात्रैव राघवम्॥
अभिषेक्ष्ये वसिष्ठाद्यैः पौरजानपदैः सह। नेष्येऽयोध्यां रमानाथं दासः सेवेऽतिनीचवत्॥
इत्युदीरितमाकर्ण्य भरतस्य वचो मुनिः। आलिङ्ग्य मूर्ध्न्यवघ्राय प्रशशंस सविस्मयः॥
वत्स ज्ञातं पुरैवैतद्भविष्यं ज्ञानचक्षुषा। मा शुचस्त्वं परो भक्तः श्रीरामे लक्ष्मणादपि॥
आतिथ्यं कर्तुमिच्छामि ससैन्यस्य तवानघ। अद्य भुक्त्वा ससैन्यस्त्वं श्वो गन्ता रामसन्निधिम्॥
(45—54)

how is it so that you are clad in barks? What for did you come to the forest abided by the *Munis*? (44)

Having heard the words of Bharadwāja, Bharata shed tears and said—"O Lord, you know everything as you are all pervasive even then you ask something. It is only due to your grace. Whatever Kaikeyī did to obstruct the coronation of Rāma, and His exilement etc., I do not know at all. I swear by your feet O the best among *Munis* (that I am innocent). (45—47) Saying so he caught the feet of the *Muni* and became extremely sad and said—"O lord, you must know if I am innocent or guilty." (48) While Rāma is the king what have I to do with the kingdom? I am a servant of Rāma forever. (49) Going from here O best among the *Munis*, falling at the feet of Rāma I will offer all these preparations for coronation here itself in the forest and get him consecrated by Vasiṣṭha etc., and inhabitants of the capital and take Rāma, the spouse of Lakṣmī, back to Ayodhya and will serve him like the lowliest servant. (50-51) Having heard Bharata's version the *Muni* embraced him, smelled on the head and being amazed praised him. (52) "I knew the futurity beforehand through the intuitive knowledge. Do not feel any grief. You are a better devotee to Rāma even than Lakṣmaṇa. (53) I have a desire to entertain you alongwith your army. O sinless one. Take food

यथाज्ञापयति भवांस्तथेति भरतोऽब्रवीत्। भरद्वाजस्त्वपः स्पृष्ट्वा मौनी होमगृहे स्थितः॥
दध्यौ कामदुघां कामवर्षिणीं कामदो मुनिः। असृजत्कामधुक् सर्वं यथाकाममलौकिकम्॥
भरतस्य ससैन्यस्य यथेष्टं च मनोरथम्। यथा ववर्ष सकलं तृप्तास्ते सर्वसैनिकाः॥
वसिष्ठं पूजयित्वाग्रे शास्त्रदृष्टेन कर्मणा। पश्चात्ससैन्यं भरतं तर्पयामास योगिराट्॥
उषित्वा दिनमेकं तु आश्रमे स्वर्गसन्निभे। अभिवाद्य पुनः प्रातर्भरद्वाजं सहानुजः।
भरतस्तु कृतानुज्ञः प्रययौ रामसन्निधिम्॥
चित्रकूटमनुप्राप्य दूरे संस्थाप्य सैनिकान्। रामसंदर्शनाकाङ्क्षी प्रययौ भरतः स्वयम्॥
शत्रुघ्नेन सुमन्त्रेण गुहेन च परन्तपः। तपस्विमण्डलं सर्वं विचिन्वानो न्यवर्तत॥
अदृष्ट्वा रामभवनमपृच्छदृषिमण्डलम्। कुत्रास्ते सीतया सार्धं लक्ष्मणेन रघूत्तमः॥
ऊचुरग्रे गिरेः पश्चाद्गङ्गाया उत्तरे तटे। विविक्तं रामसदनं रम्यं काननमण्डितम्॥
(55—63)

today—you and your army. Then tomorrow proceed for the vicinity of Rāma. (54) 'As you order' said Bharata. Bharadwāja on his turn sipped water; observed silence and entered his hut meant for sacrificial oblations. (55) (There) he the fulfiller of desire, meditated upon *Kāmadhenu,* the wish-yielding cow. Then that *Kāmadhenu* created all commodities as one could desire. Everything was unearthly. (56) The divine cow, as if rained all possible objects desired by Bharata and his army. All the soldiers were fully contented. (57) The great Yogī *Bharadwāja* firstly adored Vasiṣṭha as per the injunctions of the *Śāstras*. Then he entertained Bharata and his army to their fullest satisfaction. (58)

Staying for one day in the heavenly hermitage, the next morning Bharata and Śatrughna again saluted Bharadwāja; took permission and proceeded for where Rāma was. (59) (Eventually) he reached Chitrakuta. There he stopped the army at a considerable distance, desirous of seeing Rāma Bharata alone went ahead. (60) Accompanied by Śatrughna, Sumantra and Guha, Bharata the scorcher of the foe, visited hutments of all ascetics but not finding Rāma, came back and enquired of the ascetics the whereabouts of Rāma, where lives Rāma, the best among the Raghus alongwith Sītā and Lakṣmaṇa? (61-62) They said, "Just on the other side of the mountain you see before you, on the

सफलैराम्रपनसैः कदलीखण्डसंवृतम्। चम्पकैः कोविदारैश्च पुन्नागैर्विपुलैस्तथा॥
एवं दर्शितमालोक्य मुनिभिर्भरतोऽग्रतः। हर्षाद्ययौ रघुश्रेष्ठभवनं मन्त्रिणा सह॥
ददर्श दूरादतिभासुरं शुभं रामस्य गेहं मुनिवृन्दसेवितम्।
वृक्षाग्रसंलग्नसुवल्कलाजिनं रामाभिरामं भरतः सहानुजः॥

(64—66)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डेऽष्टमः सर्गः॥ ८॥

Northern bank of Gaṅgā surrounded by beautiful grove there is the lovely home of Rāma in solitude. (63) It is surrounded by the fruit-laden mango trees, the jack trees, bananas, *Campakas, Kovidāras* and a number of *Punnāgas*. (64) This way pointed by the *Munis* Bharata saw it and with great joy he went to the abode of Śrī Rāma, the best among the Raghus, alongwith Sumantra. (65) From some distance Bharata and Śatrughna saw the abode of Rāma resplendent, auspicious, attended by a number of *Munis*. In front of it his garments of bark and deer skin were hanging from the twigs of the trees and which looked charming by the presence of Rāma. (66)

Thus ends canto VIII of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IX

Bharata meets Rāma—returns to Ayodhya—Rāma goes to the hermitage of Atri

श्रीमहादेव उवाच

अथ गत्वाश्रमपदसमीपं भरतो मुदा। सीतारामपदैर्युक्तं पवित्रमतिशोभनम्॥
स तत्र वज्राङ्कुशवारिजाञ्चितध्वजादिचिह्नानि पदानि सर्वतः।
ददर्श रामस्य भुवोऽतिमङ्गलान्यचेष्टयत्पादरजःसु सानुजः॥

(1—2)

Śrī Mahādeva said—Bharata delightfully reached the *Āśrama* which was bedecked with the foot prints of Sītā and Rāma, sanctified and extremely beautiful. (1) He saw on the ground everywhere the foot prints of Śrī Rāma marked with

अहो सुधन्योऽहममूनि रामपादारविन्दाङ्कितभूतलानि।
पश्यामि यत्पादरजो विमृग्यं ब्रह्मादिदेवैः श्रुतिभिश्च नित्यम्॥
इत्यद्भुतप्रेमरसाप्लुताशयो विगाढचेता रघुनाथभावने।
आनन्दजाश्रुस्नपितस्तनान्तरः शनैरवापाश्रमसन्निधिं हरेः॥
स तत्र दृष्ट्वा रघुनाथमास्थितं दूर्वादलश्यामलमायतेक्षणम्।
जटाकिरीटं नववल्कलाम्बरं प्रसन्नवक्त्रं तरुणारुणद्युतिम्॥
विलोकयन्तं जनकात्मजां शुभां सौमित्रिणा सेवितपादपङ्कजम्।
तदाभिदुद्राव रघूत्तमं शुचा हर्षाच्च तत्पादयुगं त्वराग्रहीत्॥
रामस्तमाकृष्य सुदीर्घबाहुर्दोर्भ्यां परिष्वज्य सिषिञ्च नेत्रजैः।
जलैरथाङ्कोपरि संन्यवेशयत् पुनः पुनः संपरिषस्वजे विभुः॥
अथ ता मातरः सर्वाः समाजग्मुस्त्वरान्विताः। राघवं द्रष्टुकामास्तास्तृषार्ता गौर्यथा जलम्॥

(3—8)

the figures of *Vajra*, *Aṅkuśa*, *Dhwaja* and lotus; which were the most auspicious for the earth. Both Bharata and Śatrughna started rolling in the dust of Śrī Rāma's feet. (2)

O, how blessed I am that I am seeing the ground having the prints of lotus feet of Śrī Rāma which are always sought for by the leading gods like Brahmā and the *Vedas*. They are always desirous of the dust of Rāma's feet. (3) Bharata whose heart was overfull with the marvellous love; whose mind was fully occupied with the thoughts of Śrī Rāma, whose chest was wet with the tears of love, slowly reached the hutment of Śrī Rāma. (4) He saw there Śrī Rāma whose bodily hue was just like newly sprouts of *Dūrvā* grass, whose eyes were big, who had the crown of matted locks, who was clad with bark, a glowing and cheerful face just like the morning sun. (5) He was looking at Sītā while Lakṣmaṇa was adoring his feet. Seeing him in this condition the grieved Bharata rushed joyfully and held his feet quite hurriedly. (6) Rāma on his part between his two large arms, embraced stoutly and consecrated him with his tears. He seated him in his lap and the omnipresent Lord embraced him again and again. (7)

After that all the mothers came there in a hurry to see Rāma

रामः स्वमातरं वीक्ष्य द्रुतमुत्थाय पादयोः। ववन्दे साश्रु सा पुत्रमालिङ्ग्यातीव दुःखिता॥
इतराश्च तथा नत्वा जननी रघुनन्दनः। ततः समागतं दृष्ट्वा वसिष्ठं मुनिपुङ्गवम्॥
साष्टाङ्गं प्रणिपत्याह धन्योऽस्मीति पुनः पुनः। यथार्हमुपवेश्याह सर्वानेव रघूद्वहः॥
पिता मे कुशली किं वा मां किमाहातिदुःखितः। वसिष्ठस्तमुवाचेदं पिता ते रघुनन्दन॥
त्वद्वियोगाभितप्तात्मा त्वामेव परिचिन्तयन्। राम रामेति सीतेति लक्ष्मणेति ममार ह॥
श्रुत्वा तत्कर्णशूलाभं गुरोर्वचनमञ्जसा। हा हतोऽस्मीति पतितो रुदन् रामः सलक्ष्मणः॥
ततोऽनुरुरुदुः सर्वा मातरश्च तथापरे। हा तात मां परित्यज्य क्व गतोऽसि घृणाकर॥
अनाथोऽस्मि महाबाहो मां को वा लालयेदितः। सीता च लक्ष्मणश्चैव विलेपतुरतो भृशम्॥
वसिष्ठः शान्तवचनैः शमयामास तां शुचम्। ततो मन्दाकिनीं गत्वा स्नात्वा ते वीतकल्मषाः॥
राज्ञे ददुर्जलं तत्र सर्वे ते जलकाङ्क्षिणे। पिण्डान्निर्वापयामास रामो लक्ष्मणसंयुतः॥
(9—18)

like thirsty cows rush for the water. (8) Rāma, when saw his mother, he sprang up, fell down at her feet and bade his *Praṇāma*. Kausalyā on her part embraced the son, sad as she was, had tears in the eyes. (9) The delight of Raghus bade his *Praṇāma* to other mothers and then he saw that Vasiṣṭha the best among the *Munis*, has also arrived. (10) He prostrated before him and said repeatedly. "Blessed I am." Then Śrī Rāma seated everybody in a proper order. (11) He said—"Is my father alright? Very distressed as he was, did he communicate anything for me?" Then Vasiṣṭha said to him—"O, delight of Raghus, your father died due to the agony caused by your separation, only pondering over you, uttering Rāma, Sītā and Lakṣmaṇa. (13) Having heard these words, like lance to the ears from his *Guru* suddenly Rāma and Lakṣmaṇa both fell down crying– "O, we are done away with." (14) After that all including the mothers, wept together. Rāma said–"O father, O compassionate, where did you go leaving me? O great armed, now I have become orphan. Who will hereafter love and fondle me. Sītā and Lakṣmaṇa also wept bitterly. (15-16) Vasiṣṭha with his consoling words, pacified the grief. Then all of them went to Mandākinī and purified themselves with a dip into the river. (17) All of them offered water to the departed king who desired it. After that Rāma with Lakṣmaṇa offered *Piṇḍa*. (18)

इङ्गुदीफलपिण्याकरचितान्मधुसम्प्लुतान् । वयं यदन्नाः पितरस्तदन्नाः स्मृतिनोदिताः॥
इति दुःखाश्रुपूर्णाक्षः पुनः स्नात्वा गृहं ययौ। सर्वे रुदित्वा सुचिरं स्नात्वा जग्मुस्तदाश्रमम्॥
तस्मिंस्तु दिवसे सर्वे उपवासं प्रचक्रिरे। ततः परेद्युर्विमले स्नात्वा मन्दाकिनीजले॥
उपविष्टं समागम्य भरतो राममब्रवीत्। राम राम महाभाग स्वात्मानमभिषेचय॥
राज्यं पालय पित्र्यं ते ज्येष्ठस्त्वं मे पिता यथा। क्षत्रियाणामयं धर्मो यत्प्रजापरिपालनम्॥
इष्ट्वा यज्ञैर्बहुविधैः पुत्रानुत्पाद्य तन्तवे। राज्ये पुत्रं समारोप्य गमिष्यसि ततो वनम्॥
इदानीं वनवासस्य कालो नैव प्रसीद मे। मातुर्मे दुष्कृतं किञ्चित्स्मर्तुं नार्हसि पाहि नः॥
इत्युक्त्वा चरणौ भ्रातुः शिरस्याधाय भक्तितः। रामस्य पुरतः साक्षाद्दण्डवत्पतितो भुवि॥
उत्थाप्य राघवः शीघ्रमारोप्याङ्केऽतिभक्तितः। उवाच भरतं रामः स्नेहार्द्रनयनः शनैः॥
शृणु वत्स प्रवक्ष्यामि त्वयोक्तं यत्तथैव तत्। किन्तु मामब्रवीत्तातो नव वर्षाणि पञ्च च ॥
उषित्वा दण्डकारण्ये पुरं पश्चात्समाविश। इदानीं भरतायेदं राज्यं दत्तं मयाखिलम्॥
(19—29)

"What we ourselves eat is the proper food for our manes—these are the injunctions of the *Smṛtis*" so deciding Rāma made *Piṇḍa* of *Iṅgudī* fruit applied honey (and offered). (19) So shedding sorrowful tears, again bathed and came back to his abode. The others also wept for long, took bath again and went to the *Āśrama*. (20) That day they all observed fast. The next day they took bath in the limpid water of Mandākinī, while Rāma was seated, Bharata said to him—"O Rāma, *Mahābhāga*, get yourself consecrated. (21-22) Administer the state of your father. Since you are the senior most, you are just like a father to me and since it is the *Dharma* of the *Kṣatriyas* to protect the subjects. (23) Performing various sacrifices, begetting sons for the continuation of family, coronating the son on the throne, then go to the forest.(24) Right now it is not the proper time for the forest-life. Be graceful to me. You do not behove to mind the evil deeds of my mother. Do protect us. (25)

Having said so putting both the feets of his brother on his head, with devotion he prostrated himself on the ground before Rāma. (26) Rāma on his part hurriedly took him in his lap with great love and spoke to him gently with tears in his eyes. (27) "Listen to me darling, I tell you it is just as you say. But the father asked me to live in the forest for fourteen years

ततः पित्रैव सुव्यक्तं राज्यं दत्तं तवैव हि। दण्डकारण्यराज्यं मे दत्तं पित्रा तथैव च ॥
अतः पितुर्वचः कार्यमावाभ्यामतियत्नतः। पितुर्वचनमुल्लङ्घ्य स्वतन्त्रो यस्तु वर्तते॥
स जीवन्नेव मृतको देहान्ते निरयं व्रजेत्। तस्माद्राज्यं प्रशाधि त्वं वयं दण्डकपालकाः॥
भरतस्त्वब्रवीद्रामं कामुको मूढधीः पिता। स्त्रीजितो भ्रान्तहृदय उन्मत्तो यदि वक्ष्यति।
तत्सत्यमिति न ग्राह्यं भ्रान्तवाक्यं यथा सुधीः॥

श्रीराम उवाच

न स्त्रीजितः पिता ब्रूयान्न कामी नैव मूढधीः। पूर्वं प्रतिश्रुतं तस्य सत्यवादी ददौ भयात्॥
असत्याद्भीतिरधिका महतां नरकादपि। करोमीत्यहमप्येतत्सत्यं तस्यै प्रतिश्रुतम्॥
कथं वाक्यमहं कुर्यामसत्यं राघवो हि सन्। इत्युदीरितमाकर्ण्य रामस्य भरतोऽब्रवीत्॥
तथैव चीरवसनो वने वत्स्यामि सुव्रत। चतुर्दश समास्त्वं तु राज्यं कुरु यथासुखम्॥
(30—37)

and then to enter the town. And the entire kingdom he gave to you then." (28-29) Quite explicitly the father gave this kingdom to you and you alone. Similarly the father gave me the kingdom of Daṇḍakāraṇya. (30) Therefore we both must scrupulously follow father's words. One who transgresses the father's words and acts arbitrarily, is a dead one during his life itself and goes to the hell after the death. Therefore you do look after the state and I will rule over the forest. (31-32) Bharata said to Rāma– "If the father, lascivious, foolish, henpecked, of a perverted sense, insane as he was, tells something (without considering pros and cons), it should not be taken to be genuine and authentic. Such utterances should not be taken at their face value as if they are spoken by sensible and wise one. (33)

Śrī Rāma said—"You should not have used words like henpecked, sex blinded or foolish for our father. The truthful king promised earlier and for the fear of violation of truth he granted the boons. (34) The great persons are frightened more from untruth than the hell. I also am trying to let it remain true what he promised to Kaikeyī. (35) How and why could I, being a descendant of Raghu, falsify his words. Having heard Rāma saying so, Bharata said—(36) "Alright I in the ascetic garment will live in the forest for fourteen years, O Suvrata! (one of the great vow). You on your part go and, enjoy the kingdom. (37)

श्रीराम उवाच

पित्रा दत्तं तवैवैतद्राज्यं मह्यं वनं ददौ। व्यत्ययं यद्यहं कुर्यामसत्यं पूर्ववत् स्थितम्॥

भरत उवाच

अहमप्यागमिष्यामि सेवे त्वां लक्ष्मणो यथा। नोचेत्प्रायोपवेशेन त्यजाम्येतत्कलेवरम्॥
इत्येवं निश्चयं कृत्वा दर्भानास्तीर्य चातपे। मनसापि विनिश्चित्य प्राङ् मुखोपविवेश सः॥
भरतस्यापि निर्बन्धं दृष्ट्वा रामोऽतिविस्मितः। नेत्रान्तसंज्ञां गुरवे चकार रघुनन्दनः॥
एकान्ते भरतं प्राह वसिष्ठो ज्ञानिनां वरः। वत्स गुह्यं शृणुष्वेदं मम वाक्यात्सुनिश्चितम्॥
रामो नारायणः साक्षाद्ब्रह्मणा याचितः पुरा। रावणस्य वधार्थाय जातो दशरथात्मजः॥
योगमायापि सीतेति जाता जनकनन्दिनी। शेषोऽपि लक्ष्मणो जातो राममन्वेति सर्वदा॥
रावणं हन्तुकामास्ते गमिष्यन्ति न संशयः। कैकेय्या वरदानादि यद्यन्निष्ठुरभाषणम्॥
सर्वं देवकृतं नोचेदेवं सा भाषयेत्कथम्। तस्मात्त्यजाग्रहं तात रामस्य विनिवर्तने॥
निवर्तस्व महासैन्यैर्मातृभिः सहितः पुरम्। रावणं सकुलं हत्वा शीघ्रमेवागमिष्यति॥

(38—47)

Śrī Rāma said—"Father gave the kingdom to you and forest to me. If I do otherwise the untruth will remain as it is." (38)

Bharata said—"(In that case) I also shall come and serve you like Lakṣmaṇa or else by abandoning food and drink I shall give up this body." (39) Having so decided Bharata spread *Kuśa* grass in the open sun and coming to a firm decision, he sat there facing east. (40) To see this type of obstinate decision Rāma was much amazed and he signalled something through slanting eyes to Vasiṣṭha. (41) Vasiṣṭha the foremost among the wise, took Bharata in a secluded corner and said—"Listen my child, my secret and decided words. (42) Rāma is *Nārāyaṇa* himself. He was requested by Brahmā in some previous *Kalpas*. To fulfil that he has appeared as the son of Daśaratha for killing Rāvaṇa. (43) His *Yogmāyā* became Sītā, the daughter of Janaka. Śeṣa also incarnated as Lakṣmaṇa who always follows him. (44) With the intention of killing Rāvaṇa they will go, there is no doubt. The boons of Kaikeyī and whatever harsh words she spoke, was all designed by the gods. Otherwise how could she have uttered such things? Therefore my dear Bharata, give up insisting for Rāma's return. (45-46) Go back to the capital accompanied by your mothers and the

इति श्रुत्वा गुरोर्वाक्यं भरतो विस्मयान्वितः। गत्वा समीपं रामस्य विस्मयोत्फुल्ललोचनः॥
पादुके देहि राजेन्द्र राज्याय तव पूजिते। तयोः सेवां करोम्येव यावदागमनं तव॥
इत्युक्त्वा पादुके दिव्ये योजयामास पादयोः। रामस्य ते ददौ रामो भरतायातिभक्तितः॥
गृहीत्वा पादुके दिव्ये भरतो रत्नभूषिते। रामं पुनः परिक्रम्य प्रणनाम पुनः पुनः॥
भरतः पुनराहेदं भक्त्या गद्गदया गिरा। नवपञ्चसमान्ते तु प्रथमे दिवसे यदि॥
नागमिष्यसि चेद्राम प्रविशामि महानलम्। बाढमित्येव तं रामो भरतं संन्यवर्तयत्॥
ससैन्यः सवसिष्ठश्च शत्रुघ्नसहितः सुधीः। मातृभिर्मन्त्रिभिः सार्धं गमनायोपचक्रमे॥
कैकेयी राममेकान्ते स्रवन्नेत्रजलाकुला। प्राञ्जलिः प्राह हे राम तव राज्यविघातनम्॥
कृतं मया दुष्टधिया मायामोहितचेतसा। क्षमस्व मम दौरात्म्यं क्षमासारा हि साधवः॥
त्वं साक्षाद्विष्णुरव्यक्तः परमात्मा सनातनः। मायामानुषरूपेण मोहयस्यखिलं जगत्।
त्वयैव प्रेरितो लोकः कुरुते साध्वसाधु वा॥

(48—57)

great army. Rāma after annihilating Rāvaṇa with the entire ogre race will soon come back. (47) Having heard what the *Guru* said Bharata was quite amazed. He went to Rāma with his eyes widened due to astonishment. (48) "O Rājendra, give me your adorable sandals for the state administration. Till you come back I will offer my services to them. (49) After saying so two beautiful sandals Bharata put in the feet of Śrī Rāma and Rāma on his part gave those sandals to Bharata with great love and affection. (50) Bharata again said to him in a voice choked with affection—"After the completion of fourteen years, on the very first day if you do not come back O Rāma, I will enter the great fire. "Saying 'alright' Rāma sent Bharata back. (53)

The wise Bharata with Vasiṣṭha and Śatrughna accompanied by army, mothers and ministers prepared for back journey. (54)

Kaikeyī in a secluded corner spoke to Rāma with tearful eyes and folded hands—"O Rāma, whatever I, the wicked minded and illusioned by *Māyā,* did to obstruct your coronation, you behove to excuse me for that as the *Sādhus* are full of compassion. (55-56) You, the Viṣṇu himself, unmanifest and eternal supreme soul are deluding the entire world in the form of human being adopted through your *Māyā.* Whatever the

त्वदधीनमिदं विश्वमस्वतन्त्रं करोति किम्। यथा कृत्रिमनर्तक्यो नृत्यन्ति कुहकेच्छया॥
त्वदधीना तथा माया नर्तकी बहुरूपिणी। त्वयैव प्रेरिताहं च देवकार्यं करिष्यता॥
पापिष्ठं पापमनसा कर्माचरमरिन्दम। अद्य प्रतीतोऽसि मम देवानामप्यगोचरः॥
पाहि विश्वेश्वरानन्त जगन्नाथ नमोऽस्तु ते। छिन्धि स्नेहमयं पाशं पुत्रवित्तादिगोचरम्॥
त्वज्ज्ञानानलखड्गेन त्वामहं शरणं गता। कैकेय्या वचनं श्रुत्वा रामः सस्मितमब्रवीत्॥
यदाह मां महाभागे नानृतं सत्यमेव तत्। मयैव प्रेरिता वाणी तव वक्त्राद्विनिर्गता॥
देवकार्यार्थसिद्ध्यर्थमत्र दोषः कुतस्तव। गच्छ त्वं हृदि मां नित्यं भावयन्ती दिवानिशम्॥
सर्वत्र विगतस्नेहा मद्भक्त्या मोक्ष्यसेऽचिरात्। अहं सर्वत्र समदृग् द्वेष्यो वा प्रिय एव वा॥
नास्ति मे कल्पकस्येव भजतोऽनुभजाम्यहम्। मन्मायामोहितधियो मामम्ब मनुजाकृतिम्॥
सुखदुःखाद्यनुगतं जानन्ति न तु तत्त्वतः। दिष्ट्या मद्गोचरं ज्ञानमुत्पन्नं ते भवापहम्॥
(58—67)

world does right or wrong, it is all inspired by you. (57) This world is under your control and being entirely unfree what can it do (on its own)? Just like the artificial puppets dance as directed by the juggler. (58) In the same way your *Māyā*, the dancing girl capable of adopting innumerable forms is also under your control. It is you intending to do in future the job for gods who motivated me to do this sinful act with evil intention, O vanquisher of the foes. Today I came to realise that you are beyond the reach of even gods. (59-60) O lord of the world, O endless one, O the supreme ruler of the universe, save me, my obeisance to you. Cut asunder the shackles of attachment in sons and wealth etc., with the sword of fire of your knowledge. I surrender to you. Hearing the words of Kaikeyī Rāma spoke smilingly—(61-62)

"O great lady, whatever you said of me is quite correct and not untrue. Whatever words came out of your mouth, it was all inspired by me. (63) (It was) for performing the divine mission. How can you be guilty for them? Go and always remember me day and night. (64) Purged of all attachment through my devotion you will very soon get liberation. I always look with the same eye. There is no body dear or hateful to me. Howsoever the seeker seeks me even so do I approach him. Mother, those deluded with my *Māyā* think that I am a

स्मरन्ती तिष्ठ भवने लिप्यसे न च कर्मभिः। इत्युक्ता सा परिक्रम्य रामं सानन्दविस्मया॥
प्रणम्य शतशो भूमौ ययौ गेहं मुदान्विता। भरतस्तु सहामात्यैर्मातृभिर्गुरुणा सह॥
अयोध्यामगमच्छीघ्रं राममेवानुचिन्तयन्। पौरजानपदान् सर्वानयोध्यायामुदारधीः॥
स्थापयित्वा यथान्यायं नन्दिग्रामं ययौ स्वयम्। तत्र सिंहासने नित्यं पादुके स्थाप्य भक्तितः॥
पूजयित्वा यथा रामं गन्धपुष्पाक्षतादिभिः। राजोपचारैरखिलैः प्रत्यहं नियतव्रतः॥
फलमूलाशनो दान्तो जटावल्कलधारकः। अधःशायी ब्रह्मचारी शत्रुघ्नसहितस्तदा॥
राजकार्याणि सर्वाणि यावन्ति पृथिवीतले। तानि पादुकयोः सम्यङ्निवेदयति राघवः॥
गणयन् दिवसानेव रामागमनकाङ्क्षया। स्थितो रामार्पितमनाः साक्षाद्ब्रह्ममुनिर्यथा॥
रामस्तु चित्रकूटाद्रौ वसन्मुनिभिरावृतः। सीतया लक्ष्मणेनापि किञ्चित्कालमुपावसत्॥

(68—76)

human being and feel pain and pleasure like them. They have no real knowledge about me. Fortunately you have now got that knowledge which is the remover of the fear of birth and death and which helps to realise me. (65–67) Remembering me always stay in the palace. Actions will no more bind you. Having been so said she circumambulated Rāma. She was overwhelmed by delight and amazement. She made *Praṇāma* hundreds of times and went home happily. Bharata alongwith the ministers, mothers and *Guru* soon returned to Ayodhya on the way contemplating on Rāma. Having settled all the citizens in Ayodhya, the great souled Bharata himself went to Nandigram. There he installed those sandals on the throne and with great devotion worshipped like Śrī Rāma himself. (68—71) (He adored them) with *Gandha*, flowers, unbroken rice and other *Pūjā* materials befitting to the royal worshipping everyday regularly. (72) Taking only fruits and roots as his food, his senses quite within his control, matted locks on the head and garments of bark, sleeping on the ground, observing complete celibacy alongwith Śatrughna, Bharata looked after all administrative affairs whatsoever in the whole world. He submitted everything to those sandals. (73-74) Counting days, desiring Rāma's return he dedicated his heart and soul to Rāma and stayed just like a *Brahamarṣi*. (75)

(On the other side) Rāma in the Chitrakuta mountain

नागराश्च सदा यान्ति रामदर्शनलालसाः। चित्रकूटस्थितं ज्ञात्वा सीतया लक्ष्मणेन च॥
दृष्ट्वा तज्जनसम्बाधं रामस्तत्याज तं गिरिम्। दण्डकारण्यगमने कार्यमप्यनुचिन्तयन्॥
अन्वगात्सीतया भ्रात्रा ह्यत्रेराश्रममुत्तमम्। सर्वत्र सुखसंवासं जनसम्बाधवर्जितम्॥
गत्वा मुनिमुपासीनं भासयन्तं तपोवनम्। दण्डवत्प्रणिपत्याह रामोऽहमभिवादये॥
पितुराज्ञां पुरस्कृत्य दण्डकाननमागतः। वनवासमिषेणापि धन्योऽहं दर्शनात्तव॥
श्रुत्वा रामस्य वचनं रामं ज्ञात्वा हरिं परम्। पूजयामास विधिवद्भक्त्या परमया मुनिः॥
वन्यैः फलैः कृतातिथ्यमुपविष्टं रघूत्तमम्। सीतां च लक्ष्मणं चैव संतुष्टो वाक्यमब्रवीत्॥
भार्या मेऽतीव संवृद्धा ह्यनसूयेति विश्रुता। तपश्चरन्ती सुचिरं धर्मज्ञा धर्मवत्सला॥
अन्तस्तिष्ठति तां सीता पश्यत्वरिनिषूदन। तथेति जानकीं प्राह रामो राजीवलोचनः॥
गच्छ देवीं नमस्कृत्य शीघ्रमेहि पुनः शुभे। तथेति रामवचनं सीता चापि तथाकरोत्॥
(77—86)

lived for sometime accompanied by Sītā and Lakṣmaṇa and surrounded by several *Munis*. (76) The nearby citizens knowing the whereabouts of Rāma with Sītā and Lakṣmaṇa in Chitrakuta, inspired by the acute desire to have a vision of Rāma frequently visited that place. (77) Rāma left that mountain as it was being crowded (day by day). He also thought that he had to fulfil his mission in Daṇḍaka. (78) Accompanied by Sītā and Lakṣmaṇa he reached the beautiful *Āśrama* of Atri. It was everywhere worth living in and free from crowd. (79) There He approached the *Muni* who was filling the sacred grove with his splendour. Rāma prostrated before him and said—"I am Rāma paying my obeisance to you." (80) In compliance with my father's orders I have come to Daṇḍaka even though exiled in the forest I am blessed as I could have your vision. (81) Hearing Rāma's words and knowing Rāma to be the supreme Lord, the *Muni* worshipped him in the prescribed manner with great devotion. (82) After Rāma, Sītā and Lakṣmaṇa took their seats the Muni entertained them with wild fruits. The fully satisfied *Muni* spoke—(83) "My wife quite old one known as Anasūyā, has been practising austerity for a long time. She knows *Dharma* and loves it. (84) She is inside the *Āśrama*. Sītā may meet her, O killer of foes. Rāma the lotus eyed one asked Sītā. (85) "Go, bid your *Praṇāma* and come

दण्डवत्पतितामग्रे सीतां दृष्ट्वातिहृष्टधीः। अनसूया समालिङ्ग्य वत्से सीतेति सादरम्॥
दिव्ये ददौ कुण्डले द्वे निर्मिते विश्वकर्मणा। दुकूले द्वे ददौ तस्यै निर्मले भक्तिसंयुता॥
अङ्गरागं च सीतायै ददौ दिव्यं शुभानना। न त्यक्ष्यतेऽङ्गरागेण शोभा त्वां कमलानने॥
पातिव्रत्यं पुरस्कृत्य राममन्वेहि जानकि। कुशली राघवो यातु त्वया सह पुनर्गृहम्॥
भोजयित्वा यथान्यायं रामं सीतासमन्वितम्। लक्ष्मणं च तदा रामं पुनः प्राह कृताञ्जलिः॥

राम त्वमेव भुवनानि विधाय तेषां संरक्षणाय सुरमानुषतिर्यगादीन्।
देहान्बिभर्षि न च देहगुणैर्विलिप्तस्त्वत्तो बिभेत्यखिलमोहकरी च माया॥

(87—92)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे नवमः सर्गः॥ ९॥

back soon, O auspicious one." Saying 'be it so' Sītā went there and complied with what Rāma told her. (86) Anasūyā saw Sītā prostrating before her. She was overjoyed and embraced her while respectfully addressing her as 'Sītā my child'. (87) She gave two divine earrings made by Viśwakarmā and two taintless and sanctified garments with all possible devotion, and that beautiful faced Anasūyā also gave a divine *Aṅgarāga* (some cosmetics) and said to Sītā "O lotus faced one, due to this *Aṅgarāga* the beauty will never dissipate you." (88-89) Observing chastity follow always Rāma, O Jānakī. May Rāghava go back alongwith you to his home quite safe. (90) Then she served deserving food to Rāma alongwith Sītā and Lakṣmaṇa and said to him with her hands folded–(91) "Hey Rāma, it is you who created all the fourteen *Bhuwanas*. Then for their preservation you assumed the guise of gods human and subhuman creatures yet you are never tainted with the qualities of the said bodies. Your *Māyā* who deludes the entire creation is also afraid of you." (92)

Thus ends canto IX of Ayodhyākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Ayodhyākāṇḍa completed

ॐ

Adhyātmarāmāyaṇa

Araṇyakāṇḍa

Canto I

Virādha slain

श्रीमहादेव उवाच

अथ तत्र दिनं स्थित्वा प्रभाते रघुनन्दनः। स्नात्वा मुनिं समामन्त्र्य प्रयाणायोपचक्रमे॥
मुने गच्छामहे सर्वे मुनिमण्डलमण्डितम्। विपिनं दण्डकं यत्र त्वमाज्ञातुमिहार्हसि॥
मार्गप्रदर्शनार्थाय शिष्यानाज्ञप्तुमर्हसि। श्रुत्वा रामस्य वचनं प्रहस्यात्रिर्महायशाः।
प्राह तत्र रघुश्रेष्ठं राम राम सुराश्रय॥
सर्वस्य मार्गद्रष्टा त्वं तव को मार्गदर्शकः। तथापि दर्शयिष्यन्ति तव लोकानुसारिणः॥
इति शिष्यान्समादिश्य स्वयं किञ्चित्तमन्वगात्। रामेण वारितः प्रीत्या अत्रिः स्वभवनं ययौ॥
क्रोशमात्रं ततो गत्वा ददर्श महतीं नदीम्। अत्रेः शिष्यानुवाचेदं रामो राजीवलोचनः॥
नद्याः सन्तरणे कश्चिदुपायो विद्यते न वा। ऊचुस्ते विद्यते नौका सुदृढा रघुनन्दन॥

(1—7)

Śrī Mahādeva said—Spending that day there, the next morning the delight of Raghus, having taken his bath, with the permission of *Muni* prepared for his further journey. (1) "O *Muni*, we are going to the Dandaka forest, adorned by groups of sages, (is inhabited) You behove to permit us. (2) And (it will be kind of you if) you order your disciples to show us the path." Having heard the words of Rāma Atri of a great fame, laughed and said to Rāma—"Hey Rāma, the shelter of gods, you are a guide to everybody. Who can become your guide? Yet since you are imitating the worldly way, (my disciples) will guide you. (3-4) So instructing the disciples, the *Muni* himself went alongwith Rāma for some distance (to see him off). Rāma affectionately requested him not to go further so Atri went to his home. (5) After covering some two miles Rāma, the lotus eyed one, saw a big river and asked the disciples of Atri—(6) "Is there any means or not to cross the river ?" They replied to him that there was a strong boat. (7)

तारयिष्यामहे युष्मान्वयमेव क्षणादिह। ततो नावि समारोप्य सीतां राघवलक्ष्मणौ॥
क्षणात्सन्तारयामासुर्नदीं मुनिकुमारकाः। रामाभिनन्दिताः सर्वे जग्मुरत्रेरथाश्रमम्॥
तावेत्य विपिनं घोरं झिल्लीझङ्कारनादितम्। नानामृगगणाकीर्णं सिंहव्याघ्रादिभीषणम्॥
राक्षसैर्घोररूपैश्च सेवितं रोमहर्षणम्। प्रविश्य विपिनं घोरं रामो लक्ष्मणमब्रवीत्॥
इतः परं प्रयत्नेन गन्तव्यं सहितेन मे। धनुर्गुणेन संयोज्य शरानपि करे दधत्॥
अग्रे यास्याम्यहं पश्चात्त्वमन्वेहि धनुर्धरः। आवयोर्मध्यगा सीता मायेवात्मपरात्मनोः॥
चक्षुश्चारय सर्वत्र दृष्टं रक्षोभयं महत्। विद्यते दण्डकारण्ये श्रुतपूर्वमरिन्दम॥
इत्येवं भाषमाणौ तौ जग्मतुः सार्धयोजनम्। तत्रैका पुष्करिण्यास्ते कह्लारकुमुदोत्पलैः॥
अम्बुजैः शीतलोदेन शोभमाना व्यदृश्यत। तत्समीपमथो गत्वा पीत्वा तत्सलिलं शुभम्॥
ऊषुस्ते सलिलाभ्याशे क्षणं छायामुपाश्रिताः। ततो ददृशुरायान्तं महासत्त्वं भयानकम्॥
(8—17)

We ourselves will take you to the other shore within a moment. Thereafter they got Sītā, Rāma and Lakṣmaṇa boarded in the boat and crossed the river within no time. After that being sufficiently praised by Śrī Rāma, all of them went to the *Āśrama* of Atri. (8-9)

They reached a dense forest echoing with the sounds of crickets, crowded with different varieties of wild animals, terrifying due to the presence of lions and tigers. (10) Entering the forest occupied by the fierce looking *Rākṣasas* frightfully thrilling, Rāma said to Lakṣmaṇa. (11) "Hereafter we should keep very very alert. I and you both must have our bows stringed and arrows held in the hand. (12) I will be heralding followed by you with ready bow and arrow. In between us there will be Sītā like the *Māyā* in between *Ātmā* and *Paramātmā*. (13) Have your eyes covering all quarters. There is danger from the demons in this Dandaka forest, so I have heard O vanquisher of the foes. (14) Conversing this way, they both covered one and half *Yojanas* (about 12 to 15 miles). They came to a small pond full of flowers like *Kahlāra*, *Kumuda*, *Utpala* and *Kamala* having cool water upto the brim, it looked beautiful. Going there drinking the pure water they sat under the shade of a tree near the water front for sometime and then they saw a big frightening and exceptionally strong

करालदंष्ट्रवदनं भीषयन्तं स्वगर्जितैः। वामांसे न्यस्तशूलाग्रग्रथितानेकमानुषम्॥
भक्षयन्तं गजव्याघ्रमहिषं वनगोचरम्। ज्यारोपितं धनुर्धत्वा रामो लक्ष्मणमब्रवीत्॥
पश्य भ्रातर्महाकायो राक्षसोऽयमुपागतः। आयात्यभिमुखं नोऽग्रे भीरूणां भयमावहन्॥
सज्जीकृतधनुस्तिष्ठ मा भैर्जनकनन्दिनि। इत्युक्त्वा बाणमादाय स्थितो राम इवाचलः॥
स तु दृष्ट्वा रमानाथं लक्ष्मणं जानकीं तदा। अट्टहासं ततः कृत्वा भीषयन्निदमब्रवीत्॥
कौ युवां बाणतूणीरजटावल्कलधारिणौ। मुनिवेषधरौ बालौ स्त्रीसहायौ सुदुर्मदौ॥
सुन्दरौ बत मे वक्त्रप्रविष्टकवलोपमौ। किमर्थमागतौ घोरं वनं व्यालनिषेवितम्॥
श्रुत्वा रक्षोवचो रामः स्मयमान उवाच तम्। अहं रामस्त्वयं भ्राता लक्ष्मणो मम सम्मतः॥
एषा सीता मम प्राणवल्लभा वयमागताः। पितृवाक्यं पुरस्कृत्य शिक्षणार्थं भवादृशाम्॥
श्रुत्वा तद्रामवचनमट्टहासमथाकरोत्। व्यादाय वक्त्रं बाहुभ्यां शूलमादाय सत्वरः॥
मां न जानासि राम त्वं विराधं लोकविश्रुतम्। मद्भयान्मुनयः सर्वे त्यक्त्वा वनमितो गताः॥
(18—28)

creature coming. (15—17) The big and dreadful teeth in his mouth creating terror with his roar, a lance on his left shoulder in which many human bodies were stuck at the top. (18) Eating elephants, tigers and buffalos he appeared in the forest. Rāma, having his bow stringed and arrow set, said to Lakṣmaṇa. (19)

"Look brother, this huge bodied *Rākṣasa* has come. He is coming before us and towards us, a source of terror to the cowards. (20) Get ready with your bow and O Janakanandinī, have no fear at all. Saying so Rāma with arrow stood like a mountain. (21) He, seeing Rāma, Lakṣmaṇa and Jānakī, laughed aloud and trying to frighten them spoke thus. (22) "Who are you two holding arrow and quiver, with matted locks of the hair, the bark garment on your body, in the guise of monks, quite young, a lady with you, looking proud of your might. (23) Beautiful you are equalling to a morsel for me. Why have you come to this dreadful forest inhabited by the serpents." (24) Hearing the words of the *Rākṣasa* Rāma smiled and said to him, I am Rāma, he is my brother Lakṣmaṇa very dear to me. This is Sītā my dearest wife. We have come complying our father's instructions and for punishing people like you. (25-26) Having heard these words of Rāma he burst into laughter. Widening his mouth, swiftly taking the lance in his hand (said)

यदि जीवितुमिच्छास्ति त्यक्त्वा सीतां निरायुधौ। पलायतं न चेच्छीघ्रं भक्षयामि युवामहम्॥
इत्युक्त्वा राक्षसः सीतामादातुमभिदुद्रुवे। रामश्छिच्छेद तद्बाहू शरेण प्रहसन्निव॥
ततः क्रोधपरीतात्मा व्यादाय विकटं मुखम्। राममभ्यद्रवद्रामश्छिच्छेद परिधावतः॥
पदद्वयं विराधस्य तदद्भुतमिवाभवत्॥
ततः सर्प इवास्येन ग्रसितुं राममापतत्। ततोऽर्धचन्द्राकारेण बाणेनास्य महच्छिरः॥
चिच्छेद रुधिरौघेण पपात धरणीतले। ततः सीता समालिङ्ग्य प्रशशंस रघूत्तमम्॥
ततो दुन्दुभयो नेदुर्दिवि देवगणेरिताः। ननृतुश्चाप्सरा हृष्टा जगुर्गन्धर्वकिन्नराः॥
विराधकायादतिसुन्दराकृतिर्विभ्राजमानो विमलाम्बरावृतः।
प्रतप्तचामीकरचारुभूषणो व्यदृश्यताग्रे गगने रविर्यथा॥
प्रणम्य रामं प्रणतार्तिहारिणं भवप्रवाहोपरमं घृणाकरम्।
प्रणम्य भूयः प्रणनाम दण्डवत् प्रपन्नसर्वार्तिहरं प्रसन्नधीः॥

(29—37)

Don't you know me Rāma? I am Virādha known to the whole world. Due to fear from me all the *Munis* fled away deserting this forest. (27-28) If there is desire for life you leave Sītā and your weapons. Run away, pronto. Otherwise I will soon eat both of you. (29)

So saying the *Rākṣasa* came running to seize of Sītā. Rāma on his part cut asunder smilingly his two arms with his arrow. (30) Thereafter furious with anger, widening his frightful mouth rushed at Rāma and Rāma on his part while the *Rākṣasa* was running, cut away his two legs. It looked something very surprising. (31-32) Then crawling like snake he charged as if he would swallow Rāma with his mouth. Then with a crescent shaped arrow Rāma cut his huge head and due to the profuse bleeding he fell down on the earth. Sītā then embraced Rāma, the best among Raghus and praised him. (33-34) Thereafter the kettledrums sounded played upon by gods. The *Apsarās* danced and the *Gandharvas* and *Kinnaras* presented music. (35) Out of the dead body of Virādha came out a man charmingly handsome, clad in fine garments, resplendent with the ornaments made of heated gold just like the sun in the sky. (36) Saluting Rāma, the remover of the devotee's woes, deliverer from the worldly ocean, compassionate; he with a limpid mind again

विराध उवाच

श्रीराम राजीवदलायताक्ष विद्याधरोऽहं विमलप्रकाशः।
दुर्वाससाकारणकोपमूर्तिना शप्तः पुरा सोऽद्य विमोचितस्त्वया॥
इतः परं त्वच्चरणारविन्दयोः स्मृतिः सदा मेऽस्तु भवोपशान्तये।
त्वन्नामसङ्कीर्तनमेव वाणी करोतु मे कर्णपुटं त्वदीयम्॥
कथामृतं पातु करद्वयं ते पादारविन्दार्चनमेव कुर्यात्।
शिरश्च ते पादयुगप्रणामं करोतु नित्यं भवदीयमेवम्॥
नमस्तुभ्यं भगवते विशुद्धज्ञानमूर्तये। आत्मारामाय रामाय सीतारामाय वेधसे॥
प्रपन्नं पाहि मां राम यास्यामि त्वदनुज्ञया। देवलोकं रघुश्रेष्ठ माया मां मावृणोतु ते॥
इति विज्ञापितस्तेन प्रसन्नो रघुनन्दनः। ददौ वरं तदा प्रीतो विराधाय महामतिः॥
गच्छ विद्याधराशेषमायादोषगुणा जिताः। त्वया मद्दर्शनात्सद्यो मुक्तो ज्ञानवतां वरः॥

(38—44)

saluted Rāma, remover of all miseries of those who took shelter in him by prostrating before him. (37)

Virādha said—"Hey Rāma, of big eyes like lotus petals, I was a Vidyādhara quite splendrous one. I was cursed by the sage Durvāsā who is known for his unprovoked anger. Today you have released me from that." (38) Hereafter let your lotus feet be always in my memory for subsiding the miseries of the world; my tongue may always do the *Saṅkīrtana* of your name; my ears may drink the nectar of your stories; the two hands of mine may always adore your lotus feet and my head may always bow down to offer *Praṇāma* in your two feet. (39-40) My obeisance to you, O Lord, the embodiment of pure knowledge; to your form of Rāma who always takes delight in his ownself; to you in the form of creator and manifested as the couple of Sītā and Rāma. (41) Hey Rāma, I have taken refuge in you. Save me. Now I will go with your permission to heaven, O best among the Raghus. Let your *Māyā* not envelop me. (42) Having been so prayed Rāma in a cheerful disposition, the great soul propitiated with his prayers, granted Virādha the boon. (43)

O Vidyādhara go. You have now transcended all the good and bad qualities of my *Māyā*. After having my vision, O best

मद्भक्तिर्दुर्लभा लोके जाता चेन्मुक्तिदा यतः। अतस्त्वं भक्तिसम्पन्नः परं याहि ममाज्ञया॥
रामेण रक्षोनिधनं सुघोरं शापाद्विमुक्तिर्वरदानमेवम्।
विद्याधरत्वं पुनरेव लब्धं रामं गृणन्नेति नरोऽखिलार्थान्॥

(45—46)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे प्रथमः सर्गः॥ १ ॥

among the wise, you are liberated. (44) My devotion in the world is hard to attain and if attained it gives liberation. Therefore you equipped with my devotion and with my permission go to the supreme abode. (45) Thus Rāma released the dreadful *Rākṣasa* from the curse by killing him and granted desired boon also. He restored his Vidyādhara form. A person muttering *Rāma Nāma* achieves every accomplishment. (46)

Thus ends canto I of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto II

Visiting Śarabhaṅga and Sutīkṣṇa

श्रीमहादेव उवाच

विराधे स्वर्गते रामो लक्ष्मणेन च सीतया। जगाम शरभङ्गस्य वनं सर्वसुखावहम्॥
शरभङ्गस्ततो दृष्ट्वा रामं सौमित्रिणा सह। आयान्तं सीतया सार्धं सम्भ्रमादुत्थितः सुधीः॥
अभिगम्य सुसम्पूज्य विष्टरेषूपवेशयत्। आतिथ्यमकरोत्तेषां कन्दमूलफलादिभिः॥
प्रीत्याह शरभङ्गोऽपि रामं भक्तपरायणम्। बहुकालमिहैवासं तपसे कृतनिश्चयः॥
तव सन्दर्शनाकाङ्क्षी राम त्वं परमेश्वरः। अद्य मत्तपसा सिद्धं यत्पुण्यं बहु विद्यते।
तत्सर्वं तव दास्यामि ततो मुक्तिं व्रजाम्यहम्॥

(1—5)

Śrī Mahādeva said—After Virādha departed for heaven Rāma accompanied by Sītā and Lakṣmaṇa went to the comfortable sacred grove of Śarabhaṅga. (1) The wise Śarabhaṅga, when saw Rāma coming alongwith Sītā and Lakṣmaṇa, hurriedly got up. (2) Going ahead (to receive) he performed adoration, seated them on the mats and entertained them with beetroots and fruits. (3) Śarabhaṅga submitted with love to Rāma, the lover of his devotees–"I have been living here for a long time,

समर्प्य रामस्य महत्सुपुण्यफलं विरक्तः शरभङ्गयोगी।
चितिं समारोहयदप्रमेयं रामं ससीतं सहसा प्रणम्य॥
ध्यायंश्चिरं राममशेषहृत्स्थं दूर्वादलश्यामलमम्बुजाक्षम्।
चीराम्बरं स्निग्धजटाकलापं सीतासहायं सहलक्ष्मणं तम्॥
को वा दयालुः स्मृतकामधेनुरन्यो जगत्यां रघुनायकादहो।
स्मृतो मया नित्यमनन्यभाजा ज्ञात्वा स्मृतिं मे स्वयमेव यातः॥
पश्यत्विदानीं देवेशो रागे दाशरथिः प्रभुः। दग्ध्वा स्वदेहं गच्छामि ब्रह्मलोकमकल्मषः॥
अयोध्याधिपतिर्मेऽस्तु हृदये राघवः सदा। यद्वामाङ्के स्थिता सीता मेघस्येव तडिल्लता॥
इति रामं चिरं ध्यात्वा दृष्ट्वा च पुरतः स्थितम्। प्रज्वाल्य सहसा वह्निं दग्ध्वा पञ्चात्मकं वपुः॥
दिव्यदेहधरः साक्षाद्ययौ लोकपतेः पदम्। ततो मुनिगणाः सर्वे दण्डकारण्यवासिनः।
आजग्मू राघवं द्रष्टुं शरभङ्गनिवेशनम्॥

(6—12)

determined to practise penances aspiring all the way for your vision. Hey Rāma, you are the supreme lord. Whatever virtue I have acquired through my austerity, all that I offer to you today and then I will attain liberation. (4-5) Dedicating huge amount of his virtues to Rāma that dispassionate *Yogī* Śarabhaṅga bidding *Praṇāma* to Rāma the inscrutable and Sītā, he suddenly climbed on the pyre. (6) Meditating upon Rāma abiding in all hearts whose bodily hue was just like the sprouts of *Dūrvā* grass, whose eyes were like lotus, clad by the garment befitting to the ascetics, his soft locks arranged and matted, in the company of Sītā and Lakṣmaṇa. (7) (He thought) who else other than Rāma, is so kind as to prove a wish-yielding cow in the world, only by remembering him? I always remembered him single-mindedly. He knew the act of my remembering and so he himself came to me. (8) Let Rāma, the lord of gods, the son of Daśaratha, the overlord, look at me. By burning my body, I, quite sinless go to the supreme abode of *Brahma*. (9) Be that lord of Ayodhya, Rāma always in my heart whose left side is graced by Sītā as lightning in the cloud. (10) In this way contemplating over Rāma for a long time, seeing him in person before him he suddenly kindled the fire, burning his phenomenal body of five elements, transformed into a divine

दृष्ट्वा मुनिसमूहं तं जानकीरामलक्ष्मणाः। प्रणेमुः सहसा भूमौ मायामानुषरूपिणः॥
आशीर्भिरभिनन्द्याथ रामं सर्वहृदि स्थितम्। ऊचुः प्राञ्जलयः सर्वे धनुर्बाणधरं हरिम्॥
भूमेर्भारावताराय जातोऽसि ब्रह्मणार्थितः। जानीमस्त्वां हरिं लक्ष्मीं जानकीं लक्ष्मणं तथा॥
शेषांशं शङ्खचक्रे द्वे भरतं सानुजं तथा। अतश्चादौ ऋषीणां त्वं दुःखं मोक्तुमिहार्हसि॥
आगच्छ यामो मुनिसेवितानि वनानि सर्वाणि रघूत्तम क्रमात्।
द्रष्टुं सुमित्रासुतजानकीभ्यां तदा दयाऽस्मासु दृढा भविष्यति॥
इति विज्ञापितो रामः कृताञ्जलिपुटैर्विभुः। जगाम मुनिभिः सार्धं द्रष्टुं मुनिवनानि सः॥
ददर्श तत्र पतितान्यनेकानि शिरांसि सः। अस्थिभूतानि सर्वत्र रामो वचनमब्रवीत्॥
अस्थीनि केषामेतानि किमर्थं पतितानि वै। तमूचुर्मुनयो राम ऋषीणां मस्तकानि हि॥
राक्षसैर्भक्षितानीश प्रमत्तानां समाधितः। अन्तरायं मुनीनां ते पश्यन्तोऽनुचरन्ति हि॥
(13—21)

figure went to the abode of the lord of three worlds. After that all the sages residing in Dandaka forest came to the abode of Śarabhaṅga for the vision of Śrī Rāma. (11-12) Observing the group of *Muṇis*, Jānakī, Rāma and Lakṣmaṇa having human guise through *Māyā* saluted them taking their heads to the ground. (13)

The *Munis* (on their part) greeted Rāma who abides in every heart, through their blessings. And with their folded hands they said to Rāma, the holder of bow and arrow. (14) Supplicated by Brahmā, you have taken birth to relieve the burden of the earth. We know you are Hari, Jānakī is Lakṣmī and Lakṣmaṇa a fraction of Śeṣa, Bharata is the conch and Śatrughna the disc. So start your mission with removing the miseries of *Ṛṣis* here. (15-16) O best among the Raghus, do come, we will go to see all the *Āśramas* of the *Munis* one by one. When you with Sītā and Lakṣmaṇa (see them personally) your compassion for us will get strengthened. (17) Having been so requested by them with folded hands Rāma went alongwith them to see the *Āśramas* of *Munis*. (18) He saw there a number of skulls fallen here and there and the heaps of bones also and Rāma spoke. (19) "Whose bones are these and why are they lying like that?" The *Munis* replied to Rāma–"These are heads of the *Ṛṣis*. (20) These *Ṛṣis* were

श्रुत्वा वाक्यं मुनीनां स भयदैन्यसमन्वितम्। प्रतिज्ञामकरोद्रामो वधायाशेषरक्षसाम्॥
पूज्यमानः सदा तत्रमुनिभिर्वनवासिभिः। जानक्या सहितो रामो लक्ष्मणेन समन्वितः॥
उवास कतिचित्तत्र वर्षाणिरघुनन्दनः। एवं क्रमेण संपश्यन्नृषीणामाश्रमान्विभुः॥
सुतीक्ष्णस्याश्रमं प्रागात्प्रख्यातमृषिसङ्कुलम्। सर्वर्तुगुणसम्पन्नं सर्वकालसुखावहम्॥
राममागतमाकर्ण्य सुतीक्ष्णः स्वयमागतः। अगस्त्यशिष्यो रामस्य मन्त्रोपासनतत्परः।
विधिवत्पूजयामास भक्त्युत्कण्ठितलोचनः॥

सुतीक्ष्ण उवाच

त्वन्मन्त्रजाप्यहमनन्तगुणाप्रमेय सीतापते शिवविरिञ्चिसमाश्रिताङ्घ्रे।
संसारसिन्धुतरणामलपोतपाद रामाभिराम सततं तव दासदासः॥
मामद्य सर्वजगतामविगोचरस्त्वं त्वन्मायया सुतकलत्रगृहान्धकूपे।
मग्नं निरीक्ष्य मलपुद्गलपिण्डमोहपाशानुबद्धहृदयं स्वयमागतोऽसि॥
(22—28)

eaten away while they were oblivious of themselves during *Samādhi*, by the *Rākṣasas* who always move around to find an opportunity." (21) Having heard the words of *Munis* charged with fear and helplessness, Rāma took a vow to kill all the *Rākṣasas*. (22)

Adored always by the *Munis* residing in the forest Rāma alongwith Jānakī and Lakṣmaṇa lived there for a few years. In this way the omnipresent Rāma visiting the *Āśramas* of *Ṛṣis* one by one came to the *Āśrama* of Sutīkṣṇa which was crowded by renowned *Ṛṣis*, visited by all the seasons and comfortable throughout the year. (25) Having come to know the arrival of Rāma, Sutīkṣṇa himself came. He was the disciple of Agastya and had engaged himself in the *Upāsanā* of *Rāmamantra*. He worshipped him properly. His eyes were extremely eager with devotion. (26)

Sutīkṣṇa said—O Lord of Sītā, having innumerable qualities, O inscrutable, I mutter only your Mantra. O sweet looking Rāma, even Śiva and Brahmā take refuge in your feet which are the only strong boat to cross the ocean of the world. Lord, I am just a slave of your devotees. (27) You are beyond perception to the world. Due to your *Māyā* I am confined to the blind pit of the infatuation to the son and wife. My heart

त्वं सर्वभूतहृदयेषु कृतालयोऽपि त्वन्मन्त्रजाप्यविमुखेषु तनोषि मायाम्।
त्वन्मन्त्रसाधनपरेष्वपयाति माया सेवानुरूपफलदोऽसि यथा महीपः॥
विश्वस्य सृष्टिलयसंस्थितिहेतुरेकस्त्वं मायया त्रिगुणया विधिरीशविष्णू।
भासीश मोहितधियां विविधाकृतिस्त्वं यद्वद्रविः सलिलपात्रगतो ह्यनेकः॥
प्रत्यक्षतोऽद्य भवतश्चरणारविन्दं पश्यामि राम तमसः परतः स्थितस्य।
दृग्रूपतस्त्वमसतामविगोचरोऽपि त्वन्मन्त्रपूतहृदयेषु सदा प्रसन्नः॥
पश्यामि राम तव रूपमरूपिणोऽपि मायाविडम्बनकृतं सुमनुष्यवेषम्।
कन्दर्पकोटिसुभगं कमनीयचापबाणं दयार्द्रहृदयं स्मितचारुवक्त्रम्॥
सीतासमेतमजिनाम्बरमप्रधृष्यं सौमित्रिणा नियतसेवितपादपद्मम्।
नीलोत्पलद्युतिमनन्तगुणं प्रशान्तं मद्भागधेयमनिशं प्रणमामि रामम्॥

(29—33)

is attached with this body which is a bundle of excreta. Observing me this way shackled and drowning in the mire of the world you yourself have come to me today in person. (28) Even though you are seated in every heart yet you delude through your *Māyā* those who are averted from muttering your *Mantra*. Your *Māyā* disappears from those who are devoted to your *Mantra*. You like a king award them according to their service. (29) You are the only cause for the creation, preservation and dissolution of the universe yet due to your *Māyā* consisting of three modes you appear in three forms–Brahmā, Śaṅkara and Viṣṇu. O lord you appear different in different shapes to the persons having deluded intellect like the sun appearing many in the different water containers. (30) Hey Rāma, I behold today, the lotus feet of yours who are far beyond the darkness of ignorance. By virtue of being witness to everything even though you are beyond perception to the wicked ones yet you are always pleased with those whose heart is purified by your *Mantra*. (31) Rāma, even though formless I am seeing your guise in the human form which you are imitating because of your *Māyā*; which is more beautiful than crores of cupids, holding beautiful bow and arrow, compassionate of heart and the charming face with smile. (32) I bid my *Praṇāma* day and night to Rāma who is fortune embodied, accompanied

जानन्तु राम तव रूपमशेषदेशकालाद्युपाधिरहितं घनचित्प्रकाशम्।
प्रत्यक्षतोऽद्य मम गोचरमेतदेव रूपं विभातु हृदये न परं विकाङ्क्षे॥
इत्येवं स्तुवतस्तस्य रामः सस्मितमब्रवीत्। मुने जानामि ते चित्तं निर्मलं मदुपासनात्॥
अतोऽहमागतो द्रष्टुं मदृते नान्यसाधनम्। मन्मन्त्रोपासका लोके मामेव शरणं गताः॥
निरपेक्षा नान्यगतास्तेषां दृश्योऽहमन्वहम्। स्तोत्रमेतत्पठेद्यस्तु त्वत्कृतं मत्प्रियं सदा॥
सद्भक्तिर्मे भवेत्तस्य ज्ञानं च विमलं भवेत्। त्वं ममोपासनादेव विमुक्तोऽसीह सर्वतः॥
देहान्ते मम सायुज्यं लप्स्यसे नात्र संशयः। गुरुं ते द्रष्टुमिच्छामि ह्यगस्त्यं मुनिनायकम्।
किञ्चित्कालं तत्र वस्तुं मनो मे त्वरयत्यलम्॥
सुतीक्ष्णोऽपि तथेत्याह श्वो गमिष्यसि राघव। अहमप्यागमिष्यामि चिराद्दृष्टो महामुनिः॥
(34—40)

by Sītā, wearing deer skin, invincible, having his feet always and regularly adored by Lakṣmaṇa, bodily hue like blue lotus, full of unending virtues, quite serene and calm. (33) Let (wise ones) think that your form is beyond the modifications of space and time and a solidified self luminous consciousness. But may this very (human form) which I am seeing before me be always present in my heart. Apart from this I want nothing. (34)

After he so praised, Rāma spoke with a smiling face," O *Muni*, I know your *Citta* (mind or inner senses) has become pure due to worshipping me. (35) So I have come to see you—you who have no means other than me. Persons practising my *Mantra* in the world, exclusively surrender to me. (36) I am visible everyday to them who desire nothing from the world, and are exclusively devoted to me. Whosoever reads this *Stotra* (prayer) composed by you and always dear to me, will attain my devotion and the knowledge uncontaminated. And you due to my *Upāsanā*, will remain in this world liberated in everyway. (37-38) After your death you will undoubtedly get my *Sāyujya*. Now I wish to meet your *Guru*– the sage Agastya. My mind is extremely eager to live there for sometime". (39) Sutīkṣṇa also approved of the idea and said—"You will go tomorrow O, Rāghava. I shall also come. It is long ago since I have seen the great *Muni*." (40)

अथ प्रभाते मुनिना समेतो रामः ससीतः सह लक्ष्मणेन।
अगस्त्यसम्भाषणलोलमानसः शनैरगस्त्यानुजमन्दिरं ययौ॥
(41)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे द्वितीयः सर्गः॥ २॥

Next morning, accompanied by Sutīkṣṇa, Sītā and Lakṣmaṇa Rāma aspiring for conversation with Agastya went to the *Āśrama* of the younger brother of Agastya. (41)

Thus ends canto II of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

Meeting with Agastya

श्रीमहादेव उवाच

अथ रामः सुतीक्ष्णेन जानक्या लक्ष्मणेन च। अगस्त्यस्यानुजस्थानं मध्याह्ने समपद्यत॥
तेन सम्पूजितः सम्यग्भुक्त्वा मूलफलादिकम्। परेद्युः प्रातरुत्थाय जग्मुस्तेऽगस्त्यमण्डलम्॥
सर्वर्तुफलपुष्पाढ्यं नानामृगगणैर्युतम्। पक्षिसङ्घैश्च विविधैर्नादितं नन्दनोपमम्॥
ब्रह्मर्षिभिर्देवर्षिभिः सेवितं मुनिमन्दिरैः। सर्वतोऽलङ्कृतं साक्षाद् ब्रह्मलोकमिवापरम्॥
बहिरेवाश्रमस्याथ स्थित्वा रामोऽब्रवीन्मुनिम्। सुतीक्ष्ण गच्छ त्वं शीघ्रमागतं मां निवेदय॥
(1—5)

Śrī Mahādeva said—Thereafter Rāma accompanied by Sutīkṣṇa, Jānakī and Lakṣmaṇa reached the *Āśrama* of the younger brother of Agastya (Agnijihva) by the noon. (1) Properly adored by the *Muni*, taking roots and fruits for food, the next day getting up in the morning they started for the *Āśrama* of Agastya. (2) That *Āśrama* of Agastya full of fruits and flowers in all the seasons, with plenty of animals, echoing with the chirping of birds, similar to Nandana Vana (the garden of Indra). (3) Abided by *Brahmarṣis* and *Devarṣis* bedecked by many *Āśramas* of *Munis* on all sides, looked auspicious, like the next *Brahmaloka* (the abode of Brahmā). (4) Stopping out of the *Āśrama* Rāma said to Sutīkṣṇa—"Sutīkṣṇa, go there soon and report to the *Muni* Agastya about my arrival

अगस्त्यमुनिवर्याय सीतया लक्ष्मणेन च। महाप्रसाद इत्युक्त्वा सुतीक्ष्णः प्रययौ गुरोः॥
आश्रमं त्वरया तत्र ऋषिसङ्घसमावृतम्। उपविष्टं रामभक्तैर्विशेषेण समायुतम्॥
व्याख्यातराममन्त्रार्थं शिष्येभ्यश्चातिभक्तितः। दृष्ट्वागस्त्यं मुनिश्रेष्ठं सुतीक्ष्णः प्रययौ मुनेः॥
दण्डवत्प्रणिपत्याह विनयावनतः सुधीः। रामो दाशरथिर्ब्रह्मन् सीतया लक्ष्मणेन च।
आगतो दर्शनार्थं ते बहिस्तिष्ठति साञ्जलिः॥

अगस्त्य उवाच

शीघ्रमानय भद्रं ते रामं मम हृदि स्थितम्। तमेव ध्यायमानोऽहं काङ्क्षमाणोऽत्र संस्थितः॥
इत्युक्त्वा स्वयमुत्थाय मुनिभिः सहितो द्रुतम्। अभ्यगात्परया भक्त्या गत्वा राममथाब्रवीत्॥
आगच्छ राम भद्रं ते दिष्ट्या तेऽद्य समागमः। प्रियातिथिर्मम प्राप्तोऽस्यद्य मे सफलं दिनम्॥
रामोऽपि मुनिमायान्तं दृष्ट्वा हर्षसमाकुलः। सीतया लक्ष्मणेनापि दण्डवत्पतितो भुवि॥
द्रुतमुत्थाप्य मुनिराड्राममालिङ्ग्य भक्तितः। तद्गात्रस्पर्शजाह्लादस्रवन्नेत्रजलाकुलः ॥

(6—14)

alongwith Sītā and Lakṣmaṇa. "Very well" so saying he went to his *Guru's Āśrama* quickly, which was crowded by a number of *Rṣis*. Surrounded by the *Ṛṣis* particularly the devotees of Rāma, Agastya was seated and was explaining to his disciples the real purport of *Rāmamantra* with great devotion. Seeing that way Agastya the best among the *Munis*, Sutīkṣṇa went to him.(5–8) The wise Sutīkṣṇa with all the humility prostrated himself— "O *Brahman*, Rāma, the son of Daśaratha, has come alongwith Sītā and Lakṣmaṇa to see you and is waiting outside with folded hands." (9)

Agastya said— "Be it well to you. Quick. Bring in Rāma who is seated in my heart. I am here desiring (his arrival) and meditating on him". (10) Saying so he immediately got up alongwith the *Munis*, quickly went to Rāma with high devotion and said to him. (11) "Come on Rāma. May God bless you. Fortunately we are meeting you. A most beloved guest I have got in you. This day of mine is most fruitful and blessed." (12) Rāma also alongwith Sītā and Lakṣmaṇa thrilled with joy prostrated on the ground. (13) Swiftly the *Muni* took Rāma up in his arms and embraced him with great devotion horripilated by the touch of Śrī Rāma's body, his eyes were

गृहीत्वा करमेकेन करेण रघुनन्दनम्। जगाम स्वाश्रमं हृष्टो मनसा मुनिपुङ्गवः॥
सुखोपविष्टं सम्पूज्य पूजया बहुविस्तरम्। भोजयित्वा यथान्यायं भोज्यैर्वन्यैरनेकधा॥
सुखोपविष्टमेकान्ते रामं शशिनिभाननम्। कृताञ्जलिरुवाचेदमगस्त्यो भगवानृषिः॥
त्वदागमनमेवाहं प्रतीक्षन्समवस्थितः। यदा क्षीरसमुद्रान्ते ब्रह्मणा प्रार्थितः पुरा॥
भूमेर्भारापनुत्त्यर्थं रावणस्य वधाय च। तदादि दर्शनाकाङ्क्षी तव राम तपश्चरन्।
वसामि मुनिभिः सार्धं त्वामेव परिचिन्तयन्॥
सृष्टेः प्रागेक एवासीर्निर्विकल्पोऽनुपाधिकः। त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते॥
त्वामेव निर्गुणं शक्तिरावृणोति यदा तदा। अव्याकृतमिति प्राहुर्वेदान्तपरिनिष्ठिताः॥
मूलप्रकृतिरित्येके प्राहुर्मायेति केचन। अविद्या संसृतिर्बन्ध इत्यादि बहुधोच्यते॥
त्वया संक्षोभ्यमाणा सा महत्तत्त्वं प्रसूयते। महत्तत्त्वादहङ्कारस्त्वया सञ्चोदितादभूत्॥
अहङ्कारो महत्तत्त्वसंवृतस्त्रिविधोऽभवत्। सात्त्विको राजसश्चैव तामसश्चेति भण्यते॥
(15—24)

blurred with tears. (14) He, the bull among the *Munis* took Rāma's hand by his hand and went to his *Āśrama* with delighted mind. (15) The *Muni* accommodated him comfortably on a mat, adored and served wild and various appropriate eatables. (16) When Rāma, his face resplendent like moon sat in a secluded place, the mighty *Ṛṣi* Agastya said to him, his hands folded. (17) Hey Rāma, when Brahmā in the ancient times requested you on the banks of milky ocean to unburden the earth and kill Rāvaṇa since that very time I have been waiting for you practising penances and meditating only on you; living here alongwith *Munis*. (18-19) Before the creation you were alone undifferentiated and attributeless. Your *Māyā* wholly depending upon you and solely belonging to you is known to be your *Śakti* (power). (20) When your *Śakti* (*Māyā*) envelops you, the attributeless then the *Vedāntika* people call it (*Brahma* enveloped by *Māyā*) *Avyākṛta*. (21) Some people refer to *Māyā* as *Mūlaprakṛti* while others call it *Māyā*. Still others *Avidyā*, still some others call it *Saṁsāra* and bondage. So this is called by so many names. (22) Having been disbalanced by. you she gives birth to *Mahat* then again inspired by you *Ahaṁkāra* is sprouted from *Mahat*. (23) *Ahaṁkāra* pervaded by *Mahat* is of threefold—*Sāttvika, Rājasa* and *Tāmasa*. (24)

तामसात्सूक्ष्मतन्मात्राण्यासन् भूतान्यतः परम्। स्थूलानि क्रमशो राम क्रमोत्तरगुणानि ह॥
राजसानीन्द्रियाण्येव सात्त्विका देवता मनः। तेभ्योऽभवत्सूत्ररूपं लिङ्गं सर्वगतं महत्॥
ततो विराट् समुत्पन्नः स्थूलाद् भूतकदम्बकात्। विराजः पुरुषात्सर्वं जगत्स्थावरजङ्गमम्॥
देवतिर्यङ्मनुष्याश्च कालकर्मक्रमेण तु। त्वं रजोगुणतो ब्रह्मा जगतः सर्वकारणम्॥
सत्त्वाद्विष्णुस्त्वमेवास्य पालकः सद्भिरुच्यते। लये रुद्रस्त्वमेवास्य त्वन्मायागुणभेदतः॥
जाग्रत्स्वप्नसुषुप्त्याख्या वृत्तयो बुद्धिजैर्गुणैः। तासां विलक्षणो राम त्वं साक्षी चिन्मयोऽव्ययः॥
सृष्टिलीलां यदा कर्तुमीहसे रघुनन्दन। अङ्गीकरोषि मायां त्वं तदा वै गुणवानिव॥
(25—31)

From the *Tāmasa* ego come the subtle *Tanmātrās* (sound, touch, form, taste and smell). And thenceforth come five gross elements (ether, air, fire, water and earth) respectively according to their respective qualities (the number of *Guṇas* go on increasing from one to the other. Ether having only sound as its *Guṇa,* air two—sound and touch, fire three—sound, touch and form, water four—sound, touch, form and taste while earth has five—sound, touch, form, taste and smell.) (25) From the *Rājasa Ahaṁkāra* emanates the sense and motor organs and *Sāttvika Ahaṁkāra* produces the presiding deities of the *Indriyas* and the mind. And all these taken collectively in their subtle form gave birth to all pervading *Hiraṇyagarbha* (the subtle body). (26) From the gross elements came *Virāṭ*. From *Virāṭ Puruṣa* came the universe consisting of mobile and immobile beings like gods, sub-human and human according to the time and their action. You adopting the *Rajoguṇa* became Brahmā the cause of the whole universe, from your *Sāttvika* aspect, You are Viṣṇu the sustainer as the wise ones say. At the time of final dissolutionment you become Rudra so differentiated as per the modes of your *Māyā*. (27—29) Wakefulness, dream and deep slumber–these three conditions (*Vṛttis*) are the respective results of three types (*Sāttvika, Rājasa* and *Tāmasa*) of intellect are altogether different (from the above mentioned categories). You are simply a witness, consciousness personified and immutable. (30)

Whenever you want to do your *Līlā* of creation then you

राम माया द्विधा भाति विद्याविद्येति ते सदा। प्रवृत्तिमार्गनिरता अविद्यावशवर्तिनः।
निवृत्तिमार्गनिरता वेदान्तार्थविचारकाः॥
त्वद्भक्तिनिरता ये च ते वै विद्यामयाःस्मृताः। अविद्यावशगा ये तु नित्यं संसारिणश्च ते।
विद्याभ्यासरता ये तु नित्यमुक्तास्त एव हि॥
लोके त्वद्भक्तिनिरतास्त्वन्मन्त्रोपासकाश्च ये। विद्या प्रादुर्भवेत्तेषां नेतरेषां कदाचन॥
अतस्त्वद्भक्तिसम्पन्ना मुक्ता एव न संशयः। त्वद्भक्त्यमृतहीनानां मोक्षः स्वप्नेऽपि नो भवेत्॥
किं राम बहुनोक्तेन सारं किञ्चिद्ब्रवीमि ते। साधुसङ्गतिरेवात्र मोक्षहेतुरुदाहृता॥
साधवः समचित्ता ये निःस्पृहा विगतैषणाः। दान्ताः प्रशान्तास्त्वद्भक्ता निवृत्ताखिलकामनाः॥
इष्टप्राप्तिविपत्त्योश्च समाः सङ्गविवर्जिताः। संन्यस्ताखिलकर्माणः सर्वदा ब्रह्मतत्पराः॥
यमादिगुणसम्पन्नाः सन्तुष्टा येन केनचित्। सत्सङ्गमो भवेद्यर्हि त्वत्कथाश्रवणे रतिः॥
समुदेति ततो भक्तिस्त्वयि राम सनातने। त्वद्भक्तावुपपन्नायां विज्ञानं विपुलं स्फुटम्॥
(32—40)

take help of *Māyā* and appear as if wielding attributes.(31) Rāma, your *Māyā* is of two types—*Vidyā* and *Avidyā*. Those who are busily active in the mundane affairs are under the sway of *Avidyā*. Those who follow the path of renunciation and contemplate the Vedantic principles and always practise your devotion, are known as under the sway of *Vidyā*. Those who are caught by *Avidyā* are always engrossed in the mundane affairs but those, practising *Vidyā* are ever liberated. (32-33) *Vidyā* manifests itself to those who are your staunch devotees and who always practise your *Mantra*. *Vidyā* comes to nobody else. (34) Therefore those equipped with your devotion are liberated; no doubt. Those who are devoid of the nectar of your devotion cannot even dream of liberation. (35) Hey Rāma, it is of no use to say much. I am telling you some essentials. It is the company of holy men that is said to be the only causal factor to liberation. (36) Those *Sādhus* whose mind is equanimous to all, who are desireless, whose wishes came to an end, who have full control over their *Indriyas* (sense) or calm and your devotees who are bereft of all desires, who are equal in favourable and unfavourable conditions, who are completely detached, who have renounced all their actions, who are abiding in the *Brahma*, who are possessed of all qualities like restraint,

उदेति मुक्तिमार्गोऽयमाद्यश्चतुरसेवितः। तस्माद्राघव सद्भक्तिस्त्वयि मे प्रेमलक्षणा॥
सदा भूयाद्धरे सङ्गस्त्वद्भक्तेषु विशेषतः। अद्य मे सफलं जन्म भवत्सन्दर्शनादभूत्॥
अद्य मे क्रतवः सर्वे बभूवुः सफलाः प्रभो। दीर्घकालं मया तप्तमनन्यमतिना तपः॥
तस्येह तपसो राम फलं तव यदर्चनम्॥
सदा मे सीतया सार्धं हृदये वस राघव। गच्छतस्तिष्ठतो वापि स्मृतिः स्यान्मे यदा त्वयि॥
इति स्तुत्वा रमानाथमगस्त्यो मुनिसत्तमः। ददौ चापं महेन्द्रेण रामार्थे स्थापितं पुरा॥
अक्षय्यौ बाणतूणीरौ खड्गो रत्नविभूषितः। जहि राघव भूभारभूतं राक्षसमण्डलम्॥
यदर्थमवीर्णोऽसि मायया मनुजाकृतिः। इतो योजनयुग्मे तु पुण्यकाननमण्डितः॥
अस्ति पञ्चवटीनाम्ना आश्रमो गौतमीतटे। नेतव्यस्तत्र ते कालः शेषो रघुकुलोद्वह॥
(41—48)

are satisfied with whatever little they get—when one gets the holy company of such persons then he gets inculcated in him the craving to hear your stories and ultimately develops the devotion to you, O Rāma the eternal one! When your devotion is achieved all knowledge spontaneously dawns. (37–40) This (knowledge) is the first and foremost path adopted by the wise people. Therefore Hey Rāghava, your devotion based on pure love be in me,particularly I may have association of devotees. Today due to your direct vision my life has been fruitful. (41—42) O lord, today all my sacrifices are fructified. I have practised exclusively and single-mindedly penances for a long time. It is the result of that austerity that I am opportuned to your worship. (43) O Rāghava, abide always in my heart alongwith Sītā whether I am walking or staying but, may I always remember you. (44) So praying, Agastya, the best among the *Munis* gave to Rāma the bow which was presented by Indra in the remote past for Rāma. (45) Two inexhaustible quivers full of arrows and a sword bedecked with gems (and said) O Rāghava, kill all the *Rākṣasas* who have become burden to the earth for which you have incarnated yourself in the human guise through your *Māyā*. From hereonwards some two *Yojanas* (20 miles) away there is an *Āśrama* on the banks of Gautamī named Panchavati covered by sacred groves. Hey Rāma, you should pass the remaining time there. (46–48)

तत्रैव बहुकार्याणि देवानां कुरु सत्पते॥
श्रुत्वा तदागस्त्यसुभाषितं वचः स्तोत्रं च तत्त्वार्थसमन्वितं विभुः।
मुनिं समाभाष्य मुदान्वितो ययौ प्रदर्शितं मार्गमशेषविद्धरिः॥
(49—50)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे तृतीयः सर्गः॥ ३॥

O lord, remaining there fulfil so many missions of gods. (49) Thereafter the omniscient lord Rāma listening to the lovely speech of and prayer pregnant of significant meaning offered by *Muni* Agastya; obtaining his permission the happy and all-pervading lord went through the path shown by him. (50)

Thus ends canto III of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IV

Stay in Panchavati and preaching Lakṣmaṇa

श्रीमहादेव उवाच

मार्गे व्रजन्ददर्शाथ शैलशृङ्गमिव स्थितम्। वृद्धं जटायुषं रामः किमेतदिति विस्मितः॥
धनुरानय सौमित्रे राक्षसोऽयं पुरः स्थितः। इत्याह लक्ष्मणं रामो हनिष्याम्यृषिभक्षकम्॥
तच्छ्रुत्वा रामवचनं गृध्रराड् भयपीडितः। वधार्होऽहं न ते राम पितुस्तेऽहं प्रियः सखा॥
जटायुर्नाम भद्रं ते गृध्रोऽहं प्रियकृत्तव॥
पञ्चवट्यामहं वत्स्ये तवैव प्रियकाम्यया। मृगयायां कदाचित्तु प्रयाते लक्ष्मणेऽपि च॥
सीता जनककन्या मे रक्षितव्या प्रयत्नतः। श्रुत्वा तद्गृध्रवचनं रामः सस्नेहमब्रवीत्॥
(1—6)

Śrī Mahādeva said—While on the way he saw the old Jaṭāyu (ahead of him) like a mountain peak and Rāma wondered what it was. (1) "Lakṣmaṇa, get the bow. It seems there is some *Rākṣasa* before us" said Rāma to Lakṣmaṇa. "I will kill this sage-eater." (2) Having heard those words of Rāma the king of vultures, frightened as he was, spoke—"O Rāma I do not deserve killing by you. I am a friend of your father. (3) May god bless you. I am Jaṭāyu by name and vulture by birth, a benefactor to you. I will live in Panchavati to do only good

साधु गृध्र महाराज तथैव कुरु मे प्रियम्। अत्रैव मे समीपस्थो नातिदूरे वने वसन्॥
इत्यामन्त्रितमालिङ्ग्य ययौ पञ्चवटीं प्रभुः। लक्ष्मणेन सह भ्रात्रा सीतया रघुनन्दनः॥
गत्वा ते गौतमीतीरं पञ्चवट्यां सुविस्तरम्। मन्दिरं कारयामास लक्ष्मणेन सुबुद्धिना॥
तत्र ते न्यवसन्सर्वे गङ्गाया उत्तरे तटे। कदम्बपनसाम्रादिफलवृक्षसमाकुले ॥
विविक्ते जनसम्बाधवर्जिते नीरुजस्थले। विनोदयन् जनकजां लक्ष्मणेन विपश्चिता॥
अध्युवास सुखं रामो देवलोकइवापरः। कन्दमूलफलादीनि लक्ष्मणोनुदिनं तयोः॥
आनीय प्रददौ रामसेवातत्परमानसः। धनुर्बाणधरो नित्यं रात्रौ जागर्ति सर्वतः॥
स्नानं कुर्वन्त्यनुदिनं त्रयस्ते गौतमीजले। उभयोर्मध्यगा सीता कुरुते च गमागमौ॥
आनीय सलिलं नित्यं लक्ष्मणः प्रीतमानसः। सेवतेऽहरहः प्रीत्या एवमासन् सुखं त्रयः॥
एकदा लक्ष्मणो राममेकान्ते समुपस्थितम्। विनयावनतो भूत्वा पप्रच्छ परमेश्वरम्॥
(7—16)

to you. There may come a time when you will go on hunting errand and Lakṣmaṇa also may (leave the place) at that time I will make every effort to protect Sītā, daughter of Janaka. Hearing those words of vulture Rāma affectionately said–(4–6) "Well said, vulture king. Do favour to me as you please while living in nearby place in the forest not far from me. (7) This way having permitted and embracing Jaṭāyu the lord alongwith Sītā and Lakṣmaṇa went to Panchavati. Reaching the banks of Gautamī at Panchavati Rāma got a big hutment prepared by clever Lakṣmaṇa. (8-9) There they lived on the northern bank of the river which was covered by the fruit trees like *Kadamba*, *Panasa*, *Āmra* etc. (10) Rāma entertaining Sītā in a place secluded, not frequently visited by people, healthy, like another heaven, settled there alongwith Lakṣmaṇa, the learned one. Lakṣmaṇa who always thought of the services to be rendered to Rāma, everyday brought and gave the beet roots and fruits to them and himself holding bow and arrow woke throughout the night quite vigilantly. (11—13) All the three daily took bath in the water of Gautamī. While coming or going Sītā always used to be in between the two. (14)

Lakṣmaṇa brought the water everyday quite cheerfully and served them with love day in and day out. This way the three comfortably lived there. (15) One day when Rāma was alone

भगवन् श्रोतुमिच्छामि मोक्षस्यैकान्तिकीं गतिम्। त्वत्तः कमलपत्राक्ष सङ्क्षेपाद्वक्तुमर्हसि॥
ज्ञानं विज्ञानसहितं भक्तिवैराग्यबृंहितम्। आचक्ष्व मे रघुश्रेष्ठ वक्ता नान्योऽस्ति भूतले॥

श्रीराम उवाच

शृणु वक्ष्यामि ते वत्स गुह्याद्गुह्यतरं परम्। यद्विज्ञाय नरो जह्यात्सद्यो वैकल्पिकं भ्रमम्॥
आदौ मायास्वरूपं ते वक्ष्यामि तदनन्तरम्। ज्ञानस्य साधनं पश्चाज्ज्ञानं विज्ञानसंयुतम्॥
ज्ञेयं च परमात्मानं यज्ज्ञात्वा मुच्यते भयात्। अनात्मनि शरीरादावात्मबुद्धिस्तु या भवेत्॥
सैव माया तयैवासौ संसारः परिकल्प्यते। रूपे द्वे निश्चिते पूर्वं मायायाः कुलनन्दन॥
विक्षेपावरणे तत्र प्रथमं कल्पयेज्जगत्। लिङ्गाद्यब्रह्मपर्यन्तं स्थूलसूक्ष्मविभेदतः॥
अपरं त्वखिलं ज्ञानरूपमावृत्य तिष्ठति। मायया कल्पितं विश्वं परमात्मनि केवले॥
रज्जौ भुजङ्गवद् भ्रान्त्या विचारे नास्ति किञ्चन। श्रूयते दृश्यते यद्यत्स्मर्यते वा नरैः सदा॥
असदेव हि तत्सर्वं यथा स्वप्नमनोरथौ। देह एव हि संसारवृक्षमूलं दृढं स्मृतम्॥
(17—26)

Lakṣmaṇa asked the lord with the utmost humility. (16) O lord I want to listen from you O having eyes like lotus petals, the infallible means of *Mokṣa*. You behove to tell me briefly, O best among the Raghus. Kindly tell me *Jñāna* coupled with *Vijñāna* enriched by devotion and dispassion as there is no other preceptor on the earth like you. (17-18)

Śrī Rāma said—"Listen to me my dear, I will tell the extremely guarded secret knowing which a man has all the delusions wiped out. (19) Firstly I will tell you the form and nature of *Māyā*, then the means of knowledge, then the *Jñāna* coupled with *Vijñāna* and finally *Paramātmā* the only knowable, knowing which the man is freed from all the fear. Assuming the insentient body to be *Ātmā* is *Māyā*. which creates this world. Two forms of the *Māyā* have already been described,O delighter of the family. (20—22) The first is *Vikṣepa* (superimposition) and the second is *Āvaraṇa* (the power of obscuring). The first one creates all the gross and subtle creation right from *Mahattatva* to Brahmā. (23) The second one stays enveloping the entire knowledge. This universe designed by *Māyā* appears in attributeless *Paramātmā* like snake in the rope. It is due to the delusion. After properly thinking it proves to be a negation, whatever a man hears, perceives or remembers, it is all non-existent like

तन्मूलः पुत्रदारादिबन्धः किं तेऽन्यथात्मनः ॥
देहस्तु स्थूलभूतानां पञ्च तन्मात्रपञ्चकम्। अहंकारश्च बुद्धिश्च इन्द्रियाणि तथा दश॥
चिदाभासो मनश्चैव मूलप्रकृतिरेव च। एतत्क्षेत्रमिति ज्ञेयं देह इत्यभिधीयते॥
एतैर्विलक्षणो जीवः परमात्मा निरामयः। तस्य जीवस्य विज्ञाने साधनान्यपि मे शृणु॥
जीवश्च परमात्मा च पर्यायो नात्र भेदधीः। मानाभावस्तथा दम्भहिंसादिपरिवर्जनम्॥
पराक्षेपादिसहनं सर्वत्रावक्रता तथा। मनोवाक्कायसद्भक्त्या सद्गुरोः परिसेवनम्॥
बाह्याभ्यन्तरसंशुद्धिः स्थिरता सत्क्रियादिषु। मनोवाक्कायदण्डश्च विषयेषु निरीहता॥
निरहङ्कारता जन्मजराद्यालोचनं तथा। असक्तिः स्नेहशून्यत्वं पुत्रदारधनादिषु॥
इष्टानिष्टागमे नित्यं चित्तस्य समता तथा। मयि सर्वात्मके रामे ह्यनन्यविषया मतिः॥
जनसम्बाधरहितशुद्धदेशनिषेवणम् । प्राकृतैर्जनसङ्घैश्च ह्यरतिः सर्वदा भवेत्॥
(27—36)

a dream and an imagination. It is only the body which is said to be a strong root of the world tree. (24—26) It is because of the body that there is the bondage of kinship with the son and wife etc., otherwise the *Ātmā* has nothing to do with them. (27) The five gross elements, five *Tanmātrās*, ego (*Ahaṁkāra*), *Buddhi*, the ten *Indriyas*, the apparent consciousness, mind and original *Prakṛti*—these twenty-four are collectively known as *Kṣetra* (the field) and the body itself is known as *Kṣetra*. (28-29) The immutable *Paramātmā* in the form of *Jīva* is quite different from them. Now you listen from me the means through which the *Jīva* can be known. (30) *Jīva* and *Paramātmā* are synonymous and not to be taken different. Keeping away from the pride, snobbery and injury to others. (31) Bearing the censorious words from others, everywhere straightforwardness, service of the preceptor—mental, oral and bodily with devotion. (32) Purity–external and internal, steadfastness for good deeds, restraint over mind, speech and body, disinclination towards the sense-objects. (33) Absence of ego, pondering over the pros and cons of birth and old age etc., detachment, absence of affinity with son, wife and wealth etc. (34) Mental equilibrium when faced with favourables and unfavourables focussing the intellect exclusively in Me that is Rāma who am all pervading. (35) Living in secluded and pure places and disliking the company

आत्मज्ञाने सदोद्योगो वेदान्तार्थावलोकनम्। उक्तैरेतैर्भवेज्ज्ञानं विपरीतैर्विपर्ययः॥
बुद्धिप्राणमनोदेहाहङ्कृतिभ्यो विलक्षणः। चिदात्माहं नित्यशुद्धो बुद्ध एवेति निश्चयम्॥
येन ज्ञानेन संवित्ते तज्ज्ञानं निश्चितं च मे। विज्ञानं च तदैवैतत्साक्षादनुभवेद्यदा॥
आत्मा सर्वत्र पूर्णः स्याच्चिदानन्दात्मकोऽव्ययः। बुद्ध्याद्युपाधिरहितः परिणामादिवर्जितः॥
स्वप्रकाशेन देहादीन् भासयन्ननपावृतः। एक एवाद्वितीयश्च सत्यज्ञानादिलक्षणः॥
असङ्गः स्वप्रभो द्रष्टा विज्ञानेनावगम्यते। आचार्यशास्त्रोपदेशादैक्यज्ञानं यदा भवेत्॥
आत्मनोर्जीवपरयोर्मूलाविद्या तदैव हि। लीयते कार्यकरणैः सहैव परमात्मनि॥
सावस्था मुक्तिरित्युक्ता ह्युपचारोऽयमात्मनि। इदं मोक्षस्वरूपं ते कथितं रघुनन्दन॥
ज्ञानविज्ञानवैराग्यसहितं मे परात्मनः। किन्त्वेतद्दुर्लभं मन्ये मद्भक्तिविमुखात्मनाम्॥
(37—45)

of worldly people. (36) Ceaseless effort for the knowledge of the self, always studying and appreciating the contents of *Vedas*. All these enumerated above are conducive to knowledge and antithesis to it results in ignorance.(37) I am quite different from the intellect, vital airs, mind, body, and *Ahaṁkāra* etc., and am always pure, always wakeful, always conscious *Ātmā*—this should be firmly believed. (38)

When somebody recognises his real conscious form, this stage is called *Jñāna* and when he himself directly experiences it, it is *Vijñāna*. (39) The *Ātmā* is always and everywhere complete and perfect, consciousness and bliss, immutable, bereft of limiting factors like *Buddhi* etc., devoid of any change in its nature. (40) The self luminous *Ātmā* illumines the (worldly objects) body etc., and himself quite unveiled, the one without second with the characteristic marks of existence and knowledge. (41) Quite indifferent, self resplendent, witness of all which can be realized only through *Vijñāna*. When from the preachings of *Ācāryas* and *Śāstras* the identity of *Jīva* and *Brahma* fully dawns.(42) At that very time *Mūlāvidyā* merges alongwith its effects and their causes in *Paramātmā*. (43) This stage is known as *Mukti*. The supposition of *Mukti* as freedom from bondage in *Ātmā,* is only an assumption (otherwise) the *Ātmā* is innately ever free. This is the form and nature of *Mokṣa* explained to you, O delighter of Raghus. (44) It is the very nature of mine

चक्षुष्मतामपि यथा रात्रौ सम्यङ् न दृश्यते। पदं दीपसमेतानां दृश्यते सम्यगेव हि॥
एवं मद्भक्तियुक्तानामात्मा सम्यक् प्रकाशते। मद्भक्तेः कारणं किञ्चिद्वक्ष्यामि शृणु तत्त्वतः॥
मद्भक्तसङ्गो मत्सेवा मद्भक्तानां निरन्तरम्। एकादश्युपवासादि मम पर्वानुमोदनम्॥
मत्कथाश्रवणे पाठे व्याख्याने सर्वदा रतिः। मत्पूजापरिनिष्ठा च मम नामानुकीर्तनम्॥
एवं सततयुक्तानां भक्तिरव्यभिचारिणी। मयि सञ्जायते नित्यं ततः किमवशिष्यते॥
अतो मद्भक्तियुक्तस्य ज्ञानं विज्ञानमेव च। वैराग्यं च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात्॥
कथितं सर्वमेतत्ते तव प्रश्नानुसारतः। अस्मिन्मनः समाधाय यस्तिष्ठेत्स तु मुक्तिभाक्॥
न वक्तव्यमिदं यत्नान्मद्भक्तिविमुखाय हि। मद्भक्ताय प्रदातव्यमाहूयापि प्रयत्नतः॥
य इदं तु पठेन्नित्यं श्रद्धाभक्तिसमन्वितः। अज्ञानपटलध्वान्तं विधूय परिमुच्यते॥
(46—54)

e.g., *Paramātmā* which I narrated to you with *Jñāna, Vijñāna, Vairāgya* (dispassion). But I suppose it is very difficult for those who are not inclined towards My devotion. (45) Though equipped with eyes one does not see even his feet in the darkness of the night but in the light of the lamp it is fully visible. (46) Similarly otherwise imperceptible *Ātmā* can be perceived by those equipped with My devotion. Now I will tell you some causative factors of My devotion. Listen attentively.(47)

The holy company of my devotees, constant service to me and my devotees, *Ekādaśī* fast etc., celebrating the festivities related to me. (48) Taking delight always in hearing, reciting and explaining my *Kathā*, staunch faith in my worship and chanting of my names. (49) This way those who are always engaged in this thing or that about me get uncontaminated and get exclusive devotion to me. And then what else remains? (50) Thus he who is exclusively devoted to me gets all the three– *Jñāna, Vijñāna* and *Vairāgya* and eventually *Mokṣa*. (51) I have told you all what you asked. Concentrating the mind in this, anybody can obtain liberation. (52) Care should be taken that it is not transmitted to those who are wanting in my devotion. On the contrary it must be given to my devotees even by calling them and making great effort in this matter. (53)

He who recites it daily with faith and admiration gets the curtain of darkness in the form of ignorance destroyed and

भक्तानांमम योगिनां सुविमलस्वान्तातिशान्तात्मनां मत्सेवाभिरतात्मनां च विमलज्ञानात्मनां सर्वदा।
सङ्गं यः कुरुते सदोद्यतमतिस्तत्सेवनानन्यधीर्मोक्षस्तस्य करे स्थितोऽहमनिशं दृश्यो भवे नान्यथा॥
(55)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे चतुर्थः सर्गः॥ ४॥

becomes released. (54) The liberation is always within approach and myself always before his eyes who performs my worship and who is serviceable to my devotees whose inner senses are purified and who is very calm and peaceful, who has acquired the uncontaminated knowledge, and he who keeps the company of such persons readily and with exclusive devotion. Apart from this there is no other means to have my vision. (55)

Thus ends canto IV of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto V

Śūrpaṇakhā punished—ogres like Khara etc., annihilated—Śūrpaṇkhā returns to Rāvaṇa

श्रीमहादेव उवाच

तस्मिन् काले महारण्ये राक्षसी कामरूपिणी। विचचार महासत्त्वा जनस्थाननिवासिनी॥
एकदा गौतमीतीरे पञ्चवट्याः समीपतः। पद्मवज्राङ्कुशाङ्कानि पदानि जगतीपतेः॥
दृष्ट्वा कामपरीतात्मा पादसौन्दर्यमोहिता। पश्यन्ती सा शनैरायाद्राघवस्य निवेशनम्॥
तत्र सा तं रमानाथं सीतया सह संस्थितम्। कन्दर्पसदृशं रामं दृष्ट्वा कामविमोहिता॥
(1—4)

Śrī Mahādeva said—At that time and in that great forest there was a mighty ogress who could assume any form as she wished. She was abiding in Janasthana and moved around in the jungle. (1) One day on the banks of Gautamī near Panchavati she happened to see the foot prints of the lord which were marked by auspicious marks like lotus, *Vajra* (thunderbolt) and *Aṅkuśa* (goad). (2) Seeing them she was sex intoxicated bewitched by the beauty of his feet. Looking for and following those foot prints she reached the *Āśrama* of Śrī Rāma. (3) There she saw the Lord of Lakṣmī sitting with Sītā, charming like

राक्षसी राघवं प्राह कस्य त्वं कः किमाश्रमे । युक्तो जटावल्कलाद्यैः साध्यं किं तेऽत्र मे वद॥
अहं शूर्पणखा नाम राक्षसी कामरूपिणी। भगिनी राक्षसेन्द्रस्य रावणस्य महात्मनः॥
खरेण सहिता भ्रात्रा वसाम्यत्रैव कानने। राज्ञा दत्तं च मे सर्वं मुनिभक्षा वसाम्यहम्॥
त्वां तु वेदितुमिच्छामि वद मे वदतां वर। तामाह रामनामाहमयोध्याधिपतेः सुतः॥
एषा मे सुन्दरी भार्या सीता जनकनन्दिनी। स तु भ्राता कनीयान्मे लक्ष्मणोऽतीव सुन्दरः॥
किं कृत्यं ते मया ब्रूहि कार्यं भुवनसुन्दरि। इति रामवचः श्रुत्वा कामार्ता साब्रवीदिदम्॥
एहि राम मया सार्धं रमस्व गिरिकानने। कामार्ताहं न शक्नोमि त्यक्तुं त्वां कमलेक्षणम्॥
रामः सीतां कटाक्षेण पश्यन् सस्मितमब्रवीत्। भार्या ममैषा कल्याणी विद्यते ह्यनपायिनी॥
त्वं तु सापत्न्यदुःखेन कथं स्थास्यसि सुन्दरि। बहिरास्ते मम भ्राता लक्ष्मणोऽतीव सुन्दरः॥
तवानुरूपो भविता पतिस्तेनैव सञ्चर। इत्युक्ता लक्ष्मणं प्राह पतिर्मे भव सुन्दर॥
(5—14)

Kāmadeva. Having him seen she was overwhelmed by the sex-instincts. (4) The ogress said to Rāma—"Who are you, whose son, why are you living in the *Āśrama* having matted locks and garments of bark? What is your purpose here, tell me. (5) I myself am Śūrpaṇakhā, an ogress, capable of assuming any form, the sister of the great ogre king and great souled Rāvaṇa. (6) I live here in this forest alongwith my brother Khara. This entire province has been allocated to me by the king where I live and eat the sages. (7) I wish to know all about you. Do speak, O best of the speakers: Rāma said to her—"Myself is Rāma the son of king of Ayodhya.(8) This is my lovely wife Sītā and that is my younger brother Lakṣmaṇa, extremely beautiful. (9) What service can I render to you O the beautiful among the three worlds. Having heard Rāma so saying the lovelorn Śūrpaṇakhā so said—(10) O Rāma, come alongwith me and let us sexually enjoy in some of the groves on the mountain. Agitated by sex I cannot leave you, the lotus eyed one. (11)

Rāma cast of side glance at Sītā and said smilingly—"It is my wife, the auspicious one ever accompanying" (12) How can you stay with me tolerating the inconveniences from a co-wife. Outside there is my brother Lakṣmaṇa extremely handsome. (13) He will be a suitable husband for you. Go and enjoy his company. Having been so said she said to Lakṣmaṇa "Be my

भ्रातुराज्ञां पुरस्कृत्य सङ्गच्छावोऽद्य माचिरम्। इत्याह राक्षसी घोरा लक्ष्मणं काममोहिता॥
तामाह लक्ष्मणः साध्वि दासोऽहं तस्य धीमतः। दासी भविष्यसि त्वं तु ततो दुःखतरं नु किम्॥
तमेव गच्छ भद्रं ते स तु राजाखिलेश्वरः। तच्छ्रुत्वा पुनरप्यागाद्राघवं दुष्टमानसा॥
क्रोधाद्राम किमर्थं मां भ्रामयस्यनवस्थितः। इदानीमेव तां सीतां भक्षयामि तवाग्रतः॥
इत्युक्त्वा विकटाकारा जानकीमनुधावति। ततो रामाज्ञया खड्गमादाय परिगृह्य ताम्॥
चिच्छेद नासां कर्णौ च लक्ष्मणो लघुविक्रमः। ततो घोरध्वनिं कृत्वा रुधिराक्तवपुर्द्रुतम्॥
क्रन्दमाना पपाताग्रे खरस्य परुषाक्षरा। किमेतदिति तामाह खरः खरतराक्षरः॥
केनैवं कारितासि त्वं मृत्योर्वक्त्रानुवर्तिना। वद मे तं वधिष्यामि कालकल्पमपि क्षणात्॥
तमाह राक्षसी रामः सीतालक्ष्मणसंयुतः। दण्डकं निर्भयं कुर्वन्नास्ते गोदावरीतटे॥
मामेवं कृतवांस्तस्य भ्राता तेनैव चोदितः। यदि त्वं कुलजातोऽसि वीरोऽसि जहि तौ रिपू॥
(15—24)

husband O beautiful." (14) Complying with your brother's instructions let us both make cohabitation. Do not delay. So said that dreadful ogress sexually agitated, to Lakṣmaṇa. (15) Lakṣmaṇa replied—"O chaste lady, I am a slave of that wise person. You will become a maid servant. What will be more miserable than that? (16) Go back to him alone. He is the king of all. May god bless you. Hearing so she again came back to Rāma. This time she had some evil intention. (17) She said angrily—"O Rāma the fickle minded, why are you sending me to and fro? Just now I will eat away Sītā right before you." (18) Saying so she assumed a hideous figure and rushed towards Sītā. Then Lakṣmaṇa sword in his hand catching hold of her chopped off her nose and two ears very swiftly. Then she made an uproar by crying and with a face besmeared by blood hurriedly fell down in front of Khara while weeping in a harsh voice. Khara on his part asked her in a louder tone—"What is it? (19—21) Who is it who wants to go in the jaws of death. Who did this to you? Speak I will kill him within a moment even if he is like death itself." (22)

She spoke to him—"Rāma accompanied by Sītā and Lakṣmaṇa lives on the bank of Godāvarī freeing the Dandaka forest from all fear. (23) His brother signalled by him did it to me. If you are of a noble descent and brave kill those two

तयोस्तु रुधिरं पास्ये भक्षयैतौ सुदुर्मदौ। नो चेत्प्राणान्परित्यज्य यास्यामि यमसादनम्॥
तच्छ्रुत्वा त्वरितं प्रागात्खरः क्रोधेन मूर्च्छितः। चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्॥
चोदयामास रामस्य समीपं वधकाङ्क्षया। खरश्च त्रिशिराश्चैव दूषणश्चैव राक्षसः॥
सर्वे रामं ययुः शीघ्रं नानाप्रहरणोद्यताः। श्रुत्वा कोलाहलं तेषां रामः सौमित्रिमब्रवीत्॥
श्रूयते विपुलः शब्दो नूनमायान्ति राक्षसाः। भविष्यति महद्युद्धं नूनमद्य मया सह॥
सीतां नीत्वा गुहां गत्वा तत्र तिष्ठ महाबल। हन्तुमिच्छाम्यहं सर्वान् राक्षसान् घोररूपिणः॥
अत्र किञ्चिन्न वक्तव्यं शापितोऽसि ममोपरि। तथेति सीतामादाय लक्ष्मणो गह्वरं ययौ॥
रामः परिकरं बद्ध्वा धनुरादाय निष्ठुरम्। तूणीरावक्षयशरौ बद्ध्वायत्तोऽभवत्प्रभुः॥
तत आगत्य रक्षांसि रामस्योपरि चिक्षिपुः। आयुधानि विचित्राणि पाषाणान्पादपानपि॥
तानि चिच्छेद रामोऽपि लीलया तिलशः क्षणात्। ततो बाणसहस्रेण हत्वा तान् सर्वरक्षसान्॥
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम्। जघान प्रहरार्धेन सर्वानेव रघूत्तमः॥
(25—35)

enemies. (24) I will drink their blood while you may eat the two difficult to overpower. Otherwise I will commit suicide and go to the abode of Yama." (25) Hearing that, extremely agitated with anger, Khara immediately directed fourteen thousand ogres of dreadful activities, to Rāma to kill him. Khara, Dūṣaṇa and Triśirā equipped with various weapons came soon to Rāma. Hearing their tumultuous sound Rāma said to Lakṣmaṇa. (26—28) "This great noise is audible. Decidedly the ogres are coming. Definitely there will be a fierce battle between them and me. (29) Take Sītā with you, go to the cave, stay there, O mightiest one! I wish to annihilate all the dreadful looking ogres. (30) No argument is permitted. You are sworn by me." Be it so' said Lakṣmaṇa and went to cave with Sītā. (31)

Rāma girding up his loin, took his mighty bow and two quivers full of arrows and inexhaustible, he tied and became ready. (32) The ogres arriving there started hurling weapons of various kinds and even rocks and trees. (33) Rāma on his part cut those weapons in pieces within no time and then shooting thousands of arrows killed all the *Rākṣasas*. (34) After that he took Khara, Dūśaṇa and Triśirā and killed them within half a *Prahara* (about ninety minutes). (35)

लक्ष्मणोऽपि गुहामध्यात्सीतामादाय राघवे। समर्प्य राक्षसान्दृष्ट्वा हतान्विस्मयमाययौ॥
सीता रामं समालिङ्ग्य प्रसन्नमुखपङ्कजा। शस्त्रव्रणानि चाङ्गेषु ममार्ज जनकात्मजा॥
सापि दुद्राव दृष्ट्वा तान्हतान् राक्षसपुङ्गवान्। लङ्कां गत्वा सभामध्ये क्रोशन्ती पादसन्निधौ॥
रावणस्य पपातोर्व्यां भगिनी तस्य रक्षसः। दृष्ट्वा तां रावणः प्राह भगिनीं भयविह्वलाम्॥
उत्तिष्ठोत्तिष्ठ वत्से त्वं विरूपकरणं तव। कृतं शक्रेण वा भद्रे यमेन वरुणेन वा॥
कुबेरेणाथवा ब्रूहि भस्मीकुर्यां क्षणेन तम्। राक्षसी तमुवाचेदं त्वं प्रमत्तो विमूढधीः॥
पानासक्तः स्त्रीविजितः षण्ढः सर्वत्र लक्ष्यसे। चारचक्षुविहीनस्त्वं कथं राजा भविष्यसि॥
खरश्च निहतः सङ्ख्ये दूषणस्त्रिशिरास्तथा। चतुर्दश सहस्राणि राक्षसानां महात्मनाम्॥
निहतानि क्षणेनैव रामेणासुरशत्रुणा। जनस्थानमशेषेण मुनीनां निर्भयं कृतम्।
न जानासि विमूढस्त्वमत एव मयोच्यते॥

रावण उवाच

को वा रामः किमर्थं वा कथं तेनासुरा हताः। सम्यक्कथय मे तेषां मूलघातं करोम्यहम्॥
(36—45)

Lakṣmaṇa also took Sītā from the cave and handed over to Rāma. He was amazed to see all the ogres killed. (36) Sītā with her lotus face delighted, embraced Rāma and washed the wounds caused by the weapons on his body. (37)

On the otherside Śūrpaṇakhā, the sister of Rāvaṇa observing all those *Rākṣasas* killed, rushed up to Lanka, reached the court of Rāvaṇa, crying bitterly, fell on the ground near his feet. Seeing his sister quite frightened Rāvaṇa said to her.(38-39) "Get up my sister. This disfiguring of yours done by whosoever whether Indra, Yama, Varuṇa, or even Kubera—I will burn him to ashes within no time. Speak." Then the ogress said to Rāvaṇa—"You are not only careless but also a fool. (40-41) Always fond of drinking you have become henpecked and impotent. You are devoid of your spying eyes. How will you retain your kingship. (42) Khara, Dūṣaṇa,Triśirā and fourteen thousand mighty *Rākṣasas* have been killed in the battle. (43) They were killed within a moment by Rāma, the enemy of *Asuras* and made the entire Janasthana free of fear to the *Munis* and you have no such information at all. Therefore I say you are a fool. (44) **Rāvaṇa said**—"Who is

शूर्पणखोवाच

जनस्थानादहं याता कदाचिद्गौतमीतटे। तत्र पञ्चवटी नाम पुरा मुनिजनाश्रया॥
तत्राश्रमे मया दृष्टो रामो राजीवलोचनः। धनुर्बाणधरः श्रीमान् जटावल्कलमण्डितः॥
कनीयाननुजस्तस्य लक्ष्मणोऽपि तथाविधः। तस्य भार्या विशालाक्षी रूपिणी श्रीरिवापरा॥
देवगन्धर्वनागानां मनुष्याणां तथाविधा। न दृष्टा न श्रुता राजन्द्योतयन्ती वनं शुभा॥
आनेतुमहमुद्युक्ता तां भार्यार्थं तवानघ। लक्ष्मणो नाम तद्भ्राता चिच्छेद मम नासिकाम्॥
कर्णौ च नोदितस्तेन रामेण स महाबलः। ततोऽहमतिदुःखेन रुदती खरमन्वगाम्॥
सोऽपि रामं समासाद्य युद्धं राक्षसयूथपैः। ततः क्षणेन रामेण तेनैव बलशालिना॥
सर्वे तेन विनष्टा वै राक्षसा भीमविक्रमाः। यदि रामो मनः कुर्यात्त्रैलोक्यं निमिषार्धतः॥
भस्मीकुर्यान्न सन्देह इति भाति मम प्रभो। यदि सा तव भार्या स्यात्सफलं तव जीवितम्॥
अतो यतस्व राजेन्द्र यथा ते वल्लभा भवेत्। सीता राजीवपत्राक्षी सर्वलोकैकसुन्दरी॥
(46—55)

Rāma? Why and how has he killed the *Rakṣasas*, tell me in detail, I will finish them root and branch. (45)

Śūrpaṇakhā said—"Once per chance I went to the bank of Godāvarī from Janasthana. There is a place Panchavati by name formerly abided by *Munis*. (46) There I saw in an *Āśrama* Rāma, lotus eyed, holding bow and arrow,the beautiful, adorned by matted locks and bark garments. (47) His younger brother Lakṣmaṇa is also equally handsome. His wife having big eyes, beautiful form like another Lakṣmī. (48) Among the gods, *Gandharvas, Nāgas* and humans that type of beauty is neither seen nor heard of. That auspicious lady is just lightening the forest. (49) I tried to abduct her to be your wife O sinless one. His mighty brother named Lakṣmaṇa chopped my nose and ears off instigated by Rāma. Then weeping with great pain I went to Khara. (50-51) He too alongwith the *Rākṣasa* army came to Rāma and fought. The mighty Rāma annihilated them all within no time. Those *Rākṣasas* of terrific valour were destroyed. If Rāma is so intent he can burn all the three worlds to ashes within half a moment, there is no doubt, so it appears to me. If Sītā could become your wife your life would be meaningful. (52—54) Therefore, O king of kings make efforts so that she could become your wife. Sītā, with eyes like

साक्षाद्रामस्य पुरतः स्थातुं त्वं न क्षमः प्रभो। मायया मोहयित्वा तु प्राप्स्यसे तां रघूत्तमम्॥
श्रुत्वा तत्सूक्तवाक्यैश्च दानमानादिभिस्तथा। आश्वास्य भगिनीं राजा प्रविवेश स्वकं गृहम्।
तत्र चिन्तापरो भूत्वा निद्रां रात्रौ न लब्धवान् ॥

एकेन रामेण कथं मनुष्यमात्रेण नष्टः सबलः खरो मे।
भ्राता कथं मे बलवीर्यदर्पयुतो विनष्टो बत राघवेण॥
यद्वा न रामो मनुजः परेशो मां हन्तुकामः सबलं बलौघैः।
सम्प्रार्थितोऽयं द्रुहिणेन पूर्वं मनुष्यरूपोऽद्य रघोः कुलेऽभूत्॥
वध्यो यदि स्यां परमात्मनाहं वैकुण्ठराज्यं परिपालयेऽहम्।
नो चेदिदं राक्षसराज्यमेव भोक्ष्ये चिरं राममतो व्रजामि॥
इत्थं विचिन्त्याखिलराक्षसेन्द्रो रामं विदित्वा परमेश्वरं हरिम्।
विरोधबुद्ध्यैव हरिं प्रयामि द्रुतं न भक्त्या भगवान्प्रसीदेत्॥

(56—61)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे पञ्चमः सर्गः॥ ५॥

lotus petal is the only beautiful lady in all the worlds with no match to her. (55) But you cannot stand O lord before Rāma in person. So only with some trickery delude him, the best among the Raghus. Only that way you can get her. (56) Having heard all that Rāvaṇa consoled her with soothing words by giving gifts and respect, the king Rāvaṇa entered his inner apartment. He was worried so he could not get a sound sleep in the night. (57)

(He thought) O, how simply a man like Rāma could destroy my brother Khara who was full of strength, valour and pride? (58) Or else Rāma is not a human being but the *Paramātmā* himself requested by Brahmā has incarnated in the guise of man and in the family of Raghus accompanied by his armies to kill me alongwith my forces. (59) If I am killed by *Paramātmā*, I will enjoy the kingdom of *Vaikuṇṭha* or else I will continue to enjoy the *Rākṣasa* kingdom for a long time to come. Therefore I must go to Rāma. (60) So planning the king of all the *Rākṣasas* came to the conclusion that Rāma himself is supreme Lord. Now I will go to him as

an opponent since through devotion the Lord cannot be propitiated so soon. (61)

Thus ends canto V of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VI

Rāvaṇa goes to Mārīca

श्रीमहादेव उवाच

विचिन्त्यैवं निशायां स प्रभाते रथमास्थितः। रावणो मनसा कार्यमेकं निश्चित्य बुद्धिमान्॥
ययौ मारीचसदनं परं पारमुदन्वतः। मारीचस्तत्र मुनिवज्जटावल्कलधारकः॥
ध्यायन् हृदि परात्मानं निर्गुणं गुणभासकम्। समाधिविरमेऽपश्यद्रावणं गृहमागतम्॥
द्रुतमुत्थाय चालिङ्ग्य पूजयित्वा यथाविधि। कृतातिथ्यं सुखासीनं मारीचो वाक्यमब्रवीत्॥
समागमनमेतत्ते रथेनैकेन रावण। चिन्तापर इवाभासि हृदि कार्यं विचिन्तयन्॥
ब्रूहि मे न हि गोप्यं चेत्करवाणि तव प्रियम्। न्याय्यं चेद् ब्रूहि राजेन्द्र वृजिनं मां स्पृशेन्न हि॥

रावण उवाच

अस्ति राजा दशरथः साकेताधिपतिः किल। रामनामा सुतस्तस्य ज्येष्ठः सत्यपराक्रमः॥
(1—7)

Śrī Mahādeva said—Pondering over the matter in this way during the night, coming to a decision about his future plan the talented Rāvaṇa in the morning sitting in a chariot went to the abode of Mārīca on the other shore of the ocean. Mārīca at that time in the garb of a *Muni*, with matted locks and garment of bark was meditating in his heart, the *Paramātmā* even though beyond the *Guṇas* yet illuminator of the *Guṇas*. After the end of his *Samādhi* he saw Rāvaṇa, the visitor, to his home. (1–3) Quickly he got up and after embracing he adored him in a befitting manner. After Rāvaṇa was seated and entertained properly Mārīca said—(4) "(It is strange) that you have come alone in a single chariot. You look somewhat worried and perhaps thinking of some project in your heart. (5) If not a secret, if justifiable and not incriminating, tell me, I will do it for your pleasure. (6)

Rāvaṇa said—"There is a king Daśaratha, the lord of Saketa.

विवासयामास सुतं वनं वनजनप्रियम्। भार्यया सहितं भ्रात्रा लक्ष्मणेन समन्वितम्॥
स आस्ते विपिने घोरे पञ्चवट्याश्रमे शुभे। तस्य भार्या विशालाक्षी सीता लोकविमोहिनी॥
रामो निरपराधान्मे राक्षसान् भीमविक्रमान्। खरं च हत्वा विपिने सुखमास्तेऽतिनिर्भयः॥
भगिन्याः शूर्पणखाया निर्दोषायाश्च नासिकाम्। कर्णौ चिच्छेद दुष्टात्मा वने तिष्ठति निर्भयः॥
अतस्त्वया सहायेन गत्वा तत्प्राणवल्लभाम्। आनयिष्यामि विपिने रहिते राघवेण ताम्॥
त्वं तु मायामृगो भूत्वा ह्याश्रमादपनेष्यसि। रामं च लक्ष्मणं चैव तदा सीतां हराम्यहम्॥
त्वं तु तावत्सहायं मे कृत्वा स्थास्यसि पूर्ववत्। इत्येवं भाषमाणं तं रावणं वीक्ष्य विस्मितः॥
केनेदमुपदिष्टं ते मूलघातकरं वचः। स एव शत्रुर्वध्यश्च यस्त्वन्नाशं प्रतीक्षते॥
रामस्य पौरुषं स्मृत्वा चित्तमद्यापि रावण। बालोऽपि मां कौशिकस्य यज्ञसंरक्षणाय सः॥
आगतस्त्विषुणैकेन पातयामास सागरे। योजनानां शतं रामस्तदादि भयविह्वलः॥
(8—17)

His eldest son is Rāma by name, truthful and valorous. (7) The king exiled his son (Rāma) to the forest who liked or is liked by wild tribes, alongwith his wife and brother Lakṣmaṇa. (8) He is now living in the dreadful forest at Panchavati in his beautiful hermitage. His wife Sītā having big eyes, is very beautiful enchanting the whole world. (9) Rāma did kill my innocent *Rākṣasas* who were splendidly valorous and also Khara and he is living in the forest comfortably quite carefree. (10) He, chopped off the nose and ears of Śūrpaṇakhā my sister, for no fault of her and still the wicked fellow is staying in the forest without fear. (11) Therefore with your help going there I will kidnap her wife in the absence of Rāma. (12) You in the guise of an illusory deer will take away Rāma and Lakṣmaṇa from the hermitage; in the meantime I will kidnap Sītā. (13) After rendering this much help you will come here and live as usual. Mārīca was quite amazed while Rāvaṇa was so speaking. (14)

Who has advised you such an idea which may destroy (the entire ogre race). It is he who is your enemy and deserves death at your hand as he wants to destroy you. (15) I still shudder when I remember in my heart the valour of Rāma. Even though he was just a child when he went to protect the sacrifice of Viśwāmitra and hit me with one single arrow and hurled me

स्मृत्वा स्मृत्वा तदेवाहं रामं पश्यामि सर्वतः ॥
दण्डकेऽपि पुनरप्यहं वने पूर्ववैरमनुचिन्तयन् हृदि।
तीक्ष्णशृङ्गमृगरूपमेकदा मादृशैर्बहुभिरावृतोऽभ्ययाम्॥
राघवं जनकजासमन्वितं लक्ष्मणेन सहितं त्वरान्वितः।
आगतोऽहमथ हन्तुमुद्यतो मां विलोक्य शरमेकमक्षिपत्॥
तेन विद्धहृदयोऽहमुद्भ्रमन् राक्षसेन्द्र पतितोऽस्मि सागरे।
तत्प्रभृत्यहमिदं समाश्रितः स्थानमूर्जितमिदं भयार्दितः॥
राममेव सततं विभावये भीतभीत इव भोगराशितः।
राजरत्नरमणीरथादिकं श्रोत्रयोर्यदि गतं भयं भवेत्॥
राम आगत इहेति शङ्कया बाह्यकार्यमपि सर्वमत्यजम्।
निद्रया परिवृतो यदा स्वपे राममेव मनसानुचिन्तयन्॥
स्वप्नदृष्टिगतराघवं तदा बोधितो विगतनिद्र आस्थितः।
तद्भवानपि विमुच्य चाग्रहं राघवं प्रति गृहं प्रयाहि भोः॥
(18—24)

in the ocean crossing a distance of one hundred *Yojanas* (one thousand miles). It is since then that I am so terrified that by remembering him again and again I see only Rāma everywhere. (16–18) Even in Dandaka once I went there in the forest recollecting my previous enmity with him in my heart. (This time also) I was in the form of a deer with very sharp horns surrounded by so many deers like me. (19) There I saw Rāma accompanied by Sītā and Lakṣmaṇa. I very swiftly rushed to kill him and he after seeing me threw simply one arrow. (20) It struck my chest and I whirling in the sky fell down in the ocean O best among the *Rākṣasas*. Since then frightened as I am I live here in this place with no possibility of fear and quite safe. (21) Since then I always think of Rāma and I have been terrified and allergic to the things like *Rāja* (state affairs), *Ratna* (gems) *Ramaṇī* (beautiful woman) *Ratha* (chariot) etc., initiating with letter *Ra*, as the very *Ra* reminds me of Rāma. Whenever this letter falls into my ears I am frightened. (22) "Rāma might have come here" with this fear I have abandoned all my field activities. When I go to bed overpowered by sleep I always mentally remember Rāma. (23) Even when I wake

रक्ष राक्षसकुलं चिरागतं तत्स्मृतौ सकलमेव नश्यति।
तव हितं वदतो मम भाषितं परिगृहाण परात्मनि राघवे॥
त्यज विरोधमतिं भज भक्तितः परमकारुणिको रघुनन्दनः।
अहमशेषमिदं मुनिवाक्यतोऽश्रृणवमादियुगे परमेश्वरः॥
ब्रह्मणार्थित उवाच तं हरिः किं तवेप्सितमहं करवाणि तत्।
ब्रह्मणोक्तमरविन्दलोचन त्वं प्रयाहि भुवि मानुषं वपुः।
दशरथात्मजभावमञ्जसा जहि रिपुं दशकन्धरं हरे॥
अतो न मानुषो रामः साक्षान्नारायणोऽव्ययः। मायामानुषवेषेण वनं यातोऽतिनिर्भयः॥
भूभारहरणार्थाय गच्छ तात गृहं सुखम्। श्रुत्वा मारीचवचनं रावणः प्रत्यभाषत॥
परमात्मा यदा रामः प्रार्थितो ब्रह्मणा किल। मां हन्तुं मानुषो भूत्वा यत्नादिह समागतः॥
करिष्यत्यचिरादेव सत्यसङ्कल्प ईश्वरः। अतोऽहं यत्नतः सीतामानेष्याम्येव राघवात्॥
वधे प्राप्ते रणे वीर प्राप्स्यामि परमं पदम्। यद्वा रामं रणे हत्वा सीतां प्राप्स्यामि निर्भयः॥
(25—32)

up from sleep, I cannot forget Rāma. Therefore Rāvaṇa do not be obstinate towards Rāma and go home. (24) Save the old *Rākṣasa* dynasty (or else) by remembering him everything is destroyed. What I am telling you about Rāma, the supreme soul, is for your good. Hold it fast. (25) Give up your animosity. Adore him with devotion. Rāma is extremely merciful. I have heard the *Munis* saying that in the *Satayuga* the supreme God was requested by Brahmā. Hari enquired of him what he desired and assured him to fulfil it. Brahmā said—"O lotus eyed one, go to the earth in a human guise. Be the son of Daśaratha and kill the ten headed enemy Rāvaṇa soon. (26-27) Thus Rāma is not a human being he is the immutable Nārāyaṇa in person and has come to the forest in his illusory human guise. (So) he is extremely fearless. (28) He has come to remove the burden of earth. Therefore go home my dear and rejoice" Having heard what Mārīca said Rāvaṇa replied—(29)

"If Rāma is *Paramātmā* and has taken pains to come here in the human guise in order to kill me as requested by Brahmā, he will do it without any delay as his mental projections are to prove true (*Satyasaṁkalpa*) as he is the over lord. Therefore I will make every effort and will abduct Sītā from him. (30-31) O brave!

तदुत्तिष्ठ महाभाग विचित्रमृगरूपधृक्। रामं सलक्ष्मणं शीघ्रमाश्रमादतिदूरतः॥
आक्रम्य गच्छ त्वं शीघ्रं सुखं तिष्ठ यथा पुरा। अतः परं चेद्यत्किञ्चिद्भाषसे मद्विभीषणम्॥
हनिष्याम्यसिनानेन त्वामत्रैव न संशयः। मारीचस्तद्वचः श्रुत्वा स्वात्मन्येवान्वचिन्तयत्॥
यदि मां राघवो हन्यात्तदा मुक्तो भवार्णवात्। मां हन्याद्यदि चेद्दुष्टस्तदा मे निरयो ध्रुवम्॥
इति निश्चित्य मरणं रामादुत्थाय वेगतः। अब्रवीद्रावणं राजन्करोम्याज्ञां तव प्रभो॥
इत्युक्त्वा रथमास्थाय गतो रामाश्रमं प्रति। शुद्धजाम्बूनदप्रख्यो मृगोऽभूद्रौप्यबिन्दुकः॥
रत्नशृङ्गो मणिखुरो नीलरत्नविलोचनः। विद्युत्प्रभो विमुग्धास्यो विचचार वनान्तरे॥
रामाश्रमपदस्यान्ते सीतादृष्टिपथे चरन्॥
क्षणं च धावत्यवतिष्ठते क्षणं समीपमागत्य पुनर्भयावृतः।
एवं स मायामृगवेषरूपधृक् चचार सीतां परिमोहयन्खलः॥
(33—41)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे षष्ठः सर्गः॥ ६॥

If I am killed in the battle, I will obtain supreme abode otherwise killing Rāma in the battle I will obtain Sītā and be fearless. (32) Therefore get up O blessed one. Have the form of a strange deer and take Rāma and Lakṣmaṇa far from their *Āśrama*. (33) Then go quickly to your place and live there comfortably as usual. If you speak anything hereafter to intimidate me I will right now kill you with this sword. There is no doubt. Mārīca on his part hearing Rāvaṇa so saying, thought in his mind–(34-35) If I am killed by Rāma I will certainly get liberated from the ocean of worldly existence and if this rascal kills I will decidedly go to hell. (36) Having so decided to die at the hands of Rāma he got up quickly and said to Rāvaṇa—"I will obey your orders my lord". (37) Having so said he went to the hermitage of Rāma in Rāvaṇa's chariot. He became a deer of pure golden hue with white spots like silver. (38) His horns were made of gems and hooves of ruby's. His eyes were of sapphire flashing like lightning and mouth extremely charming he moved in the forest around the *Āśrama* of Śrī Rāma frequently presenting him within the range of Sītā's view. (39-40) Running one moment, stopping another moment, coming near Sītā and then running away terrified. This way the wicked Mārīca in the guise of an illusory deer, enchanting

Sītā, moved here and there. (41)

Thus ends canto VI of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VII

Mārīca killed and Sītā kidnapped

श्रीमहादेव उवाच

अथ रामोऽपि तत्सर्वं ज्ञात्वा रावणचेष्टितम्। उवाच सीतामेकान्ते शृणु जानकि मे वचः॥
रावणो भिक्षुरूपेण आगमिष्यति तेऽन्तिकम्। त्वं तु छायां त्वदाकारां स्थापयित्वोटजे विश॥
अग्नावदृश्यरूपेण वर्षं तिष्ठ ममाज्ञया। रावणस्य वधान्ते मां पूर्ववत्प्राप्स्यसे शुभे॥
श्रुत्वा रामोदितं वाक्यं सापि तत्र तथाकरोत्। मायासीतां बहिः स्थाप्य स्वयमन्तर्दधेऽनले॥
मायासीता तदापश्यन्मृगं मायाबिनिर्मितम्। हसन्ती राममभ्येत्य प्रोवाच विनयान्विता॥
पश्य राम मृगं चित्रं कानकं रत्नभूषितम्। विचित्रविन्दुभिर्युक्तं चरन्तमकुतोभयम्॥
बद्ध्वा देहि मम क्रीडामृगो भवतु सुन्दरः॥
तथेति धनुरादाय गच्छन् लक्ष्मणमब्रवीत्। रक्ष त्वमतियत्नेन सीतां मत्प्राणवल्लभाम्॥
(1—7)

Śrī Mahādeva said—On the other side Rāma also knowing the plan of Rāvaṇa said to Sītā in solitude—"Jānakī, listen to me. Rāvaṇa will come to you in the garb of a monk. You place in the hut a shadow of yours exactly of your shape and size and enter invisibly into the fire and stay there for a year under my instructions. After Rāvaṇa is made short work of, you will again obtain me O, auspicious one." (1–3) Having heard Śrī Rāma she did that. Putting the illusory Sītā outside she herself disappeared into the fire. (4) That illusory Sītā then took notice of that illusory deer. She came to Rāma with a smiling face and said humbly. (5) Rāma, see that strange deer made of gold and bedecked with gems, having lovely spots, feeling no fear from any side. Tie it and give it to me. Let this beautiful deer be (a means) for my play. (6)

"Be it so" he said to her, took his bow and while going spoke to Lakṣmaṇa—"Protect with every effort Sītā, my spouse

मायिनः सन्ति विपिने राक्षसा घोरदर्शनाः। अतोऽत्रावहितः साध्वीं रक्ष सीतामनिन्दिताम्॥
लक्ष्मणो राममाहेदं देवायंमृगरूपधृक्। मारीचोऽत्र न सन्देह एवं भूतो मृगः कुतः॥
श्रीराम उवाच
यदि मारीच एवायं तदा हन्मि न संशयः। मृगश्चेदानयिष्यामि सीताविश्रमहेतवे॥
गमिष्यामि मृगं बद्ध्वा ह्यानयिष्यामि सत्वरः। त्वं प्रयत्नेन सन्तिष्ठ सीतासंरक्षणोद्यतः॥
इत्युक्त्वा प्रययौ रामो मायामृगमनुद्रुतः। माया यदाश्रया लोकमोहिनी जगदाकृतिः॥
निर्विकारश्चिदात्मापि पूर्णोऽपि मृगमन्वगात्। भक्तानुकम्पी भगवानिति सत्यं वचो हरिः॥
कर्तुं सीताप्रियार्थाय जानन्नपि मृगं ययौ। अन्यथा पूर्णकामस्य रामस्य विदितात्मनः॥
मृगेण वा स्त्रिया वापि किं कार्यं परमात्मनः। कदाचिद्दृश्यतेऽभ्याशे क्षणं धावति लीयते॥
दृश्यते च ततो दूरादेवं राममपाहरत्। ततो रामोऽपि विज्ञाय राक्षसोऽयमिति स्फुटम्॥
विव्याध शरमादाय राक्षसं मृगरूपिणम्। पपात रुधिराक्तास्यो मारीचः पूर्वरूपधृक्॥
(9—17)

dear to me like my life. (7) There are in this forest the *Rākṣasas* dreadful in looking and expert in conjuring. Therefore be vigilant and protect the pious and unblemished Sītā." (8) Lakṣmaṇa said to Rāma—"*Deva,* it is Mārīca in the guise of deer. There is no doubt about it. Such type of deer is an impossibility." (9)

Śrī Rāma said—"If it is Mārīca I will undoubtedly kill him. If deer, I will bring it for the entertainment of Sītā. (10) I will go and tying the deer, will come back soon. You stay here fully prepared for the protection of Sītā and be alert." (11) So saying Rāma ran after the illusory deer—that Rāma who is the prop and support of *Māyā* which is so alluring and which appears in the form of universe. (12) That Rāma who is immutable, the conscious soul, the very perfect, chased that illusory deer. To prove the truth of the statement that Lord is compassionate towards his devotees. Even though knowing the reality he went after the deer in order to do favour to Sītā. Otherwise what had the *Paramātmā* who has no desire unaccomplished, to do with that deer or the wife? Mārīca on his part sometimes appeared very close and the very next moment ran and disappeared. (13-15) Close and far, he took Rāma very far. Then Rāma knew clearly that it was a *Rākṣasa.* (16) Taking an arrow he shot

हा हतोऽस्मि महाबाहो त्राहि लक्ष्मण मां द्रुतम्। इत्युक्त्वा रामवद्वाचा पपात रुधिराशनः॥
यन्नामाज्ञोऽपि मरणे स्मृत्वा तत्साम्यमाप्नुयात्। किमुताग्रे हरिं पश्यंस्तेनैव निहतोऽसुरः॥
तद्देहादुत्थितं तेजः सर्वलोकस्य पश्यतः। राममेवाविशद्देवा विस्मयं परमं ययुः॥
किं कर्म कृत्वा किं प्राप्तः पातकी मुनिहिंसकः। अथवा राघवस्यायं महिमा नात्र संशयः॥
रामबाणेन संविद्धः पूर्वं राममनुस्मरन्। भयात्सर्वं परित्यज्य गृहवित्तादिकं च यत्॥
हृदि रामं सदा ध्यात्वा निर्धूताशेषकल्मषः। अन्ते रामेण निहतः पश्यन् राममवाप सः॥
द्विजो वा राक्षसो वापि पापी वा धार्मिकोऽपि वा। त्यजन्कलेवरं रामं स्मृत्वायाति परं पदम्॥
इति तेऽन्योन्यमाभाष्य ततो देवा दिवं ययुः। रामस्तच्चिन्तयामास म्रियमाणोऽसुराधमः॥
हा लक्ष्मणेति मद्वाक्यमनुकुर्वन्ममार किम्। श्रुत्वा मद्वाक्यसदृशं वाक्यं सीतापि किं भवेत्॥
(18—26)

the *Rākṣasa* in the form of a deer. Mārīca fell down in his original form, his mouth full of blood. (17) "Oh! I am killed. Oh, Lakṣmaṇa of mighty arms, save me at once" saying so in a voice resembling to Rāma Mārīca the drinker of blood fell down. (18) By remembering whose name at the time of death even an ignorant person becomes equal to him. What to talk of Mārīca, who was killed by the same Rāma while looking at him? (19)

While being observed by the whole world a lustre arose from his body and entered into Rāma. Gods were highly amazed. (20) (There seems to be no coherence.) What action he did and what result this sinner and killer of *Munis* obtained! Or else it is simply the glory of Śrī Rāma no doubt. (21) Shot by Rāma with his arrow (earlier) he was so terrified that forgetting his house, wealth etc., he repeatedly remembered Rāma only. (22) By remembering Rāma always all his sins were washed away. Looking at Rāma he was killed by him. So he attained Rāma. (23) A *Brāhmaṇa* or *Rākṣasa*; a sinner or a religious whosoever he may be at the time of death if he remembers Rāma, he attains the supreme goal. (24) This way talking to each other the gods went to heaven. And then Rāma thought why that mean *Rākṣasa* while dying cried "Hā Lakṣmaṇa" imitating my voice and died? In what state Sītā would be after hearing this utterance as if spoken by me. (25-26)

इति चिन्तापरीतात्मा रामो दूरान्न्यवर्तत। सीता तद्भाषितं श्रुत्वा मारीचस्य दुरात्मनः॥
भीतातिदुःखसंविग्ना लक्ष्मणं त्विदमब्रवीत्। गच्छ लक्ष्मण वेगेन भ्राता तेऽसुरपीडितः॥
हा लक्ष्मणेति वचनं भ्रातुस्ते न शृणोषि किम्। तामाह लक्ष्मणो देवि रामवाक्यं न तद्भवेत्॥
यः कश्चिद्राक्षसो देवि म्रियमाणोऽब्रवीद्वचः। रामस्त्रैलोक्यमपि यः क्रुद्धो नाशयति क्षणात्॥
स कथं दीनवचनं भाषतेऽमरपूजितः। क्रुद्धा लक्ष्मणमालोक्य सीता बाष्पविलोचना॥
प्राह लक्ष्मण दुर्बुद्धे भ्रातुर्व्यसनमिच्छसि। प्रेषितो भरतेनैव रामनाशाभिकाङ्क्षिणा॥
मां नेतुमागतोऽसि त्वं रामनाश उपस्थिते। न प्राप्स्यसे त्वं मामद्य पश्य प्राणांस्त्यजाम्यहम्॥
न जानातीदृशं रामस्त्वां भार्याहरणोद्यतम्। रामादन्यं न स्पृशामि त्वां वा भरतमेव वा॥
इत्युक्त्वा वध्यमाना सा स्वबाहुभ्यां रुरोद ह। तच्छ्रुत्वा लक्ष्मणः कर्णौ पिधायातीव दुःखितः॥
मामेवं भाषसे चण्डि धिक् त्वां नाशमुपैष्यसि। इत्युक्त्वा वनदेवीभ्यः समर्प्य जनकात्मजाम्॥
(27—36)

So anxious and worried Rāma turned back from that distant place. (This side) Sītā after hearing the words of the wicked Mārīca shuddered with fear and worried and sad, spoke to Lakṣmaṇa as–"Lakṣmaṇa, hurry up and go. Your brother is tormented by the *Rākṣasa*. (27-28) Did you not hear your brother's cry "Hā Lakṣmaṇa?" Lakṣmaṇa said to her–"*Devi,* it must not be the utterance of Rāma. Some *Rākṣasa* must have uttered those words at the time of his death. How could Rāma adorable to the gods who could annihilate the three worlds within a moment if angered, can utter such pitiful words? Sītā very much angry looked at Lakṣmaṇa with tearful eyes.(29–31) (Sītā) said to Lakṣmaṇa–"O, wicked minded Lakṣmaṇa you wish calamity to befall your brother. You must have been sent by Bharata with a desire for destruction of Rāma. (32) You have decidedly come here to have me after Rāma dies. But you cannot have me. Look I am giving up my life today. (33) Rāma does not know that you are of this type and prepared to capture his wife. (Know) I will touch no body other than Rāma–You or Bharata. (34) Saying so she beat her breast and wept. Hearing it Lakṣmaṇa closed his ears and became extremely sad. (35) "(He said) you are calling me that, O Caṇḍī. Fie on you. You will get destroyed" saying so he gave Sītā in the charge of *Vanadevīs* and extremely pained as he was

ययौ दुःखातिसंविग्नो राममेव शनैः शनैः। ततोऽन्तरं समालोक्य रावणो भिक्षुवेषधृक्॥
सीतासमीपमगमत्स्फुरद्दण्डकमण्डलुः । सीता तमवलोक्याशु नत्वा सम्पूज्य भक्तितः॥
कन्दमूलफलादीनि दत्त्वा स्वागतमब्रवीत्। मुने भुङ्क्ष्व फलादीनि विश्रमस्व यथासुखम्॥
इदानीमेव भर्ता मे ह्यागमिष्यति ते प्रियम्। करिष्यति विशेषेण तिष्ठ त्वं यदि रोचते॥

भिक्षुरुवाच

का त्वं कमलपत्राक्षि को वा भर्ता तवानघे। किमर्थमत्र ते वासो वने राक्षससेविते।
ब्रूहि भद्रे ततः सर्वं स्ववृत्तान्तं निवेदये॥

सीतोवाच

अयोध्याधिपतिः श्रीमान् राजा दशरथो महान्। तस्य ज्येष्ठः सुतो रामः सर्वलक्षणलक्षितः॥
तस्याहं धर्मतः पत्नी सीता जनकनन्दिनी। तस्य भ्राता कनीयांश्च लक्ष्मणो भ्रातृवत्सलः॥
पितुराज्ञां पुरस्कृत्य दण्डके वस्तुमागतः। चतुर्दश समास्त्वां तु ज्ञातुमिच्छामि मे वद॥

भिक्षुरुवाच

पौलस्त्यतनयोऽहं तु रावणो राक्षसाधिपः। त्वत्कामपरितप्तोऽहं त्वां नेतुं पुरमागतः॥
(37—45)

slowly proceeded towards Rāma. (36) Finding the interval, Rāvaṇa in the guise of a monk came to Sītā with his staff and *Kamaṇḍalu* (a water jar). (37) Sītā saw him and bade her *Praṇāma* at once and adorned him with devotion. (38) She offered beetroot and fruits and entertained him and said—"O *Muni*, please enjoy these fruits and take rest comfortably. (39) By the time my husband will come and he may render more service So stay if you please. (40)

The monk said— Who are you O lotus-eyed lady, and who is your husband, O sinless one? For what purpose are you living in this forest abounded by the *Rākṣasas*? Tell me then I will tell about myself. (41)

Sītā said—There was the great king Daśaratha the lord of Ayodhya. His eldest son is Rāma marked with all auspicious characteristics. (42) I am his wedded wife, Sītā the daughter of Janaka. His younger brother Lakṣmaṇa a devotee of his elder brother. Obeying the fatherly command we have come to live in Dandaka for fourteen years. Now I wish to know about you. Kindly speak. (43-44)

The monk said—I am the son of Viśravā, the son of

मुनिवेषेण रामेण किं करिष्यसि मां भज। भुङ्क्ष्व भोगान्मया सार्धं त्यज दुःखं वनोद्भवम्॥
श्रुत्वा तद्वचनं सीता भीता किञ्चिदुवाच तम्। यद्येवं भाषसे मां त्वं नाशमेष्यसि राघवात्॥
आगमिष्यति रामोऽपि क्षणं तिष्ठ सहानुजः। मां को धर्षयितुं शक्तो हरेर्भार्यां शशो यथा॥
रामबाणैर्विभिन्नस्त्वं पतिष्यसि महीतले। इति सीतावचः श्रुत्वा रावणः क्रोधमूर्च्छितः॥
स्वरूपं दर्शयामास महापर्वतसन्निभम्। दशास्यं विंशतिभुजं कालमेघसमद्युतिम्॥
तद्दृष्ट्वा वनदेव्यश्च भूतानि च वितत्रसुः। ततो विदार्य धरणीं नखैरुद्धृत्य बाहुभिः॥
तोलयित्वा रथे क्षिप्त्वा ययौ क्षिप्रं विहायसा। हा राम हा लक्ष्मणेति रुदती जनकात्मजा॥
भयोद्विग्नमना दीना पश्यन्ती भुवमेव सा। श्रुत्वा तत्क्रन्दितं दीनं सीतायाः पक्षिसत्तमः॥
जटायुरुत्थितः शीघ्रं नगाग्रात्तीक्ष्णतुण्डकः। तिष्ठ तिष्ठेति तं प्राह को गच्छति ममाग्रतः॥
मुषित्वा लोकनाथस्य भार्यां शून्याद्वनालयात्। शुनको मन्त्रपूतं त्वं पुरोडाशमिवाध्वरे॥
(46—55)

Pulastya, Rāvaṇa the king of *Rākṣasas*. I am suffering from the paroxysm of your love and have come to take you to my capital. (45) What will you do of Rāma in the garb of ascetic? Serve me. Enjoy all sorts of luxury with me. Leave the hard life of the forest. (46) Hearing that word slightly frightened Sītā said to him—if you say so to me you will be destroyed by Rāma. (47) Rāma also alongwith his younger brother will shortly come. Wait for a moment. Who is there to molest me as a rabbit cannot touch the lioness. (48) Torn away by the Rāma's arrows you will fall on the ground. After hearing Sītā's words Rāvaṇa became mad with anger and showed his original form as a big mountain, having ten mouths, twenty arms and the hue of the body was like black clouds. (49-50) Seeing that *Vanadevīs* (goddesses of the forest) and wild beings—all were horrified. Rāvaṇa digging up the earth with his nails and lifting it with his arms throwing it into the chariot quickly flew away through the sky. Sītā crying Hā Rāma! Hā Lakṣamṇa!! (51-52) Horrified and mentally perturbed, pitiful, looking towards the ground (she went on crying). Hearing the pitiful cries of Sītā sharp beaked Jaṭāyu the best among the birds got up from the peak of the mountain. He said—"Stop, stop. Who is stealing in my face the wife of the Lord of the worlds from the unguarded hutment in the forest as if a dog takes away *Purodāśa* sanctified

इत्युक्त्वा तीक्ष्णतुण्डेन चूर्णयामास तद्रथम्। वाहान्बिभेद पादाभ्यां चूर्णयामास तद्धनुः॥
ततः सीतां परित्यज्य रावणः खड्गमाददे। चिच्छेद पक्षौ सामर्षः पक्षिराजस्य धीमतः॥
पपात किञ्चिच्छेषेण प्राणेन भुवि पक्षिराट्। पुनरन्यरथेनाशु सीतामादाय रावणः॥
क्रोशन्ती राम रामेति त्रातारं नाधिगच्छति। हा राम हा जगन्नाथ मां न पश्यसि दुःखिताम्॥
रक्षसा नीयमानां स्वां भार्यां मोचय राघव। हा लक्ष्मण महाभाग त्राहि मामपराधिनीम्॥
वाक्शरेण हतस्त्वं मे क्षन्तुमर्हसि देवर। इत्येवं क्रोशमानां तां रामागमनशङ्कया॥
जगाम वायुवेगेन सीतामादाय सत्वरः। विहायसा नीयमाना सीतापश्यदधोमुखी॥
पर्वताग्रे स्थितान्पञ्च वानरान्वारिजानना। उत्तरीयार्धखण्डेन विमुच्याभरणादिकम्॥
बद्ध्वा चिक्षेप रामाय कथयन्त्विति पर्वते। ततः समुद्रमुल्लङ्घ्य लङ्कां गत्वा स रावणः॥
स्वान्तःपुरे रहस्येतामशोकविपिनेऽक्षिपत्। राक्षसीभिः परिवृतां मातृबुद्ध्यान्वपालयत्॥
(56—65)

by *Mantras* from the sacrificial canopy. (53–55)

After saying so with his sharp beaks broke the chariot into pieces, tore away the horses with his claws and broke his bow also. (56) Thereafter leaving Sītā Rāvaṇa took sword and incited with anger he cut the wings of the wise king of birds. (57) Jaṭāyu the king of birds fell on the ground half dead. Then Rāvaṇa taking Sītā on another chariot (went) (58) Sītā finding no other protector cried Rāma, Rāma. Hā Rāma! O lord of the world, you are not looking at me who am most miserable.(59) O Rāghava, get your wife released from the *Rākṣasa* carrying her away. O Blessed Lakṣmaṇa protect me, the guilty one. (60) O *Dewara* (the younger brother of husband) you behove to excuse me. You were struck by me with the arrow of harsh words." Rāvaṇa apprehensive of Rāma's arrival, fled like wind abducting Sītā who was crying. Sītā while being carried looked downwards. (61-62) She happened to see five monkeys sitting on the peak of a mountain and that lotus faced one took off her ornaments bundled them in the half of her upper garment, dropped them on the mountain with the idea that they may tell the story to Rāma. Then crossing the ocean and reaching Lanka he kept her in the Ashoka garden situated in a lonely corner in his gynaeceum. He got her surrounded by the ogre ladies and guarded her with motherly care. (63–65)

कृशातिदीना परिकर्मवर्जिता दुःखेन शुष्यद्वदनातिविह्वला।
हा राम रामेति विलप्यमाना सीता स्थिता राक्षसवृन्दमध्ये॥ (66)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे सप्तमः सर्गः॥ ७॥

Sītā was thinned, her face looked pitiful. She abandoned all sorts of adornment. Her face was dry due to her inner torture. She was quite perturbed. Always weeping and muttering Rāma, Rāma, Sītā lived amongst the ogresses.(66)

Thus ends canto VII of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VIII

Bewailing of Rāma in separation of Sītā and meeting with Jaṭāyu

श्रीमहादेव उवाच

रामो मायाविनं हत्वा राक्षसं कामरूपिणम्। प्रतस्थे स्वाश्रमं गन्तुं ततो दूराद्ददर्श तम्॥
आयान्तं लक्ष्मणं दीनं मुखेन परिशुष्यता। राघवश्चिन्तयामास स्वात्मन्येव महामतिः॥
लक्ष्मणस्तत्र जानाति मायासीतां मया कृताम्। ज्ञात्वाप्येनं वञ्चयित्वा शोचामि प्राकृतो यथा॥
यद्यहं विरतो भूत्वा तूष्णीं स्थास्यामि मन्दिरे। तदा राक्षसकोटीनां वधोपायः कथं भवेत्॥
यदि शोचामि तां दुःखसन्तप्तःकामुको यथा। तदा क्रमेणानुचिन्वन्सीतां यास्येऽसुरालयम्।
रावणं सकुलं हत्वा सीतामग्नौ स्थितां पुनः॥
मयैव स्थापितां नीत्वा यातायोध्यामतन्द्रितः। अहं मनुष्यभावेन जातोऽस्मि ब्रह्मणार्थितः॥ (1—6)

Śrī Mahādeva said—The Lord Rāma when after killing the conjuring ogre, capable of assuming any form he wished, started for his hermitage he saw from a considerable distance Lakṣmaṇa coming with a pitiful face and dry mouth. The wisest of the wise, Rāma started thinking himself. (1-2) Lakṣmaṇa knows nothing about the illusory Sītā created by me. I do know the fact yet keeping him in dark I will bewail like an ordinary person. (3) If I keep silent being detached and stay in my *Āśrama* then how will the crores of ogres be killed. (4) If I grieve for her like a miserable and lustful worldly man then searching Śītā

मनुष्यभावमापन्नः किञ्चित्कालं वसामि कौ। ततो मायामनुष्यस्य चरितं मेऽनुशृण्वताम्॥
मुक्तिः स्यादप्रयासेन भक्तिमार्गानुवर्तिनाम्। निश्चित्यैवं तदा दृष्ट्वा लक्ष्मणं वाक्यमब्रवीत्॥
किमर्थमागतोऽसि त्वं सीतां त्यक्त्वा मम प्रियाम्। नीता वा भक्षिता वापि राक्षसैर्जनकात्मजा॥
लक्ष्मणः प्राञ्जलिः प्राह सीताया दुर्वचो रुदन्। हा लक्ष्मणेति वचनं राक्षसोक्तं श्रुतं तया॥
त्वद्वाक्यसदृशं श्रुत्वा मां गच्छेति त्वराब्रवीत्। रुदन्ती सा मया प्रोक्ता देवि राक्षसभाषितम्।
नेदं रामस्य वचनं स्वस्था भव शुचिस्मिते॥
इत्येवं सान्विता साध्वी मया प्रोवाच मां पुनः। यदुक्तं दुर्वचो राम न वाच्यं पुरतस्तव॥
कर्णौ पिधाय निर्गत्य यातोऽहं त्वां समीक्षितुम्। रामस्तु लक्ष्मणं प्राह तथाप्यनुचितं कृतम्॥
त्वया स्त्रीभाषितं सत्यं कृत्वा त्यक्ता शुभानना। नीता वा भक्षिता वापि राक्षसैर्नात्र संशयः॥
इति चिन्तापरो रामः स्वाश्रमं त्वरितो ययौ। तत्रादृष्ट्वा जनकजां विललापातिदुःखितः॥
(7—15)

gradually I may reach the abode of *Rākṣasas*. And I will kill Rāvaṇa alongwith the entire ogre race. Taking Sītā back who was deposited in the fire by me I will go back to Ayodhyā without any delay. I implored by Brahmā, have manifested myself in the human form. (5-6) So just like an ordinary man I will stay for some time on the earth. And hearing and contemplating the pastimes of mine, in the form of an illusory man, my devotees will get liberation without any effort. Having so decided and seeing Lakṣmaṇa, he spoke then. (7-8) Why have you come leaving my beloved Sītā, the daughter of Janak? She could have been abducted or devoured by some *Rākṣasas*.(9) Lakṣmaṇa with his folded hands reproduced the harsh words of Sītā in a voice choked with tears. She heard, " Hā Lakṣmaṇa" uttered by the *Rākṣasa*. (10) Hearing the voice perfectly resembling to yours, she ordered me—"go, hurry up". I told her while she was weeping that it was the voice of the *Rākṣasa* and not of Rāma and requested her, one having a pious smile, to be normal. (10) Having been so consoled by me the chaste lady again told me what I cannot repeat before you. (12) Corking my ears I came out to look for you. Rāma said to Lakṣmaṇa– "still you have done wrong. (13) You following the instruction of a woman left Sītā, of a beautiful face, alone. Undoubtedly she has either been abducted or devoured by the ogres". (14) In this way the worried Rāma hastily went to his hermitage.

हा प्रिये क्व गतासि त्वं नासि पूर्ववदाश्रमे। अथवा मद्विमोहार्थं लीलया क्व विलीयसे॥
इत्याचिन्वन्वनं सर्वं नापश्यज्जानकीं तदा। वनदेव्यः कुतः सीतां ब्रुवन्तु मम वल्लभाम्॥
मृगाश्च पक्षिणो वृक्षा दर्शयन्तु मम प्रियाम्। इत्येवं विलपन्नेव रामः सीतां न कुत्रचित्॥
सर्वज्ञः सर्वथा क्वापि नापश्यद्रघुनन्दनः। आनन्दोऽप्यन्वशोचत्तामचलोऽप्यनुधावति॥
निर्ममो निरहङ्कारोऽप्यखण्डानन्दरूपवान्। मम जायेति सीतेति विललापातिदुःखितः॥
एवं मायामनुचरन्नसक्तोऽपि रघूत्तमः। आसक्त इव मूढानां भाति तत्त्वविदां न हि॥
एवं विचिन्वन्सकलं वनं रामः सलक्ष्मणः। भग्नं रथं छत्रचापं कूबरं पतितं भुवि॥
दृष्ट्वा लक्ष्मणमाहेदं पश्य लक्ष्मण केनचित्। नीयमानां जनकजां तं जित्वान्यो जहार ताम्॥
ततः कञ्चिद्भुवो भागं गत्वा पर्वतसन्निभम्। रुधिराक्तवपुर्दृष्ट्वा रामो वाक्यमथाब्रवीत्॥
(16—24)

There not finding Sītā he became extremely sad and wailed. (15) "O darling where have you gone? You are not in the hermitage as usual. Or else you have hidden yourself somewhere playfully in order to tease me. (16) This way he combed the entire forest but could not see Jānakī (Then he was speaking incoherently) "O goddesses of the forest where is Sītā, my beloved wife, tell me." (17) "O animals, birds and trees show me my wife." Uttering so, Rāma found Sītā no where. (18) Even though he was omniscient perfectly yet He could not know the (reality); even though bliss embodied yet grieved; though immobile yet ran here and there. (19) Even though he is beyond mine and mineness, beyond ego, the bliss solidified and unbreakable, He cried; beatitude yet he wept and due to the extreme sorrow He said O my wife, O my Sītā. (20) In this way submitting to his own *Māyā*, the best among the Raghus appeares to the ignorant as if quite attached, but not so to the wise. (21)

This way Rāma alongwith Lakṣmaṇa combing the entire forest (came to a point where) a chariot, royal umbrella, the bow, and a wooden part of the chariot, were scattered broken on the ground. (22) Seeing that Rāma said to Lakṣmaṇa—"Look Lakṣmaṇa, somebody was taking Jānakī with him. Somebody else attacked and defeated him and took Sītā away. (23) Thereafter they covered a little more distance and saw a mountainous body besmeared with blood and Rāma said to

एष वै भक्षयित्वा तां जानकीं शुभदर्शनाम्। शेते विविक्तेऽतितृप्तः पश्य हन्मि निशाचरम्॥
चापमानय शीघ्रं मे बाणं च रघुनन्दन। तच्छुत्वा रामवचनं जटायुः प्राह भीतवत्॥
मां न मारय भद्रं ते म्रियमाणं स्वकर्मणा। अहं जटायुस्ते भार्याहारिणं समनुद्रुतः॥
रावणं तत्र युद्धं मे बभूवारिविमर्दन। तस्य वाहान् रथं चापं छित्त्वाहं तेन घातितः॥
पतितोऽस्मि जगन्नाथ प्राणांस्त्यक्ष्यामि पश्य माम्॥
तच्छुत्वा राघवो दीनं कण्ठप्राणं ददर्श ह। हस्ताभ्यां संस्पृशन् रामो दुःखाश्रुवृतलोचनः॥
जटायो ब्रूहि मे भार्या केन नीता शुभानना। मत्कार्यार्थं हतोऽसि त्वमतो मे प्रियबान्धवः॥
जटायुः सन्नया वाचा वक्त्राद्रक्तं समुद्वमन्। उवाच रावणो राम राक्षसो भीमविक्रमः॥
आदाय मैथिलीं सीतां दक्षिणाभिमुखो ययौ। इतो वक्तुं न मे शक्तिः प्राणांस्त्यक्ष्यामि तेऽग्रतः॥
दिष्ट्या दृष्टोऽसि राम त्वं म्रियमाणेन मेऽनघ। परमात्मासि विष्णुस्त्वं मायामनुजरूपधृक्॥
अन्तकालेऽपि दृष्ट्वा त्वां मुक्तोऽहं रघुसत्तम। हस्ताभ्यां स्पृश मां राम पुनर्यास्यामि ते पदम्॥
(25—35)

Lakṣmaṇa. (24) This is it. This ogre eating away the beautiful Sītā is sleeping in this secluded place quite satisfied. See I am just killing this *Rākṣasa*. (25) Quick, get my bow and arrow O delighter of Raghus. Hearing those words of Rāma Jaṭāyu said in a frightened tone. (26) "God bless you. Do'nt kill me. I am already dying on account of my own deed. I am Jaṭāyu. I chased Rāvaṇa the abductor of your wife. (27) There was a fight, O vanquisher of the foes. I killed his horses broke his chariot and bow. After that I was deadly wounded by him. (28) I am fallen. O Lord of the world. I am about to die. Look at me. (29) Having so heard Rāma looked at the poor fellow on the verge of death. Rāma, his eyes full of tears of sorrow caressed him with his hand. (30) (Rāma said) O Jaṭāyu, tell me who kidnapped my wife of a beautiful face? Since you have been killed for my sake so you are my relative. (31) Jaṭāyu vomiting blood from his mouth said in faltering voice. O Rāma the ogre named Rāvaṇa of tremendous valour, taking Sītā, went southward. I cannot say any more. No strength is left. I am dying before you. (33) It is my great fortune O sinless one that I have seen you while breathing my last. You are *Paramātmā*, Viṣṇu in the form of an illusory man. (34) Even at the end of my life by seeing you I am liberated O' best

तथेति रामः पस्पर्श तदङ्गं पाणिना स्मयन्। ततः प्राणान्परित्यज्य जटायुः पतितो भुवि॥
रामस्तमनुशोचित्वा बन्धुवत्साश्रुलोचनः। लक्ष्मणेन समानाय्य काष्ठानि प्रददाह तम्॥
स्नात्वा दुःखेन रामोऽपि लक्ष्मणेन समन्वितः। हत्वा वने मृगं तत्र मांसखण्डान्समन्ततः॥
शाद्वले प्राक्षिपद्रामः पृथक् पृथगनेकधा। भक्षन्तु पक्षिणः सर्वे तृप्तो भवतु पक्षिराट्॥
इत्युक्त्वा राघवः प्राह जटायो गच्छ मत्पदम्। मत्सारूप्यं भजस्वाद्य सर्वलोकस्य पश्यतः॥
ततोऽनन्तरमेवासौ दिव्यरूपधरः शुभः। विमानवरमारुह्य भास्वरं भानुसन्निभम्॥
शङ्खचक्रगदापद्मकिरीटवरभूषणैः। द्योतयन्स्वप्रकाशेन पीताम्बरधरोऽमलः॥
चतुर्भिः पार्षदैर्विष्णोस्तादृशैरभिपूजितः। स्तूयमानो योगिगणै राममाभाष्य सत्वरः।
कृताञ्जलिपुटो भूत्वा तुष्टाव रघुनन्दनम्॥

जटायुरुवाच

अगणितगुणमप्रमेयमाद्यं सकलजगत्स्थितिसंयमादिहेतुम्।
उपरमपरमं परात्मभूतं सततमहं प्रणतोऽस्मि रामचन्द्रम्॥
(36—44)

among the Raghus. Touch me please with your hands and then I will go to your abode. (35) "Be it so" and Rāma touched his body with his hand smilingly. And then Jaṭāyu died and fell on the ground. (36) Rāma grieved for him as if he was his near relative. His eyes had tears. Lakṣmaṇa brought wood and Rāma cremated him. (37) Rāma and Lakṣmaṇa bathed with heavy heart. He killed deers in the forest and scattered several pieces of flesh here and there in the green verdure of the forest. Let all the birds enjoy it and Jaṭāyu be fully satisfied. (38-39) So saying Rāghava told Jaṭāyu—'O Jaṭāyu go to my abode and acquire my own form all the worlds may watch. (40) No sooner did Rāma say so Jaṭāyu assumed an auspicious and divine form. He mounted on airchariot which was resplendent like sun. He was holding conch, disc, mace, and lotus in his hands, a diadem on his head, fully ornamented, selfluminous, having yellow garment, taintless. (42) Being adored by four attendants of Viṣṇu who resembled him, being prayed by *Yogīs*, he atonce started propitiating Rāma with his folded hands. (43)

Jaṭāyu said— I always pray to Śrī Rāmacandra who is a reservoir of innumerable good qualities, unknowable, the first cause of the universe and its sustenance and destruction of the

निरवधिसुखमिन्दिराकटाक्षक्षपितसुरेन्द्रचतुर्मुखादिदुःखम् ।
नरवरमनिशं नतोऽस्मि रामं वरदमहं वरचापबाणहस्तम्॥
त्रिभुवनकमनीयरूपमीड्यं रविशतभासुरमीहितप्रदानम्।
शरणदमनिशं सुरागमूले कृतनिलयं रघुनन्दनं प्रपद्ये॥
भवविपिनदवाग्निनामधेयं भवमुखदैवतदैवतं दयालुम्।
दनुजपतिसहस्रकोटिनाशं रवितनयासदृशं हरिं प्रपद्ये॥
अविरतभवभावनातिदूरं भवविमुखैर्मुनिभिः सदैव दृश्यम्।
भवजलधिसुतारणाङ्घ्रिपोतं शरणमहं रघुनन्दनं प्रपद्ये॥
गिरिशगिरिसुतामनोनिवासं गिरिवरधारिणमीहिताभिरामम्।
सुरवरदनुजेन्द्रसेविताङ्घ्रिं सुरवरदं रघुनायकं प्रपद्ये॥
परधनपरदारवर्जितानां परगुणभूतिषु तुष्टमानसानाम्।
परहितनिरतात्मनां सुसेव्यं रघुवरमम्बुजलोचनं प्रपद्ये॥
(45—50)

world, who is supremely calm. (44) I am prostrated day and night before Śrī Rāma, the holder of bow and arrow, the boon giver, the best among men who is illimitable bliss in person, object of the slanting look of Lakṣmī and who is the saviour of gods like Brhmā and Indra from their miserable conditions. (45) I take refuge in Śrī Rāma who is the most beautiful in the three worlds, and object of praise, resplendent like hundreds of suns, provider of desired fruits, giver of shelter, having abode in hearts of devotees. (46) I take shelter under that kind Śrī Rāma whose name is just like a wild fire for the forest of the world, who is god of gods headed by Mahādeva, who is annihilator of crores of *Dānava* kings and whose bodily hue is just like Yamunā water. (47) I take shelter under Śrī Rāma who is far far away from those who are not dispassionate and always within the vision of those *Munīs* who are detached from the world, whose feet are a strong barge to cross the ocean of the world. (48) I take shelter of that Śrī Rāma who abides in the heart of Śrī Mahādeva and Pārvatī, whose activities are so lovely, who held the mountain (on his finger) whose lotus feet are adored equally by gods and demons, who grants boons to the gods. (49) I take shelter in that lotus eyed Śrī Rāma who

स्मितरुचिरविकासिताननाब्जमतिसुलभं सुरराजनीलनीलम्।
सितजलरुहचारुनेत्रशोभं रघुपतिमीशगुरोर्गुरुं प्रपद्ये॥
हरिकमलजशम्भुरूपभेदात्त्वमिह विभासि गुणत्रयानुवृत्तः।
रविरिव जलपूरितोदपात्रेष्वमरपतिस्तुतिमात्रमीशमीडे॥
रतिपतिशतकोटिसुन्दराङ्गं शतपथगोचरभावनाविदूरम्।
यतिपतिहृदये सदा विभातं रघुपतिमार्तिहरं प्रभुं प्रपद्ये॥
इत्येवं स्तुवतस्तस्य प्रसन्नोऽभूद्रघूत्तमः। उवाच गच्छ भद्रं ते मम विष्णोः परं पदम्॥
शृणोति य इदं स्तोत्रं लिखेद्वा नियतः पठेत्। स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत्॥
इति राघवभाषितं तदा श्रुतवान् हर्षसमाकुलो द्विजः।
रघुनन्दनसाम्यमास्थितः प्रययौ ब्रह्मसुपूजितं पदम्॥
(51—56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डेऽष्टमः सर्गः॥ ८॥

is always adored by exalted souls who always keep themselves away from the others' wives and wealth, who are happy to see the good qualities and prosperities of others, who are always engrossed in doing good to others. (50) I take shelter of that Śrī Rāma whose lotus like face is always beautified by a lovely smile, who is easily available, whose bodily hue is bluish black like saffire, whose beautiful eyes are just like white lotus and who is the *Gurū* of Mahādeva. (51) I pray to you who appear in the forms of Viṣṇu, Brahmā and Mahādeva adopting *Sat*, *Raj* and *Tam* qualities just like the sun though only one appears many due to being reflected in numerous containers of water, who is a worthy object of the praises even from Indra. (52) I take shelter in Śrī Rāma who is more beautiful than the collected beauty of hundreds of love gods, who is far away from those whose intellect is indulged in hundreds of mundane objects but who always shines in the heart of *Yatis*, who is remover of the miseries of devotees. (53) With this type of prayer Śrī Rāma got pleased and said, "Be bliss to you. Go to my supreme abode. (54) He who listens single mindedly this prayer, writes or recites gets my own form and at the time of death he does not fail to remember me. (55) The bird Jaṭāyu heard

this statement of Śrī Rāma with great joy, assumed his form and went to the place which is adored by even Brahmā. (56)

Thus ends canto VIII of Araṇyakāṇḍa in Śrīmadadhyātma Ramāyaṇa, a dialogue between Umā and Maheśvara.

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Canto IX

Liberation of Kabandha

श्रीमहादेव उवाच

ततो रामो लक्ष्मणेन जगाम विपिनान्तरम्। पुनर्दुःखं समाश्रित्य सीतान्वेषणतत्परः॥
तत्राद्भुतसमाकारो राक्षसः प्रत्यदृश्यत। वक्षस्येव महावक्त्रश्चक्षुरादिविवर्जितः॥
बाहू योजनमात्रेण व्यापृतौ तस्य रक्षसः। कबन्धो नाम दैत्येन्द्रः सर्वसत्त्वविहिंसकः॥
तद्बाह्वोर्मध्यदेशे तौ चरन्तौ रामलक्ष्मणौ। ददर्शतुर्महासत्त्वं तद्बाहुपरिवेष्टितौ॥
रामः प्रोवाच विहसन्पश्य लक्ष्मण राक्षसम्। शिरः पादविहीनोऽयं यस्य वक्षसि चाननम्॥
बाहुभ्यां लभ्यते यद्यत्तत्तद्भक्षन् स्थितो ध्रुवम्। आवामप्येतयोर्बाह्वोर्मध्ये सङ्कलितौ ध्रुवम्॥
गन्तुमन्यत्र मार्गो न दृश्यते रघुनन्दन। किं कर्तव्यमितोऽस्माभिरिदानीं भक्षयेत्स नौ॥
लक्ष्मणस्तमुवाचेदं किं विचारेण राघव। आवामेकैकमव्यग्रौ छिन्द्यावास्य भुजौ ध्रुवम्॥
(1—8)

Śrī Mahādeva said—Thereafter a sorrowful Rāma accompanied by Lakṣmaṇa went to another forest while searching for Sītā. (1) There he saw a *Rākṣasa* of strange shape whose chest had a big mouth in it and who was without eyes etc. (2) His arms extended for a *Yojana*. The *Rākṣasa*, the king among the *Daityas* and a killer of all creatures, was named Kabandha. (3) Within the range of his two arms Rāma and Lakṣmaṇa were on their travel. They saw that big creature while they were fenced by his two arms. (4) Rāma smiled and said to Lakṣmaṇa– "Lakṣmaṇa look at the *Rākṣasa.* He is without head and legs and his mouth is in his breast. (5) He lives on eating whatever he gets with his arms. We two are decidedly fenced within the range of his arms. (6) There seems no way to escape O, delighter of Raghus. What should we do now? He may devour both of us. (7) Lakṣmaṇa said this much to him—There is no sense in discussion O Rāghava! we both should unworriedly cut his two

तथेति रामः खड्गेन भुजं दक्षिणमच्छिनत्। तथैव लक्ष्मणो वामं चिच्छेद भुजमञ्जसा॥
ततोऽतिविस्मितो दैत्यः कौ युवां सुरपुङ्गवौ। मद्बाहुच्छेदकौ लोके दिवि देवेषु वा कुतः॥
ततोऽब्रवीद्धसन्नेव रामो राजीवलोचनः। अयोध्याधिपतिः श्रीमान् राजा दशरथो महान्॥
रामोऽहं तस्य पुत्रोऽसौ भ्राता मे लक्ष्मणः सुधीः। मम भार्या जनकजा सीता त्रैलोक्यसुन्दरी॥
आवां मृगयया यातौ तदा केनापि रक्षसा। नीतां सीतां विचिन्वन्तौ चागतौ घोरकानने॥
बाहुभ्यां वेष्टितावत्र तव प्राणरिरक्षया। छिन्नौ तव भुजौ त्वं च को वा विकटरूपधृक्॥

कबन्ध उवाच

धन्योऽहं यदि रामस्त्वमागतोऽसि ममान्तिकम्। पुरा गन्धर्वराजोऽहं रूपयौवनदर्पितः॥
विचरँल्लोकमखिलं वरनारीमनोहरः। तपसा ब्रह्मणो लब्धमवध्यत्वं रघूत्तम॥
अष्टावक्रं मुनिं दृष्ट्वा कदाचिदहसं पुरा। क्रुद्धोऽसावाह दुष्ट त्वं राक्षसो भव दुर्मते॥
अष्टावक्रः पुनः प्राह वन्दितो मे दयापरः। शापस्यान्तं च मे प्राह तपसा द्योतितप्रभः॥
(9—18)

arms–one each. (8) 'Very well' said Rāma and cut asunder his right arm with the sword. Simultaneously Lakṣmaṇa cut his left arm swiftly. (9) Then the *Daitya* quite amazed (asked)—who are you two the bulls among gods as there is nobody in the world, heaven or among gods who could cut my arms. (10) Then Rāma, the lotus eyed one, smilingly spoke—(there has been) a great king Daśaratha, the ruler of Ayodhya. (11) I am Rāma his son and this is my brother, the wise Lakṣmaṇa. (there was) my wife Sītā, the daughter of Janaka and a matchless beauty in all the three worlds. (12) We were on a hunting errand while some *Rākṣasa* took away Sītā. Now searching for her we happened to come to this dense forest. (13) We were within the hold of your arms. To protect our life we cut your arms. Now who are you with such a frightening figure?" (14)

Kabandha said—"Rāma, blessed I am, as you have come to me. In my previous life I was *Gandharva*-king, proud of my beauty and youth. (15) I ranged the entire world captivating the hearts of beautiful women. I practised penances and got a boon from Brahmā not to be killed (by anybody) O, best among the Raghus. (16) By chance I saw Aṣṭāvakra *Muni* and I laughed at him. The angry *Muni* said—O wicked one with perverted intellect, be you a *Rakṣasa*. (17) Solicited by me

त्रेतायुगे दाशरथिर्भूत्वा नारायणः स्वयम्। आगमिष्यति ते बाहू छिद्येते योजनायतौ॥
तेन शापाद्विनिर्मुक्तो भविष्यसि यथा पुरा। इति शप्तोहमद्राक्षं राक्षसीं तनुमात्मनः॥
कदाचिद्देवराजानमभ्याद्रवमहं रुषा। सोऽपि वज्रेण मां राम शिरोदेशेऽभ्यताडयत्॥
तदा शिरो गतं कुक्षिं पादौ च रघुनन्दन। ब्रह्मदत्तवरान्मृत्युर्नाभून्मे वज्रताडनात्॥
मुखाभावे कथं जीवेदयमित्यमराधिपम्। ऊचुः सर्वे दयाविष्टा मां विलोक्यास्यवर्जितम्॥
ततो मां प्राह मघवा जठरे ते मुखं भवेत्। बाहू ते योजनायामौ भविष्यत इतो व्रज॥
इत्युक्तोऽत्र वसन्नित्यं बाहुभ्यां वनगोचरान्। भक्षयाम्यधुना बाहू खण्डितौ मे त्वयानघ॥
इतः परं मां श्वभ्रास्ये निक्षिपाग्नीन्धनावृते। अग्निना दह्यमानोऽहं त्वया रघुकुलोत्तम॥
पूर्वरूपमनुप्राप्य भार्यामार्गं वदामि ते। इत्युक्ते लक्ष्मणेनाशु श्वभ्रं निर्माय तत्र तम्॥
निक्षिप्य प्रादहत्काष्ठैस्ततो देहात्समुत्थितः। कन्दर्पसदृशाकारः सर्वाभरणभूषितः॥
रामं प्रदक्षिणं कृत्वा साष्टाङ्गं प्रणिपत्य च। कृताञ्जलिरुवाचेदं भक्तिगद्गदया गिरा॥
(19—29)

(for my redemption) Aṣṭāvakra who was resplendent due to his austere penances said to me how that curse would come to an end. (18) "In the *Treta* age Nārāyaṇa himself appearing as son of Daśaratha will come and cut your arms of one *Yojana* length each. (19) After this you will be free from the curse and assume your usual form." This way being cursed I noticed that my body was transformed into that of a *Rākṣasa*. (20) Once I attacked Indra with anger. He also struck me with his bolt on my head. (21) With the result my head and legs entered into my stomach but due to the boon from Brahmā I did not die even after I was hit by the bolt. (22) Seeing me without mouth all (gods) felt pity on me and said to Indra—"Without mouth how will he live?" (23) Then Indra said to me—"Be your mouth in your stomach and be your arms one *Yojana* long. Now go from here." (24) Having been so said I live here and everyday (catching hold of) wild animals with my arms I eat them. Now you have cut my arms O sinless one. (25) Now you throw me in a ditch full of fire and fuel. Being burnt by you with fire O the best of Raghu dynasty, I will assume my previous form and then I will tell you the way to find out your wife. "After he said so Lakṣmaṇa immediately dug a big pit and threw him in that and burnt him with fuel

गन्धर्व उवाच

स्तोतुमुत्सहते मेऽद्य मनो रामातिसम्भ्रमात्। त्वामनन्तमनाद्यन्तं मनोवाचामगोचरम्॥
सूक्ष्मं ते रूपमव्यक्तं देहद्वयविलक्षणम्। दृग्रूपमितरत्सर्वं दृश्यं जडमनात्मकम्।
तत्कथं त्वां विजानीयाद्व्यतिरिक्तं मनः प्रभो॥
बुद्ध्यात्माभासयोरैक्यं जीव इत्यभिधीयते। बुद्ध्यादिसाक्षी ब्रह्मैव तस्मिन्निर्विषयेऽखिलम्॥
आरोप्यतेऽज्ञानवशान्निर्विकारेऽखिलात्मनि। हिरण्यगर्भस्ते सूक्ष्मं देहं स्थूलं विराट् स्मृतम्॥
भावनाविषयो राम सूक्ष्मं ते ध्यातृमङ्गलम्। भूतं भव्यं भविष्यच्च यत्रेदं दृश्यते जगत्॥
स्थूलेऽण्डकोशे देहे ते महदादिभिरावृते। सप्तभिरुत्तरगुणैर्वैराजो धारणाश्रयः॥
(30—35)

woods. Then from his body arose a figure beautiful like cupid, bedecked with all ornaments, circumambulated Rāma, prostrated before him, folding his hands he spoke in a voice choked with devotion. (26–29)

Gandharva said—"Hey Rāma, you are endless, eternal and beyond the ken of mind or speech. Now my heart is eager to offer praise to you. This urge is very strong. (30) Your real form e.g., the knowledge solidified, is even different from your bodies–gross and subtle (*Virāṭ* and *Hiraṇyagarbha*). It is beyond perception of even *Yogīs*. Whatever is there apart from you, is insentient, visible and non-soul. Therefore insentient mind of mine which is different from you, cannot know you. The fallacious identification of intellect and soul is called *Jīva* and it is *Brahma* only who witnesses intellect etc. It is not a subject of sense perception like that of mind and speech etc. This entire mobile and immobile world is superimposed due to wrong notion on that immutable and the over soul of all. Hey Rāma, your subtle body is known as *Hiraṇyagarbha* and the gross one is as *Virāṭ*. (31–33) It is your subtle form which is a matter of only realization, which is benedictory for meditators and in which the entire universe—past, present and future appear. (34) Your cosmic body (gross) is covered by the seven coverings of *Mahat* etc., which is ten fold to its previous evolute. In this cosmic body of yours is situated your *Virāṭ* form which is the subject of meditation by *Yogīs*. (35)

त्वमेव सर्वकैवल्यं लोकास्तेऽवयवाः स्मृताः। पातालं ते पादमूलं पार्ष्णिस्तव महातलम्॥
रसातलं ते गुल्फौ तु तलातलमितीर्यते। जानुनी सुतलं राम ऊरू ते वितलं तथा॥
अतलं च मही राम जघनं नाभिगं नभः। उरःस्थलं ते ज्योतींषि ग्रीवा ते मह उच्यते॥
वदनं जनलोकस्ते तपस्ते शङ्खदेशगम्। सत्यलोको रघुश्रेष्ठ शीर्षण्यास्ते सदा प्रभो॥
इन्द्रादयो लोकपाला बाहवस्ते दिशः श्रुती। अश्विनौ नासिके राम वक्त्रं तेऽग्निरुदाहृतः॥
चक्षुस्ते सविता राम मनश्चन्द्र उदाहृतः। भ्रूभङ्ग एव कालस्ते बुद्धिस्ते वाक्पतिर्भवेत्॥
रुद्रोऽहङ्काररूपस्ते वाचश्छन्दांसि तेऽव्यय। यमस्ते दंष्ट्रदेशस्थो नक्षत्राणि द्विजालयः॥
हासो मोहकरी माया सृष्टिस्तेऽपाङ्गमोक्षणम्। धर्मः पुरस्तेऽधर्मश्च पृष्ठभाग उदीरितः॥
निमिषोन्मेषणे रात्रिर्दिवा चैव रघूत्तम। समुद्राः सप्त ते कुक्षिर्नाड्यो नद्यस्तव प्रभो॥
रोमाणि वृक्षौषधयो रेतो वृष्टिस्तव प्रभो। महिमा ज्ञानशक्तिस्ते एवं स्थूलं वपुस्तव॥
(36—45)

You are the only *Kaivalya*. All the different worlds are your bodily limbs. *Pātāla* is your sole of the feet. *Mahātala* is your heel. (36) Hey Rāma *Rasātala* is your ankles, *Talātala* knees, *Sutala* is your thighs and *Vitala* is your stouter part of the thighs. (37) *Atala* and the earth is your waist portion, the navel is sky, *Swarloka* is your chest and *Maharloka* is your neck. (38) O best among the Raghus, *Janaloka* is your face and *Tapoloka* is your forehead, O *Prabhu, Satyaloka* is your head. (39) Hey Rāma, the *Lokapālas* like Indra are your arms, quarters are your ears, Aświnī Kumāras are your nostrils and fire is said to be your mouth. (40) Hey Rāma, sun god is your eyes and moon your mind. The *Kāla* is your curved brows and Bṛhaspati is your intellect. (41) O immutable, Rudra is your *Ahaṁkāra* (ego) and *Veda* is your speech. Yama is your jaws and the stars your teeth. (42) Your smile is the deluding *Māyā*. The creation is your slanting look. *Dharma* is your front portion and the *Adharma* is your back. (43) O best among the Raghus, nights and days are closing and opening of your eyes. Hey *Prabhu* the seven oceans are your stomach and rivers your nerves. (44) The trees and herbs are your hairs of the body. The rains are your semen and the grandeur is the power of knowledge. This is collectively called your gross body. (45)

यदस्मिन् स्थूलरूपे ते मनः सन्धार्यते नरैः। अनायासेन मुक्तिः स्यादतोऽन्यन्नहि किञ्चन॥
अतोऽहं राम रूपं ते स्थूलमेवानुभावये। यस्मिन्ध्याते प्रेमरसः सरोमपुलको भवेत्॥
तदैव मुक्तिः स्याद्राम यदा ते स्थूलभावकः। तदप्यास्तां तवैवाहमेतद्रूपं विचिन्तये॥
धनुर्बाणधरं श्यामं जटावल्कलभूषितम्। अपीच्यवयसं सीतां विचिन्वन्तं सलक्ष्मणम्॥
इदमेव सदा मे स्यान्मानसे रघुनन्दन। सर्वज्ञः शङ्करः साक्षात्पार्वत्या सहितः सदा॥
त्वद्रूपमेवं सततं ध्यायन्नास्ते रघूत्तम। मुमूर्षूणां तदा काश्यां तारकं ब्रह्मवाचकम्॥
रामरामेत्युपदिशन्सदा सन्तुष्टमानसः। अतस्त्वं जानकीनाथ परमात्मा सुनिश्चितः॥
सर्वे ते मायया मूढास्त्वां न जानन्ति तत्त्वतः। नमस्ते रामभद्राय वेधसे परमात्मने॥
अयोध्याधिपते तुभ्यं नमः सौमित्रिसेवित। त्राहि त्राहि जगन्नाथ मां माया नावृणोतु ते॥

श्रीराम उवाच

तुष्टोऽहं देवगन्धर्व भक्त्या स्तुत्या च तेऽनघ। याहि मे परमं स्थानं योगिगम्यं सनातनम्॥
(46—55)

If a striver fixes his mind steadfast in this gross body of yours, he is easily liberated. Hey Rāma, there is nothing else outside and different from this gross body of yours. (46) Therefore, hey Rāma, I always meditate on your that gross body which creates a horripilation in the body and love wells up in the heart. (47) Hey Rāma, when this *Jīva* meditates on your *Virāṭ* form he is liberated instantly yet I do not like it. I will fix my mind on this human guise of yours. (48) O delighter of Raghus, (I would like to) have in my mind this form of cloudy hue, holding bow and arrow, bedecked with matted locks and bark garment, searching for Sītā, accompanied by Lakṣmaṇa. The omniscient Śaṅkara and Pārvatī always think of this form of yours and then initiate with the *Tāraka Mantra* of *Rāma-Rāma* which is denoter of Brahma to those on the verge of death in Kashi, and he (Śaṅkara) remains always contented. Therefore, O lord of Jānakī you are decidedly *Paramātmā*. (49—52) The people deluded by your *Māyā* do not know your real nature and form. O creator of the world, I pay my obeisance to you. (53) O Lord of Ayodhya attended by Lakṣmaṇa, my *Praṇāma* to you. O lord of the world, save me. Your *Māyā* may not envelop me. (54)

Śrī Rāma said—"O *Deva* Gandharva, I am propitiated with

जपन्ति ये नित्यमनन्यबुद्ध्या भक्त्या त्वदुक्तं स्तवमागमोक्तम्।
तेऽज्ञानसम्भूतभवं विहाय मां यान्ति नित्यानुभवानुमेयम्॥
(56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे नवमः सर्गः॥ ९॥

your devotion and prayer, O sinless one, You now go to my supreme and eternal abode which the *Yogīs* always seek for. (55) Those who will recite this prayer from *Āgamas* offered by you singlemindedly and with exclusive devotion will eventually attain me, the eternal god; the knowledge embodied who can be inferred only through the effect in the form of worldly creation and will be freed from the world an offshoot of the ignorance. (56)

Thus ends canto IX of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto X

Meeting with Śabarī

श्रीमहादेव उवाच

लब्ध्वा वरं स गन्धर्वः प्रयास्यन् राममब्रवीत्। शबर्यास्ते पुरोभागे आश्रमे रघुनन्दन॥
भक्त्या त्वत्पादकमले भक्तिमार्गविशारदा। तां प्रयाहि महाभाग सर्वं ते कथयिष्यति॥
इत्युक्त्वा प्रययौ सोऽपि विमानेनार्कवर्चसा। विष्णोः पदं रामनामस्मरणे फलमीदृशम्॥
त्यक्त्वा तद्विपिनं घोरं सिंहव्याघ्रादिदूषितम्। शनैरथाश्रमपदं शबर्या रघुनन्दनः॥
(1—4)

Śrī Mahādeva said— Having got the boon that *Gandharva* at the time of his departure said to Rāma—"O delighter of Raghus, just ahead of you in the hermitage there lives Śabarī.(1) She is expert on the path of devotion and is devoted to your lotus feet. You go to him and she will tell you everything about Sītā. (2) Saying so, he, on an air chariot, splendrous like sun, went to the abode of Viṣṇu. Such is the result of remembering *Rāma-Nāma*. (3) Crossing that forest full of wild animals like lions and tigers Śrī Rāma then slowly reached the

शबरी राममालोक्य लक्ष्मणेन समन्वितम्। आयान्तमाराद्धर्षेण प्रत्युत्थायाचिरेण सा॥
पतित्वा पादयोरग्रे हर्षपूर्णाश्रुलोचना। स्वागतेनाभिनन्द्याथ स्वासने संन्यवेशयत्॥
रामलक्ष्मणयोः सम्यक्पादौ प्रक्षाल्य भक्तितः। तज्जलेनाभिषिच्याङ्गमथार्घ्यादिभिरादृता ॥
सम्पूज्य विधिवद्रामं ससौमित्रिं सपर्यया। सङ्गृहीतानि दिव्यानि रामार्थं शबरी मुदा॥
फलान्यमृतकल्पानि ददौ रामाय भक्तितः। पादौ सम्पूज्य कुसुमैः सुगन्धैः सानुलेपनैः॥
कृतातिथ्यं रघुश्रेष्ठमुपविष्टं सहानुजम्। शबरी भक्तिसम्पन्ना प्राञ्जलिर्वाक्यमब्रवीत्॥
अत्राश्रमे रघुश्रेष्ठ गुरवो मे महर्षयः। स्थिताः शुश्रूषणं तेषां कुर्वती समुपस्थिता॥
बहुवर्षसहस्राणि गतास्ते ब्रह्मणः पदम्। गमिष्यन्तोऽब्रुवन्मां त्वं वसात्रैव समाहिता॥
रामो दाशरथिर्जातः परमात्मा सनातनः। राक्षसानां वधार्थाय ऋषीणां रक्षणाय च॥
आगमिष्यति सैकाग्रध्याननिष्ठा स्थिराभव। इदानीं चित्रकूटाद्रावाश्रमे वसति प्रभुः॥
यावदागमनं तस्य तावद्रक्ष कलेवरम्। दृष्टैव राघवं दग्ध्वा देहं यास्यसि तत्पदम्॥
(5—15)

Āśrama of Śabarī (4) Observing Śrī Rāma alongwith Lakṣmaṇa, coming quite close Śabarī extremely happy got up swiftly. Her eyes were full of joyful tears and she prostrated herself at the feet of the Lord. She welcomed them and after asking a few questions salutary of nature, got them seated on a beautiful mat. (5-6) She washed the feet of Rāma and Lakṣmaṇa with great devotion. With that water she sprinkled her body and adored them by offering ablution etc. (7) Delightfully she offered to Rāma with love the fruits, sweet like nectar and which she purposely collected for him. She adored the feet with fragrant flowers and sandal paste. (8-9)

After entertaining them when Rāma alongwith Lakṣmaṇa was comfortably seated, Śabarī with devotion and folding her hands spoke—(10) "O best among the Raghus, formerly my *Guru Maharṣi* (Mataṅga) lived here in this *Āśrama*. I used to attend to him and lived here for thousands of years. Now he attained the *Brahmaloka*. While going he instructed me to live here with undistracted mind. (12) The eternal god has manifested as Rāma, the son of Daśaratha, for annihilating the *Rākṣasas* and protecting the *Ṛṣis*. (13) He will come. Fixing your mind on him be here. At present he is living in his *Āśrama* on Chitrakuta mountain. (14) Protect your body till he comes. Only after

तथैवाकरवं राम त्वद्ध्यानैकपरायणा। प्रतीक्ष्यागमनं तेऽद्य सफलं गुरुभाषितम्॥
तव सन्दर्शनं राम गुरूणामपि मे न हि। योषिन्मूढाप्रमेयात्मन् हीनजातिसमुद्भवा॥
तव दासस्य दासानां शतसङ्ख्योत्तरस्य वा। दासीत्वे नाधिकारोऽस्ति कुतः साक्षात्तवैव हि॥
कथं रामाद्य मे दृष्टस्त्वं मनोवागगोचरः। स्तोतुं न जाने देवेश किं करोमि प्रसीद मे॥

श्रीराम उवाच

पुंस्त्वे स्त्रीत्वे विशेषो वा जातिनामाश्रमादयः। न कारणं मद्भजने भक्तिरेव हि कारणम्॥
यज्ञदानतपोभिर्वा वेदाध्ययनकर्मभिः। नैव द्रष्टुमहं शक्यो मद्भक्तिविमुखैः सदा॥
तस्माद्भामिनि सङ्क्षेपाद्वक्ष्येऽहं भक्तिसाधनम्। संतां सङ्गतिरेवात्र साधनं प्रथमं स्मृतम्॥
द्वितीयं मत्कथालापस्तृतीयं मद्गुणेरणम्। व्याख्यातृत्वं मद्वचसां चतुर्थं साधनं भवेत्॥
आचार्योपासनं भद्रे मद्बुद्ध्यामायया सदा। पञ्चमं पुण्यशीलत्वं यमादि नियमादि च॥

(16—24)

eeing Rāma you will burn your body and go to his abode.(15) since then, Hey Rāma, I was waiting for your arrival and constantly meditating on you as instructed by my *Guru*. Today he forecast of my *Guru* has become fruitful. (16) Hey Rāma even my *Guru* could not have your *Darśana*. On the contrary), one beyond the ken of knowledge, I, a woman born in a owly caste, so ignorant by nature (am blessed with your vision). (17) I do not deserve to be a maid of hundreds of generations of your devotees one after the other. There is nothing to talk of being a servant directly of yours. (18) How have you been a subject of my vision—you who are beyond he reach of mind and speech? I do not know how to pray,) *Deveśa*, what should I do? Kindly be pleased. (19)

Śrī Rāma said—"Being a male or a female; belonging to a particular caste, name and *Āśrama* are not conducive to my adoration. My devotion is the only means. (20) Those who are devoid of my devotion cannot have my vision through sacrifices, charities, penances or study of *Vedas*. (21) So, O lady, I am going to describe briefly the means of my devotion. The first one is the company of holy men. Narrating and discussing my *Kathās* is the second one. The third is describing my qualities. Discoursing and explaining my words is the fourth. (22-23) O, gentle lady, serving the *Guru* guilelessly and taking him as a

निष्ठा मत्पूजने नित्यं षष्ठं साधनमीरितम्। मम मन्त्रोपासकत्वं साङ्गं सप्तममुच्यते॥
मद्भक्तेष्वधिका पूजा सर्वभूतेषु मन्मतिः। बाह्यार्थेषु विरागित्वं शमादिसहितं तथा॥
अष्टमं नवमं तत्त्वविचारो मम भामिनि। एवं नवविधा भक्तिः साधनं यस्य कस्य वा॥
स्त्रियो वा पुरुषस्यापि तिर्यग्योनिगतस्य वा। भक्तिः सञ्जायते प्रेमलक्षणा शुभलक्षणे॥
भक्तौ सञ्जातमात्रायां मत्तत्त्वानुभवस्तदा। ममानुभवसिद्धस्य मुक्तिस्तत्रैव जन्मनि॥
स्यात्तस्मात्कारणं भक्तिर्मोक्षस्येति सुनिश्चितम्। प्रथमं साधनं यस्य भवेत्तस्य क्रमेण तु॥
भवेत्सर्वं ततो भक्तिर्मुक्तिरेव सुनिश्चितम्। यस्मान्मद्भक्तियुक्ता त्वं ततोऽहं त्वामुपस्थितः॥
इतो मद्दर्शनान्मुक्तिस्तव नास्त्यत्र संशयः। यदि जानासि मे ब्रूहि सीता कमललोचना॥
कुत्रास्ते केन वा नीता प्रिया मे प्रियदर्शना॥

शबर्युवाच

देव जानासि सर्वज्ञ सर्वं त्वं विश्वभावन। तथापि पृच्छसे यन्मां लोकाननुसृतः प्रभो॥
(25—34)

manifestation of god is the fifth. The sixth one is having a pious nature observing the *Yamas* and *Niyamas* and love for my *Pūjā.* The seventh is the *Pūjā* of my *Mantra* with all prescribed procedure. (24-25) The adoration of my devotees more than my own, taking every creature to be my manifestation, dispassion from the worldly objects and being equipped with *Śama* is the eighth means of my devotion. The ninth one is O good lady the discussion about my real form and nature. This is ninefold way of devotion. Whosoever adopts these means—whether a female or male, or one belonging to sub-human species cultivates *Premā Bhakti* O auspicious lady. (26–28) With the advent of this devotion the devotee has direct experience of my reality and consequently he or she or it gets instant liberation in the same life. (29) Therefore it is certain that *Bhakti* leads to *Mokṣa.* One who acquires the first means of the nine, gradually inculcates all the rest. Therefore devotion itself is liberation. It is a decided fact. Since you have inculcated my devotion, so I have personally come to you. (30-31) Hereafter because of having direct vision of mine you are liberated there is no doubt. Now if you know, tell me where the lotus-eyed Sītā is. (32) Where is She? Who has abducted my good looking beloved? (33)

Śabarī said—"O Lord, the omniscient one, the efficient

ततोऽहमभिधास्यामि सीता यत्राधुना स्थिता। रावणेन हृता सीता लङ्कायां वर्ततेऽधुना॥
इतः समीपे रामास्ते पम्पानाम सरोवरम्। ऋष्यमूकगिरिर्नाम तत्समीपे महानगः॥
चतुर्भिर्मन्त्रिभिः सार्धं सुग्रीवो वानराधिपः। भीतभीतः सदा यत्र तिष्ठत्यतुलविक्रमः॥
वालिनश्च भयाद् भ्रातुस्तदगम्यमृषेर्भयात्। वालिनस्तत्र गच्छ त्वं तेन सख्यं कुरु प्रभो॥
सुग्रीवेण स सर्वं ते कार्यं सम्पादयिष्यति। अहमग्निं प्रवेक्ष्यामि तवाग्रे रघुनन्दन॥
मुहूर्तं तिष्ठ राजेन्द्र यावद्दग्ध्वा कलेवरम्। यास्यामि भगवन् राम तव विष्णोः परं पदम्॥
इति रामं समामन्त्र्य प्रविवेश हुताशनम्। क्षणान्निर्धूय सकलमविद्याकृतबन्धनम्।
रामप्रसादाच्छबरी मोक्षं प्रापातिदुर्लभम्॥
किं दुर्लभं जगन्नाथे श्रीरामे भक्तवत्सले। प्रसन्नेऽधमजन्मापि शबरी मुक्तिमाप सा॥
किं पुनर्ब्राह्मणा मुख्याः पुण्याः श्रीरामचिन्तकाः। मुक्तिं यान्तीति तद्भक्तिर्मुक्तिरेव न संशयः॥
(35—43)

cause of the universe, you know everything yet you are asking me following the norms of human world. (34) So I will tell you where Sītā is at present. Sītā kidnapped by Rāvaṇa is now in Lanka. (35) Not very far from here there is a lake. Pampā by name. Close to it there is a great mountain named Rishyamuka. (36) There the *Vānara* king Sugrīva of matchless valour lives alongwith his four ministers always terrified from Vāli, his brother. That mountain is inaccessible to Vāli due to the curse of a *Ṛṣi*. Go there and befriend Sugrīva, O lord. He will do all your jobs. Right before you, O delight of Raghus, I will enter the fire. (37—39) O the emperor of emperors, O lord, wait for a moment till burning my body I go to your supreme abode of Viṣṇu. (40) Thus having talked to Rāma she entered the fire and within a moment destroying all bonds of *Avidyā* (ignorance) due to the grace of Śrī Rāma Śabarī got the salvation which is very difficult to attain. (41) What remains difficult to attain, when Śrī Rāma, the lord of the universe, compassionate to his devotees is pleased? So even Śabarī of a lowly birth got salvation. (42) And then what is to talk of the great *Brāhmaṇas*, virtuous and always immersed in meditating on Lord Rāma? (There is no wonder) if such *Brāhmaṇas* attain salvation as his devotion itself is *Mokṣa*, no doubt. (43)

भक्तिर्मुक्तिविधायिनी भगवतः श्रीरामचन्द्रस्य हे
लोकाः कामदुघाङ्घ्रिपद्मयुगलं सेवध्वमत्युत्सुकाः।
नानाज्ञानविशेषमन्त्रविततिं त्यक्त्वा सुदूरे भृशं
रामं श्यामतनुं स्मरारिहृदये भान्तं भजध्वं बुधाः॥ (44)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अरण्यकाण्डे दशमः सर्गः॥ १०॥

O ones, the devotion of the lord Rāma results in *Mokṣa.* Therefore adore the pair of his lotus feet eagerly which are quite wish-yielding. O wise ones, give up the philosophical discussions and knowledge and all sorts of *Mantras.* Leave them away. Adore Śrī Rāma of cloudy hue which is always illumined in the heart of lord Śiva. (44)

Thus ends canto X of Araṇyakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Araṇyakāṇḍa Completed

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Adhyātmarāmāyaṇa

Kiṣkindhākāṇḍa

Canto I

Meeting with Sugrīva

श्रीमहादेव उवाच

ततः सलक्ष्मणो रामः शनैः पम्पासरस्तटम्। आगत्य सरसां श्रेष्ठं दृष्ट्वा विस्मयमाययौ॥
क्रोशमात्रं सुविस्तीर्णमगाधामलशम्बरम्। उत्फुल्लाम्बुजकह्लारकुमुदोत्पलमण्डितम् ॥
हंसकारण्डवाकीर्णं चक्रवाकादिशोभितम्। जलकुक्कुटकोयष्टिक्रौञ्चनादोपनादितम् ॥
नानापुष्पलताकीर्णं नानाफलसमावृतम्। सतां मनःस्वच्छजलं पद्मकिञ्जल्कवासितम्॥
तत्रोपस्पृश्य सलिलं पीत्वा श्रमहरं विभुः। सानुजः सरसस्तीरे शीतलेन पथा ययौ॥
ऋष्यमूकगिरेः पार्श्वे गच्छन्तौ रामलक्ष्मणौ। धनुर्बाणकरौ दान्तौ जटावल्कलमण्डितौ।
पश्यन्तौ विविधान्वृक्षान् गिरेः शोभां सुविक्रमौ॥
सुग्रीवस्तु गिरेर्मूर्ध्नि चतुर्भिः सह वानरैः। स्थित्वा ददर्श तौ यान्तावारुरोह गिरेः शिरः॥
(1—7)

Śrī Mahādeva said—Thereafter Rāma alongwith Lakṣmaṇa slowly and gently went to the banks of Pampā lake and was quite amazed to see that beautiful lake. (1) It was expanded approximately upto two miles, full of clean water and unfathomable, beautified with the blossoming lotus, *Kahlāra, Kumuda* and *Utpala* flowers. (2) Dotted with birds like goose, *Kāraṇḍava, Cakravāka,* reverberating with the chirpings of birds like *Jalakukkuṭa, Koyaṣṭi* and *Krauñca.* (3) Dense with flowery creepers and fruit trees .of different varieties, its transparent water fragrant with the smell of lotus and *Kiñjalka,* was as clean as the heart of saintly people. (4) The lord alongwith his younger brother sipped *(Ācamana)* and drank the water which was capable of removing fatigue. Then by the bank of the lake he walked on the path quite cool. (5) The valorous Rāma and Lakṣmaṇa bedecked with matted locks and garment of bark, having full control over their sensory and motor organs, holding bow and arrow in their hands, looking at the various

भयादाह हनूमन्तं कौ तौ वीरवरौ सखे। गच्छ जानीहि भद्रं ते वटुर्भूत्वा द्विजाकृतिः॥
वालिना प्रेषितौ किंवा मां हन्तुं समुपागतौ। ताभ्यां सम्भाषणं कृत्वा जानीहि हृदयं तयोः॥
यदि तौ दुष्टहृदयौ संज्ञां कुरु कराग्रतः। विनयावनतो भूत्वा एवं जानीहि निश्चयम्॥
तथेति वटुरूपेण हनुमान् समुपागतः। विनयावनतो भूत्वा रामं नत्वेदमब्रवीत्॥
कौ युवां पुरुषव्याघ्रौ युवानौ वीरसम्मतौ। द्योतयन्तौ दिशः सर्वाः प्रभया भास्कराविव॥
युवां त्रैलोक्यकर्ताराविति भाति मनो मम। युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ॥
मायया मानुषाकारौ चरन्ताविव लीलया। भूभारहरणार्थाय भक्तानां पालनाय च॥
अवतीर्णाविह परौ चरन्तौ क्षत्रियाकृती। जगत्स्थितिलयौ सर्गं लीलया कर्तुमुद्यतौ॥
स्वतन्त्रौ प्रेरकौ सर्वहृदयस्थाविहेश्वरौ। नरनारायणौ लोके चरन्ताविति मे मतिः॥
(8—16)

trees and the beauty of the mountain, were passing on by the side of Rishyamuka mountain. Then Sugrīva sitting at the peak of the mountain saw them passing. Seeing them going that way Sugrīva climbed up on the loftiest peak of the mountain. (6-7) Terrified as he was he said to Hanumān—"Who are the two brave persons, my friend?" Go in the guise of a *Brāhmaṇa* student and find out. May God bless you. Whether they are deputed by Vāli and have come to kill me. Talk to them and find what is there in their heart. If they have mala fide intention, signal me with your fingers. You be quite humble and know their purpose for certain. (8—10)

So, in the guise of a *Brahmacārī* Hanumān came to them, quite humbly he saluted Rāma and said so. (11)"Who are you two, O tiger among men, quite young and bravely in appearance, illumining all quarters with your resplendence like two suns? (12) It appears in my mind that you two are the creators of the three worlds or else you are the *Pradhāna* and *Puruṣa* (of the *Sāṅkhya*), the primal cause of the universe and pervading it through. (13) Through your *Māyā* you have assumed human guise and moving around sportively in order to remove the burden of the earth and protect your devotees you are incarnated. Even though you are *Parabrahma,* yet you are moving in the guise of *Kṣatriyas.* You, as your sport, always create, sustain and destroy the universe. (14-15) You are quite independent,

श्रीरामो लक्ष्मणं प्राह पश्यैनं वटुरूपिणम्। शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा॥
अनेन भाषितं कृत्स्नं न किञ्चिदपशब्दितम्। ततः प्राह हनूमन्तं राघवो ज्ञानविग्रहः॥
अहं दाशरथी रामस्त्वयं मे लक्ष्मणोऽनुजः। सीतया भार्यया सार्धं पितुर्वचनगौरवात्॥
आगतस्तत्र विपिने स्थितोऽहं दण्डके द्विज। तत्र भार्या हृता सीता रक्षसा केनचिन्मम।
तामन्वेष्टुमिहायातौ त्वं को वा कस्य वा वद॥

वटुरुवाच

सुग्रीवो नाम राजा यो वानराणां महामतिः। चतुर्भिर्मन्त्रिभिः सार्धं गिरिमूर्धनि तिष्ठति॥
भ्राता कनीयान् सुग्रीवो वालिनः पापचेतसः। तेन निष्कासितो भार्या हृता तस्येह वालिना॥
तद्भयादृष्यमूकाख्यं गिरिमाश्रित्य संस्थितः। अहं सुग्रीवसचिवो वायुपुत्रो महामते॥
हनूमान्नाम विख्यातो ह्यञ्जनीगर्भसम्भवः। तेन सख्यं त्वया युक्तं सुग्रीवेण रघूत्तम॥
भार्यापहारिणं हन्तुं सहायस्ते भविष्यति। इदानीमेव गच्छाम आगच्छ यदि रोचते॥

(17—25)

inspirer of all, seated in all hearts, the overlord *Nara* and *Nārāyaṇa,* moving in the world; this is what I think. (16)

Śrī Rāma said to Lakṣmaṇa—"See this fellow in the form of a *Brahmacārī.* He decidedly must have studied grammar thoroughly and many times. (17) He spoke so much but committed no grammatical mistake. Then Rāghava, the embodiment of knowledge, said to Hanumān. (18) "I am Rāma, the son of Daśaratha and this is my younger brother Lakṣmaṇa. I with my wife Sītā came to the forest respecting the orders of my father. I am living in Dandaka forest, O *Brāhmaṇa.* There some *Rākṣasa* abducted my wife Sītā and I have come here while making a search for her. Now you just tell me who and whose son you are." (19-20)

The Vaṭu said—"The King Sugrīva of *Vānaras,* a wise one, is living on this mountain alongwith his four ministers. (21) Sugrīva is the younger brother of wicked Vāli. Sugrīva has been exiled and his wife usurped by Vāli. (22) Being afraid of him he lives on Rishyamuka mountain. I am his minister, the son of Vāyu, O greatest among the wise. (23) I am known by the name of Hanumān and am born of Añjanī. It will be very appropriate if you cultivate friendship with Sugrīva, O best among the Raghus. (24) He will give you a helping hand i

श्रीराम उवाच

अहमप्यागतस्तेन सख्यं कर्तुं कपीश्वर। सख्युस्तस्यापि यत्कार्यं तत्करिष्याम्यसंशयम्॥
हनूमान् स्वस्वरूपेण स्थितो राममथाब्रवीत्। आरोहतां मम स्कन्धौ गच्छामः पर्वतोपरि॥
यत्र तिष्ठति सुग्रीवो मन्त्रिभिर्वालिनो भयात्। तथेति तस्यारुरोह स्कन्धं रामोऽथ लक्ष्मणः॥
उत्पपात गिरेर्मूर्ध्नि क्षणादेव महाकपिः। वृक्षच्छायां समाश्रित्य स्थितौ तौ रामलक्ष्मणौ॥
हनूमानपि सुग्रीवमुपगम्य कृताञ्जलिः। व्येतु ते भयमायातौ राजन् श्रीरामलक्ष्मणौ॥
शीघ्रमुत्तिष्ठ रामेण सख्यं ते योजितं मया। अग्निं साक्षिणमारोप्य तेन सख्यं द्रुतं कुरु॥
ततोऽतिहर्षात्सुग्रीवः समागम्य रघूत्तमम्। वृक्षशाखां स्वयं छित्त्वा विष्टराय ददौ मुदा॥
हनूमाँल्लक्ष्मणायादात्सुग्रीवाय च लक्ष्मणः। हर्षेण महताविष्टाः सर्व एवावतस्थिरे॥
लक्ष्मणस्त्वब्रवीत्सर्वं रामवृत्तान्तमादितः। वनवासाभिगमनं सीताहरणमेव च॥

(26—34)

killing the kidnapper of your wife. So let us go just now. If you approve of it come along. (25)

Śrī Rāma said— I also have come to befriend him O lord of the monkeys. I will undoubtedly perform the task of my friend if any. (26) Hanumān now appeared in his real form and said to Rāma—"Take your seats on my shoulders and we will go on mountain where Sugrīva lives alongwith his ministers terrified from Vāli. Giving his approval Rāma mounted on his shoulder and so did Lakṣmaṇa. (27-28) The great monkey sprang up and reached the top of the mountain within no time. There Rāma and Lakṣmaṇa stayed under the shade of a tree. (29) Hanumān went to Sugrīva and submitted with folded hands—"Let your fear disappear. Śrī Rāma and Lakṣmaṇa have come, O king. (30) Get up at once. I have negotiated your friendship with Rāma. Make the fire a witness and before it get yourself befriended, Quick. (31) Then Sugrīva with great pleasure came to Śrī Rāma, the best among the Raghus. He himself cut a branch of tree and happily gave it to Rāma for his seat. (32) Hanumān proffered seat to Lakṣmaṇa and Lakṣmaṇa to Sugrīva. Then all of them sat there with great pleasure. (33) Lakṣmaṇa narrated everything what happened to Rāma right from the beginning—their journey to the forest and abduction of Sītā. (34)

लक्ष्मणोक्तं वचः श्रुत्वा सुग्रीवो राममब्रवीत्। अहं करिष्ये राजेन्द्र सीतायाः परिमार्गणम्॥
साहाय्यमपि ते राम करिष्ये शत्रुघातिनः। शृणु राम मया दृष्टं किञ्चित्ते कथयाम्यहम्॥
एकदा मन्त्रिभिः सार्धं स्थितोऽहं गिरिमूर्धनि। विहायसा नीयमानां केनचित्प्रमदोत्तमाम्॥
क्रोशन्तीं रामरामेति दृष्ट्वास्मान्पर्वतोपरि। आमुच्याभरणान्याशु स्वोत्तरीयेण भामिनी॥
निरीक्ष्याधः परित्यज्य क्रोशन्ती तेन रक्षसा। नीताहं भूषणान्याशु गुहायामक्षिपं प्रभो॥
इदानीमपि पश्य त्वं जानीहि तव वा न वा। इत्युक्त्वानीय रामाय दर्शयामास वानरः॥
विमुच्य रामस्तद्दृष्ट्वा हा सीतेति मुहुर्मुहुः। हृदि निक्षिप्य तत्सर्वं रुरोद प्राकृतो यथा॥
आश्वास्य राघवं भ्राता लक्ष्मणो वाक्यमब्रवीत्। अचिरेणैव ते राम प्राप्यते जानकी शुभा॥
वानरेन्द्रसहायेन हत्वा रावणमाहवे॥
सुग्रीवोऽप्याह हे राम प्रतिज्ञां करवाणि ते। समरे रावणं हत्वा तव दास्यामि जानकीम्॥
ततो हनूमान्प्रज्वाल्य तयोरग्निं समीपतः। तावुभौ रामसुग्रीवावग्नौ साक्षिणि तिष्ठति॥
बाहू प्रसार्य चालिङ्ग्य परस्परमकल्मषौ। समीपे रघुनाथस्य सुग्रीवः समुपाविशत्॥

(35—45)

Having heard what Lakṣmaṇa said Sugrīva spoke to Rāma—"O the greatest among the kings, I will arrange the thorough search for Sītā." (35) I will be helpful to you, the killer of your foes. Listen to me O Rāma, I will tell you what I once saw. (36) One day I was sitting with my ministers on the top of the mountain. Somebody was taking some lady of a superior rank through the sky. (37) She was screaming Rāma! Rāma!! When she saw us on the mountain she took off some of her ornaments and in a piece of her skirt dropped while looking below. And that *Rākṣasa* took her away while she went on crying. I on my part took those ornaments and put them in the cave O lord. (38-39) You may have a look instantly over them and see if they are yours or not. Having so said the monkey king brought them and showed to Rāma. (40) He untied the bundle. Took the ornaments to his bosom and started crying Sītā, Sītā like an ordinary person. (41) Lakṣmaṇa consoled him and said—O Rāma, you will get the auspicious Jānakī very shortly after killing Rāvaṇa in the battle with the help of the monkey king. (42)

Sugrīva also said—"O Rāma, I make a solemn promise to you. I will get you Jānakī by killing Rāvaṇa in the battle." (43) Then Hanumān kindled fire near them and the two, Rāma

स्वोदन्तं कथयामास प्रणयाद्रघुनायके। सखे शृणु ममोदन्तं वालिना यत्कृतं पुरा॥
मयपुत्रोऽथ मायावी नाम्ना परमदुर्मदः। किष्किन्धां समुपागत्य वालिनं समुपाह्वयत्॥
सिंहनादेन महता वाली तु तदमर्षणः। निर्ययौ क्रोधताम्राक्षो जघान दृढमुष्टिना॥
दुद्राव तेन संविग्नो जगाम स्वगुहां प्रति। अनुदुद्राव तं वाली मायाविनमहं तथा॥
ततः प्रविष्टमालोक्य गुहां मायाविनं रुषा। वाली मामाह तिष्ठ त्वं बहिर्गच्छाम्यहं गुहाम्।
इत्युक्त्वाविश्य स गुहां मासमेकं न निर्ययौ॥
मासादूर्ध्वं गुहाद्वारान्निर्गतं रुधिरं बहु। तद्दृष्ट्वा परितप्ताङ्गो मृतो वालीति दुःखितः॥
गुहाद्वारि शिलामेकां निधाय गृहमागतः। ततोऽब्रवं मृतो वाली गुहायां रक्षसा हतः॥
तच्छ्रुत्वा दुःखिताः सर्वे मामनिच्छन्तमप्युत। राज्येऽभिषेचनं चक्रुः सर्वे वानरमन्त्रिणः॥
शिष्टं तदा मया राज्यं किञ्चित्कालमरिन्दम। ततः समागतो वाली मामाह परुषं रुषा॥
(46—54)

and Sugrīva, while fire-god was the witness, stretched their arms and embraced each other completely free from any guile. Close to Raghunātha Sugrīva took his seat. (44-45) Thereafter Sugrīva narrated his story to Rāma with great affection. He said "O friend, now listen to my story what Vāli did to me. (46) The son of Maya named Māyāvī extremely intoxicated with his might came to Kishkindha and challenged Vāli with a great lion like roar. Vāli could not bear it, went out, his face reddened with anger and gave him the strongest possible blow with his fist. (47-48) Getting nervous he ran away to his cave and Vāli chased that Māyāvī and so did I. (49) Having seen Māyāvī entering his cave furious Vāli said to me—"Stay you outside. I am going into the cave." Having so said he entered the cave and did not come out for a full month. (50) After a month blood profusely oozed through the mouth of the cave. I was greatly pained to see it and presuming that Vāli has been killed, I was much grieved and my body was as if burning. (51) I put a big rock on the opening of the cave, came back to the home and reported that Vāli was dead struck by the *Rākṣasa*. (52) Having heard this everybody became sad and even though I was reluctant all the monkey ministers consecrated me on the throne. (53) Then I ruled the kingdom for sometime O subduer of the enemy. Then Vāli turned up and angrily spoke

बहुधा भर्त्सयित्वा मां निजघान च मुष्टिभिः। ततो निर्गत्य नगरादधावं परया भिया॥
लोकान् सर्वान्परिक्रम्य ऋष्यमूकं समाश्रितः। ऋषेः शापभयात्सोऽपि नायातीमं गिरिं प्रभो॥
तदादि मम भार्यां स स्वयं भुङ्क्ते विमूढधीः। अतो दुःखेन सन्तप्तो हृतदारो हृताश्रयः॥
वसाम्यद्य भवत्पादसंस्पर्शात्सुखितोऽस्म्यहम्। मित्रदुःखेन सन्तप्तो रामो राजीवलोचनः॥
हनिष्यामि तव द्वेष्यं शीघ्रं भार्यापहारिणम्। इति प्रतिज्ञामकरोत्सुग्रीवस्य पुरस्तदा॥
सुग्रीवोऽप्याह राजेन्द्र वाली बलवतां बली। कथं हनिष्यति भवान्देवैरपि दुरासदम्॥
शृणु ते कथयिष्यामि तद्बलं बलिनां वर। कदाचिद्दुन्दुभिर्नाम महाकायो महाबलः॥
किष्किन्धामगमद्राम महामहिषरूपधृक्। युद्धाय वालिनं रात्रौ समाह्वयत भीषणः॥
तच्छ्रुत्वासहमानोऽसौ वाली परमकोपनः। महिषं शृङ्गयोर्धृत्वा पातयामास भूतले॥
पादेनैकेन तत्कायमाक्रम्यास्य शिरो महत्। हस्ताभ्यां भ्रामयंश्छित्त्वा तोलयित्वाक्षिपद्दिवि॥
(55—64)

to me in harsh words. (54) Scolding me like anything he struck me with his punches of the fist. Then I left the city and ran away with extreme fear. (55) I was on the run throughout the world and then I took shelter on Rishyamuka as he, for the fear of the curse from the *Ṛṣi* does not come to this mountain O lord. (56) Since then that fat headed fool has been enjoying my wife. So, I am miserable, smarting from great sorrow, my wife usurped and I am without any shelter. So I live here. Today after touching your feet I felt somewhat comforted. The lotus eyed Rāma was smarting under the sorrow of his friend. (57-58) (Rāma assured) I will kill your enemy, the kidnapper of your wife. He took this vow before Sugrīva. (59)

Sugrīva too said—"O, the best among the kings, Vāli is the mightiest among the mighty, not easy to overcome by gods even. How will you kill him? (60) O the supreme among the mighty listen. I am telling you about his might. Once a hideous and extremely mighty *Rākṣasa* Dundubhi by name, came to Kishkindha O Rāma, in the guise of a great bull buffalow. He, the dreadful one, challenged Vāli in the night for a duel. (61-62) Having heard that Vāli could not tolerate it and extremely angry he caught him by the horns and knocked him down. (63) Pressing his body with one of his feet, twisting his big head broke it and threw it away on the ground. (64)

पपात तच्छिरो राम मातङ्गाश्रमसन्निधौ। योजनात्पतितं तस्मान्मुनेराश्रममण्डले॥
रक्तवृष्टिः पपातोच्चैर्दृष्ट्वा तां क्रोधमूर्च्छितः। मातङ्गो वालिनं प्राह यद्यागन्तासि मे गिरिम्॥
इतः परं भग्नशिरा मरिष्यसि न संशयः। एवं शप्तस्तदारभ्य ऋष्यमूकं न यात्यसौ॥
एतज्ज्ञात्वाहमप्यत्र वसामि भयवर्जितः। राम पश्य शिरस्तस्य दुन्दुभेः पर्वतोपमम्॥
तत्क्षेपणे यदा शक्तः शक्तस्त्वं वालिनो वधे। इत्युक्त्वा दर्शयामास शिरस्तद्गिरिसन्निभम्॥
दृष्ट्वा रामः स्मितं कृत्वा पादाङ्गुष्ठेन चाक्षिपत्। दशयोजनपर्यन्तं तदद्भुतमिवाभवत्॥
साधु साध्विति सम्प्राह सुग्रीवो मन्त्रिभिः सह। पुनरप्याह सुग्रीवो रामं भक्तपरायणम्॥
एते ताला महासाराः सप्त पश्य रघूत्तम। एकैकं चालयित्वासौ निष्पत्रान्कुरुतेऽञ्जसा॥
यदि त्वमेकबाणेन विद्ध्वा छिद्रं करोषि चेत्। हतस्त्वया तदा वाली विश्वासो मे प्रजायते।
तथेति धनुरादाय सायकं तत्र सन्दधे॥
बिभेद च तदा रामः सप्त तालान्महाबलः। तालान्सप्त विनिर्भिद्य गिरिं भूमिं च सायकः॥
(65—74)

That head fell at a distance of one *Yojana* near the *Āśrama* of Mātaṅga *Ṛṣi* which caused the shower of blood in the *Āśrama* premises. Seeing that the extremely angry Mātaṅga said to Vāli if you hereafter come to my mountain, your head will be broken and you will die there is no doubt. Having been so cursed he does not come to Rishyamuka since then. (65—67) I know this and so I live here quite fearlessly. O Rāma, look at the head of Dundubhi, big like mountain. (68) If you are capable of throwing this head, then only your strength to kill Vāli will be proved. So saying he showed that mountain like head. (69) Seeing this Rāma smiled a bit and with the big toe of his foot threw it at a distance of ten *Yojanas*. It was something unimaginable. (70) Well done, well done said Sugrīva and his ministers. Then again Sugrīva said to Rāma—the lover of his devotees. Look O the best among the Raghus, these are seven very strong fig trees. Vāli shook them one by one till they became leafless. (71-72) If you drill holes through them with a single shot of arrow then I will believe that you will kill Vāli. Rāma agreed, took his bow and put an arrow on it. (73) Then the mightiest Rāma shot through those seven fig trees. The arrow piercing through the seven figs, the mountain as well as the earth again came back and

पुनरागत्य रामस्य तूणीरे पूर्ववत्स्थितः। ततोऽतिहर्षात्सुग्रीवो राममाहातिविस्मितः॥
देव त्वं जगतां नाथः परमात्मा न संशयः। मत्पूर्वकृतपुण्यौघैः सङ्गतोऽद्य मया सह॥
त्वां भजन्ति महात्मानः संसारविनिवृत्तये। त्वां प्राप्य मोक्षसचिवं प्रार्थयेऽहं कथं भवम्॥
दाराः पुत्रा धनं राज्यं सर्वं त्वन्मायया कृतम्। अतोऽहं देवदेवेश नाकाङ्क्षेऽन्यत्प्रसीद मे॥
आनन्दानुभवं त्वाद्य प्राप्तोऽहं भाग्यगौरवात्। मृदर्थं यतमानेन निधानमिव सत्पते॥
अनाद्यविद्यासंसिद्धं बन्धनं छिन्नमद्य नः। यज्ञदानतपःकर्मपूर्तेष्टादिभिरप्यसौ ॥
न जीर्यते पुनर्दार्ढ्यं भजते संसृतिः प्रभो। त्वत्पाददर्शनात्सद्यो नाशमेति न संशयः॥
क्षणार्धमपि यच्चित्तं त्वयि तिष्ठत्यचञ्चलम्। तस्याज्ञानमनर्थानां मूलं नश्यति तत्क्षणात्॥
तत्तिष्ठतु मनो राम त्वयि नान्यत्र मे सदा॥
रामरामेति यद्वाणी मधुरं गायति क्षणम्। स ब्रह्महा सुरापो वा मुच्यते सर्वपातकैः॥
(75—84)

stayed in the quiver of Rāma as usual. The amazed Sugrīva, overjoyed as he was, spoke to Rāma. (75)

"O lord, you are the lord of the universe, *Paramātmā* Himself no doubt. Due to my virtuous acts in my past lives today I happen to have your company. (76) The exalted souls adore you in order to get released from the *Saṁsāra*. Now how could I beseech you for the worldly gains when I am opportuned to get you the giver of the *Mokṣa?* (77) Wives, sons, wealth, kingdom everything are the creations of your *Māyā.* Therefore O god of gods, I desire nothing else. Be propitiated to me. (78) It is due to my great luck that today I have attained you the very embodiment of beatific joy just as somebody digs the earth for the sake of mud and happens to fall on a treasure, O lord. (79) O lord, today all my bondage, the product of beginningless *Avidyā* has been cut asunder. These bondages do not break even through the sacrifice, charity, penances, the actions like *Iṣṭāpūrta* etc., on the contrary it gets strengthened. O lord, that *Saṁsāra* instantly gets destroyed with the vision of your feet there is no doubt. (80-81) Whose mind becomes steady in your meditation even for half a moment his *Ajñāna* (ignorance) the root cause of all evils, perishes instantly. That mind of mine, O Rāma, be centred in you and deviate not to any other place. (82-83) One who chants in a sweet tune 'Rāma,

न काङ्क्षे विजयं राम न च दारसुखादिकम्। भक्तिमेव सदाकाङ्क्षे त्वयि बन्धविमोचनीम्॥
त्वन्मायाकृतसंसारस्त्वदंशोऽहं रघूत्तम। स्वपादभक्तिमादिश्य त्राहि मां भवसङ्कटात्॥
पूर्वं मित्रार्युदासीनास्त्वन्मायावृतचेतसः। आसन्मेऽद्य भवत्पाददर्शनादेव राघव॥
सर्वं ब्रह्मैव मे भाति क्व मित्रं क्व च मे रिपुः। यावत्त्वन्मायया बद्धस्तावद्गुणविशेषता॥
सा यावदस्ति नानात्वं तावद्भवति नान्यथा। यावन्नानात्वमज्ञानात्तावत्कालकृतं भयम्॥
अतोऽविद्यामुपास्ते यः सोऽन्धे तमसि मज्जति। मायामूलमिदं सर्वं पुत्रदारादिबन्धनम्।
तदुत्सारय मायां त्वं दासीं तव रघूत्तम॥
त्वत्पादपद्मार्पितचित्तवृत्तिस्त्वन्नामसङ्गीतकथासु वाणी।
त्वद्भक्तसेवानिरतौ करौ मे त्वदङ्गसङ्गं लभतां मदङ्गम्॥
(85—91)

Rāma' through his speech, he gets freed from all sins even if he is a *Brāhmaṇa* killer or a drunkard. (84) I do not covet victory or conjugal pleasures, O Rāma. I cherish the desire only for your devotion which cuts asunder all sorts of bondages. (85) O best among the Raghus, the universe is the creation of your *Māyā* and I am a fraction of yours. Granting me the devotion to your feet, save me from the *Saṁsāra,* a great calamity. (86) Formerly when my mind was enveloped by your *Māyā* I had friends, foes and neutrals. But today O Rāghava, after the vision of your feet everything looks like *Brahma* to me. No friends or enemies to me any more. Till the *Jīva* is tied due to your *Māyā* there remains the influence of *Guṇas* like *Sattva* etc. (87-88) The diversity exists till (the *Jīva* is under the sway of) your *Māyā;* not otherwise. As long as the sense of diversity is there due to ignorance; the fear from *Kāla* (the time or death) is bound to subsist. (89) Therefore one who indulges with *Avidyā* (the ignorance) he sinks in the blinding darkness. The bondage of *(Saṁsāra)* in the form of affinity with the son and wife etc., is rooted in *Māyā.* O best among the Raghus, remove this *Māyā* which is only your maid servant. (90) O Lord, let my thought waves *(Citta Vṛtti)* be concentrated around your lotus feet; my speech be engaged in chanting your name and narrating your *Kathās;* my hands be always busy in the services of your devotees and my physical body be always in the company of

त्वन्मूर्तिभक्तान् स्वगुरुं च चक्षुः पश्यत्वजस्रं स शृणोति कर्णः।
त्वज्जन्मकर्माणि च पादयुग्मं व्रजत्वजस्रं तव मन्दिराणि॥
अङ्गानि ते पादरजोविमिश्रतीर्थानि बिभ्रत्वहिशत्रुकेतो।
शिरस्त्वदीयं भवपद्मजाद्यैर्जुष्टं पदं राम नमत्वजस्रम्॥

(92—93)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे प्रथमः सर्गः॥ १॥

yours. (91) Let my eyes have always vision of your image, your devotees and my *Guru*; my ears hear the stories of your birth (incarnations) and pastimes; my feet always visit your temples. (92) Let my body bear the holy waters intermingled with sacred dust of your feet, O *Garuḍadhwaja* and let my head bow under your feet always which are adored by Lord Brahmā and Śiva etc. (93)

Thus ends canto I of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto II

Killing of Vāli and a dialogue with him

श्रीमहादेव उवाच

इत्थं स्वात्मपरिष्वङ्गनिर्धूताशेषकल्मषम्। रामः सुग्रीवमालोक्य सस्मितं वाक्यमब्रवीत्॥
मायां मोहकरीं तस्मिन्वितन्वन् कार्यसिद्धये। सखे त्वदुक्तं यत्तन्मां सत्यमेव न संशयः॥
किन्तु लोका वदिष्यन्ति मामेवं रघुनन्दनः। कृतवान्किं कपीन्द्राय सख्यं कृत्वाग्निसाक्षिकम्॥
इति लोकापवादो मे भविष्यति न संशयः। तस्मादाहूय भद्रं ते गत्वा युद्धाय वालिनम्॥
बाणेनैकेन तं हत्वा राज्ये त्वामभिषेचये। तथेति गत्वा सुग्रीवः किष्किन्धोपवनं द्रुतम्॥

(1—5)

Śrī Mahādeva said—This way smilingly looking at Sugrīva all whose sins were washed away due to the divine association, the lord Rāma took Sugrīva under the sway of his deluding *Māyā* in order to get his object fulfilled, spoke—"Friend, whatever you say is undoubtedly true." (1-2) But the people will question about me as—"What did Rāma do for his friend, the monkey king, even though he made him friend in the witness of fire-god." (3) This type of obloquy I will be subjected to, there is no doubt. Therefore do you challenge Vāli for combat. Go. May god bless you. (4) I will kill

कृत्वा शब्दं महानादं तमाह्वयत वालिनम्। तच्छ्रुत्वा भ्रातृनिनदं रोषताम्रविलोचनः॥
निर्जगाम गृहाच्छीघ्रं सुग्रीवो यत्र वानरः। तमापतन्तं सुग्रीवः शीघ्रं वक्षस्यताडयत्॥
सुग्रीवमपि मुष्टिभ्यां जघान क्रोधमूर्च्छितः। वाली तमपि सुग्रीव एवं क्रुद्धौ परस्परम्॥
अयुद्ध्येतामेकरूपौ दृष्ट्वा रामोऽतिविस्मितः। न मुमोच तदा बाणं सुग्रीववधशङ्कया॥
ततो दुद्राव सुग्रीवो वमन् रक्तं भयाकुलः। वाली स्वभवनं यातः सुग्रीवो राममब्रवीत्॥
किं मां घातयसे राम शत्रुणा भ्रातृरूपिणा। यदि मद्धनने वाञ्छा त्वमेव जहि मां विभो॥
एवं मे प्रत्ययं कृत्वा सत्यवादिन् रघूत्तम। उपेक्षसे किमर्थं मां शरणागतवत्सल॥
श्रुत्वा सुग्रीववचनं रामः साश्रुविलोचनः। आलिङ्ग्य मा स्म भैषीस्त्वं दृष्ट्वा वामेकरूपिणौ॥
मित्रघातित्वमाशङ्क्य मुक्तवान्सायकं न हि। इदानीमेव ते चिह्नं करिष्ये भ्रमशान्तये॥
गत्वाह्वय पुनः शत्रुं हतं द्रक्ष्यसि वालिनम्। रामोऽहं त्वां शपे भ्रातर्हनिष्यामि रिपुं क्षणात्॥
(6—15)

him with a single arrow and get you enthroned. Agreeing to (what Rāma said) Sugrīva swiftly went to Kishkindha garden. (5) He roared and challenged Vāli. Hearing the sound of his brother, Vāli, his eyes reddened with anger immediately left his abode for where Sugrīva was. Sugrīva saw him coming and gave a blow on his chest quickly. (6-7) The extremely angry Vāli struck Sugrīva with both his fists. Sugrīva also counter attacked. This way the two angrily fought with each other. To see them resembling with each other Rāma was non-plussed. He did not shoot the arrow lest he might kill Sugrīva instead. (8-9) Sugrīva then ran away terrified and vomiting blood. Vāli went back to his abode and Sugrīva on the other hand spoke to Rāma. (10) Why are you causing me being killed at the hands of my brother, the bitter enemy of mine? If you want me killed, do kill me yourself. (11) Reassuring me first O truthful Rāma, the shelter to the refugees, why are you ignoring me? (12)

Having heard what Sugrīva said, Rāma with tearful eyes embraced Sugrīva and said—"Don't fear. Finding you two the replica of each other, I did not shoot the arrow lest I could kill my own friend. Just now I will put some distinguishing mark to avoid the confusion. (13-14) Go and again challenge him. You will see Vāli, your enemy, killed. I am Rāma. I swear by you O brother. I will kill the enemy within a moment. (15)

इत्याश्वास्य स सुग्रीवं रामो लक्ष्मणमब्रवीत्। सुग्रीवस्य गले पुष्पमालामामुच्य पुष्पिताम्॥
प्रेषयस्व महाभाग सुग्रीवं वालिनं प्रति। लक्ष्मणस्तु तदा बद्ध्वा गच्छ गच्छेति सादरम्॥
प्रेषयामास सुग्रीवं सोऽपि गत्वा तथाकरोत्। पुनरप्यद्भुतं शब्दं कृत्वा वालिनमाह्वयत्॥
तच्छ्रुत्वा विस्मितो वाली क्रोधेन महतावृतः। बद्ध्वा परिकरं सम्यग्गमनायोपचक्रमे॥
गच्छन्तं वालिनं तारा गृहीत्वा निषिषेध तम्। न गन्तव्यं त्वयेदानीं शङ्का मेऽतीव जायते॥
इदानीमेव ते भग्नः पुनरायाति सत्वरः। सहायो बलवांस्तस्य कश्चिन्नूनं समागतः॥
वाली तामाह हे सुभ्रु शङ्का ते व्येतु तद्गता। प्रिये करं परित्यज्य गच्छ गच्छामि तं रिपुम्॥
हत्वा शीघ्रं समायास्ये सहायस्तस्य को भवेत्। सहायो यदि सुग्रीवस्ततो हत्वोभयं क्षणात्॥
आयास्ये मा शुचः शूरः कथं तिष्ठेद् गृहे रिपुम्। ज्ञात्वाप्याह्वयमानं हि हत्वायास्यामि सुन्दरि॥

तारोवाच

मत्तोऽन्यच्छृणु राजेन्द्र श्रुत्वा कुरु यथोचितम्। आह मामङ्गदः पुत्रो मृगयायां श्रुतं वचः॥

(16—25)

So reassuring Sugrīva, Rāma said to Lakṣmaṇa—"Put a garland of blossoming flowers in the neck of Sugrīva." (16) Then O *Mahābhāga* despatch Sugrīva to Vāli. Lakṣmaṇa did so and respectfully said "Go, go." (17) This way he sent Sugrīva. Sugrīva also going there did as instructed. Again he made a terrific roar and challenged Vāli. (18)

Having heard the roar, the amazed Vāli overpowered by anger, girded up his loin, was ready to go. (19) While Vāli was to start, Tārā held and forbade him. You should not go this time. I am having an apprehension in my mind. (20) Just now he had a crushing defeat from you and has come again so soon. Definitely he must have had a mighty helping hand (by now). (21) Vāli said to her—"O having beautiful eyebrow, have no fear on his accord. Darling, leave my hand and go. I am going to that enemy. I will kill him and come back soon. Who could be his helper? Even if there is any, I will kill them both in a second and come back. Don't grieve on that account. How can a brave warrior remain in the house even knowing that some enemy is challenging him? So I will come back after killing him O lovely one. (24)

Tārā said—Hearken from me something more, O Rājendra, and do as you think fit. Aṅgada, your son heard something

अयोध्याधिपतिः श्रीमान् रामो दाशरथिः किल। लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह॥
आगतो दण्डकारण्यं तत्र सीता हृता किल। रावणेन सह भ्रात्रा मार्गमाणोऽथ जानकीम्॥
आगतो ऋष्यमूकाद्रिं सुग्रीवेण समागतः। चकार तेन सुग्रीवः सख्यं चानलसाक्षिकम्॥
प्रतिज्ञां कृतवान् रामः सुग्रीवाय सलक्ष्मणः। वालिनं समरे हत्वा राजानं त्वां करोम्यहम्॥
इति निश्चित्य तौ यातौ निश्चितं शृणु मद्वचः। इदानीमेव ते भग्नः कथं पुनरुपागतः॥
अतस्त्वं सर्वथा वैरं त्यक्त्वा सुग्रीवमानय। यौवराज्येऽभिषिञ्चाशु रामं त्वं शरणं व्रज॥
पाहि मामङ्गदं राज्यं कुलं च हरिपुङ्गव। इत्युक्त्वाश्रुमुखी तारा पादयोः प्रणिपत्य तम्॥
हस्ताभ्यां चरणौ धृत्वा रुरोद भयविह्वला। तामालिङ्ग्य तदा वाली सस्नेहमिदमब्रवीत्॥
स्त्रीस्वभावाद्बिभेषि त्वं प्रिये नास्ति भयं मम। रामो यदि समायातो लक्ष्मणेन समं प्रभुः॥
तदा रामेण मे स्नेहो भविष्यति न संशयः। रामो नारायणः साक्षादवतीर्णोऽखिलप्रभुः॥
भूभारहरणार्थाय श्रुतं पूर्वं मयानघे। स्वपक्षः परपक्षो वा नास्ति तस्य परात्मनः॥
(26—36)

while he was on hunting errand. He told me that the Ayodhya King Śrī Rāma, the son of Daśaratha had come to Dandaka forest alongwith his brother Lakṣmaṇa and wife Sītā. There Sītā has been abducted by Rāvaṇa. So he alongwith his brother searching for Sītā, has come to Sugrīva on Rishyamuka mountain and Sugrīva made friendship with him in the witness of fire-god. (25—28) Rāma alongwith Lakṣmaṇa made a promise to Sugrīva—"Killing Vāli in battle I will make you king. (29) Having so decided both have come with him. Take my words for granted (think over) how could the recently defeated Sugrīva have come again so soon. (30) Therefore forget all enmity with Sugrīva and take him in, consecrate him as Prince Regent and take shelter of Śrī Rāma. (31) Save me and Aṅgada, the kingdom and the family O bull among the monkeys. Having so said Tārā, her face drenched with tears, fell down at his feet. (32) Holding his feet in her hands she wept quite shaken with fear. Then Vāli embracing her affectionately said this—(33)

You fear due to your feminine nature darling. There is no occasion for fear to me. If the lord Rāma has come alongwith Lakṣmaṇa, there will definitely be my friendship with him there is no doubt. Rāma is Nārāyaṇa in person, the over lord of all.

आनेष्यामि गृहं साध्वि नत्वा तच्चरणाम्बुजम्। भजतोऽनुभजत्येष भक्तिगम्यः सुरेश्वरः॥
यदि स्वयं समायाति सुग्रीवो हन्मि तं क्षणात्। यदुक्तं यौवराज्याय सुग्रीवस्याभिषेचनम्॥
कथमाहूयमानोऽहं युद्धाय रिपुणा प्रिये। शूरोऽहं सर्वलोकानां सम्मतः शुभलक्षणे॥
भीतभीतमिदं वाक्यं कथं वाली वदेत्प्रिये। तस्माच्छोकं परित्यज्य तिष्ठ सुन्दरि वेश्मनि॥
एवमाश्वास्य तारां तां शोचन्तीमश्रुलोचनाम्। गतो वाली समुद्युक्तः सुग्रीवस्य वधाय सः॥
दृष्ट्वा वालिनमायान्तं सुग्रीवो भीमविक्रमः। उत्पपात गले बद्धपुष्पमालो मतङ्गवत्॥
मुष्टिभ्यां ताडयामास वालिनं सोऽपि तं तथा। अहन्वाली च सुग्रीवं सुग्रीवो वालिनं तथा॥
रामं विलोकयन्नेव सुग्रीवो युयुधे युधि। इत्येवं युद्ध्यमानौ तौ दृष्ट्वा रामः प्रतापवान्॥
बाणमादाय तूणीरादैन्द्रे धनुषि सन्दधे। आकृष्य कर्णपर्यन्तमदृश्यो वृक्षखण्डगः॥
निरीक्ष्य वालिनं सम्यग्लक्ष्यं तद्धृदयं हरिः। उत्ससर्जाशनिसमं महावेगं महाबलः॥
(37—46)

He has incarnated to remove the burden of earth. So I have heard before. To Him, the *Paramātmā,* there is nobody friend or foe as such. (34—36) Prostrating at his feet I will get him here to my house O gentle one. That lord of lords is attainable through devotion and he favours those who adore him. (37) If Sugrīva has come alone I will kill him in a moment and what you said about his coronation as heir apparent, how can I do it when I am being challenged by the enemy O darling! I am brave, admired by the whole world, O one having auspicious marks. (38-39) How can Vāli speak such thing as if he is frightened? Therefore give up worrying and stay in the house, O lovely one. (40) Having so consoled Tārā who was shedding tears and was very much sad, Vāli went determined to kill Sugrīva. (41) Having seen Vāli coming, the mighty valorous Sugrīva as if it was a tusker, with a garland of flower in his neck, sprang up. (42) He struck Vāli with his fists and so did Vāli to him. And they went on so punching each other with the fists—Sugrīva to Vāli and Vāli to Sugrīva. (43) Sugrīva was fighting and at the sametime looking at Rāma. The mighty Rāma on his part watching them so fighting took an arrow from his quiver and put on his bow that he received from Indra, pulled it unto his ear while he was hidden behind a tree. He took the aim of Vāli's chest and the mightiest Hari shot it that was like thunderbolt and having the utmost force. (44—46) That

बिभेद स शरो वक्षो वालिनः कम्पयन्महीम्। उत्पपात महाशब्दं मुञ्चन्स निपपात ह॥
तदा मुहूर्तं निःसंज्ञो भूत्वा चेतनमाप सः। ततो वाली ददर्शाग्रे रामं राजीवलोचनम्॥
धनुरालम्ब्य वामेन हस्तेनान्येन सायकम्।
बिभ्राणं चीरवसनं जटामुकुटधारिणम्। विशालवक्षसं भ्राजद्वनमालाविभूषितम्॥
पीनचार्वायतभुजं नवदूर्वादलच्छविम्। सुग्रीवलक्ष्मणाभ्यां च पार्श्वयोः परिसेवितम्॥
विलोक्य शनकैः प्राह वाली रामं विगर्हयन्। किं मयापकृतं राम तव येन हतोऽस्म्यहम्॥
राजधर्ममविज्ञाय गर्हितं कर्म ते कृतम्। वृक्षषण्डे तिरोभूत्वा त्यजता मयि सायकम्॥
यशः किं लप्स्यसे राम चोरवत्कृतसङ्गरः। यदि क्षत्रियदायादो मनोर्वंशसमुद्भवः॥
युद्धं कृत्वा समक्षं मे प्राप्स्यसे तत्फलं तदा। सुग्रीवेण कृतं किं ते मया वा न कृतं किमु॥
रावणेन हृता भार्या तव राम महावने। सुग्रीवं शरणं यातस्तदर्थमिति शुश्रुम॥
बत राम न जानीषे मद्बलं लोकविश्रुतम्। रावणं सकुलं बद्ध्वा ससीतं लङ्कया सह॥
आनयामि मुहूर्त्तार्द्धाद्यदि चेच्छामि राघव। धर्मिष्ठ इति लोकेऽस्मिन् कथ्यसे रघुनन्दन॥
(47—57)

arrow shot through the chest of Vāli and he with a great uproarious sound fell down on the earth shaking it. (47) For a moment he remained unconscious. Then slowly he came to the senses and saw the lotus eyed Rāma before him. He was holding the bow in his left hand and arrow in the right. (48) He was wearing garment of barks and a crown of matted locks. His chest was broad and he was bedecked with wild garland. (49) His arms were large fleshy and good looking and his bodily hue was just like *Dūrvā* grass and he was attended by Sugrīva and Lakṣmaṇa on his sides. (50)

When Vāli saw Rāma, he said to him accusingly—"What wrong did I do O Rāma, to you for which you have killed me?" (51) Overlooking *Rājadharma* (royal duties) you did a reproachable act while hiding yourself behind a tree, shot arrow on me.(52) What fame will you get O Rāma, by having fought like a thief. If you are a *Kṣatriya* prince born in a dynasty of Manu, you should have fought the battle face to face. And it is only then that you could get the result thereof. What did Sugrīva do which I did not? (53-54) Rāvaṇa abducted your wife in the great forest. For that you have solicited help from Sugrīva. So I have heard. (55) Decidedly you are unaware of my power O Rāma which is known to the entire universe. If I wish I can

वानरं व्याधवद्धत्वा धर्मं कं लप्स्यसे वद। अभक्ष्यं वानरं मांसं हत्वा मां किं करिष्यसि॥
इत्येवं बहु भाषन्तं वालिनं राघवोऽब्रवीत्। धर्मस्य गोप्ता लोकेऽस्मिंश्चरामि सशरासनः॥
अधर्मकारिणं हत्वा सद्धर्मं पालयाम्यहम्। दुहिता भगिनी भ्रातुर्भार्या चैव तथा स्नुषा॥
समा यो रमते तासामेकामपि विमूढधीः। पातकी स तु विज्ञेयः स वध्यो राजभिः सदा॥
त्वं तु भ्रातुः कनिष्ठस्य भार्यायां रमसे बलात्। अतो मया धर्मविदा हतोऽसि वनगोचर॥
त्वं कपित्वान्न जानीषे महान्तो विचरन्ति यत्। लोकं पुनानाः सञ्चारैरतस्तान्नातिभाषयेत्॥
तच्छ्रुत्वा भयसन्त्रस्तो ज्ञात्वा रामं रमापतिम्। वाली प्रणम्य रभसाद्रामं वचनमब्रवीत्॥
राम राम महाभाग जाने त्वां परमेश्वरम्। अजानता मया किञ्चिदुक्तं तत्क्षन्तुमर्हसि॥
साक्षात्त्वच्छरघातेन विशेषेण तवाग्रतः। त्यजाम्यसून्महायोगिदुर्लभं तव दर्शनम्॥

(58—66)

handcuff Rāvaṇa alongwith the ogre dynasty and bring here the entire Lanka including Sītā within half a *Muhūrta,* O Rāghava. You are said to be righteous in the world O Rāma. (56-57) What merit will you attain by killing me, a monkey, like a *Vyādha* (hunter)? Even the flesh of a monkey is not worth eating so what will you do by killing me."(58)

Then while Vāli was this way speaking much, Rāma said to him—"I am the protector of *Dharma* and moving around in the world with my bow." (59) I am maintaining *Dharma* by killing unrighteous ones. Daughter, sister, brother's wife and daughter-in-law all the four are equal. One who makes copulation with either of the four, the foolish and sinful he should be declared. And he deserves killing by the kings. (60-61) You forcefully cohabit with the wife of your younger brother. Therefore you have been killed by me, the knower of *Dharma* O monkey. (62) Because of being a monkey you do not know that the great men move around the world sanctifying it with their visits. So one should not boast before them. (63) Hearing that Vāli shaken with fear, knowing Rāma to be the Lord of Lakṣmī saluted him quickly and said. (64)

O *Mahābhāga* Rāma I now know that you are the supreme Lord. Unaware of the facts, whatever I said may please be forgiven by you. (65) O lord your direct vision is rare even to the great *Yogīs.* I am breathing last in your presence and

यन्नाम विवशो गृह्णन् म्रियमाणः परं पदम्। याति साक्षात्स एवाद्य मुमूर्षोर्मे पुरः स्थितः॥
देव जानामि पुरुषं त्वां श्रियं जानकीं शुभाम्। रावणस्य वधार्थाय जातं त्वां ब्रह्मणार्थितम्॥
अनुजानीहि मां राम यान्तं तत्पदमुत्तमम्। मम तुल्यबले बाले अङ्गदे त्वं दयां कुरु॥
विशल्यं कुरु मे राम हृदयं पाणिना स्पृशन्। तथेति बाणमुद्धृत्य रामः पस्पर्श पाणिना।
त्यक्त्वा तद्वानरं देहममरेन्द्रोऽभवत्क्षणात्॥
वाली रघूत्तमशराभिहतो विमृष्टो रामेण शीतलकरेण सुखाकरेण।
सद्यो विमुच्य कपिदेहमनन्यलभ्यं प्राप्तं पदं परमहंसगणैर्दुरापम्॥
(67—71)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे द्वितीयः सर्गः॥ २॥

particularly by the stroke of your arrow. (66) You are before me in person today when I am just to die. Whereas people who at the time of departure even helplessly utter only your name go to the supreme abode. (67) O *Deva*, I take you to be the primeval person and Jānakī to be auspicious Lakṣmī. Solicited by Brahmā you have appeared for killing Rāvaṇa. (68) Now permit me O Rāma to go to the supreme abode and be kind to my son Aṅgada who is equal to me in might. (69) O Rāma, touching my heart with your hands take out the arrow." "Be it so", Rāma said, removed the arrow and touched his heart with his hands. Instantly that monkey assumed the form of Indra. (70) Vāli was killed through the arrow of Rāma. (Secondly) he got the cool and soothing touch of his hands. So at once giving up his monkey form he attained that supreme abode which is unattainable by others—and which is most difficult even for the *Paramahaṁsa Yogīs*. (71)

Thus ends canto II of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

Bewailing of Tārā—consolation by Rāma and coronation of Sugrīva

श्रीमहादेव उवाच

निहते वालिनि रणे रामेण परमात्मना। दुद्रुवुर्वानराः सर्वे किष्किन्धां भयविह्वलाः॥
तारामूचुर्महाभागे हतो वाली रणाजिरे। अङ्गदं परिरक्षाद्य मन्त्रिणः परिनोदय॥
चतुर्द्वारकपाटादीन् बद्ध्वा रक्षामहे पुरीम्। वानराणां तु राजानमङ्गदं कुरु भामिनि॥
निहतं वालिनं श्रुत्वा तारा शोकविमूर्च्छिता। अताडयत्स्वपाणिभ्यां शिरो वक्षश्च भूरिशः॥
किमङ्गदेन राज्येन नगरेण धनेन वा। इदानीमेव निधनं यास्यामि पतिना सह॥
इत्युक्त्वा त्वरिता तत्र रुदती मुक्तमूर्धजा। ययौ तारातिशोकार्ता यत्र भर्तृकलेवरम्॥
पतितं वालिनं दृष्ट्वा रक्तैः पांसुभिरावृतम्। रुदती नाथनाथेति पतिता तस्य पादयोः॥
करुणं विलपन्ती सा ददर्श रघुनन्दनम्। राम मां जहि बाणेन येन वाली हतस्त्वया॥
गच्छामि पतिसालोक्यं पतिर्मामभिकाङ्क्षते। स्वर्गेऽपि न सुखं तस्य मां विना रघुनन्दन॥
(1—9)

Śrī Mahādeva said—When Vāli was killed by the *Paramātmā* Rāma in the battle all the monkeys being afraid fled away to Kishkindha. (1) They said to Tārā—O great lady, Vāli has been killed in the battle. Now try to protect Aṅgada and alert the ministers. (2)We are going to defend the town by closing all the four gates. By the time you make Aṅgada the king of monkeys O beautiful lady. (3) Having heard Vāli dead Tārā was overgrieved and started beating again and again her head and breast with her hands. (4) What is the use of Aṅgada or kingdom or town or wealth to me?. Just now I am going to make *Satī* alongwith my husband. (5) Saying so Tārā overgrieved as she was, weeping with dishevelled hairs hurried to where the body of her husband lay. (6) Seeing Vāli fallen smeared with blood and dust she started crying *"Nātha, Nātha"* (Lord, O Lord) and fell at his feet. (7) While crying pitiably she saw Rāma and said, "O Rāma, kill me through the arrow by which you killed Vāli. (8) So that I should go to the abode of my husband. He must be waiting for me because he will not feel at home without me even in the heaven, O delighter

पत्नीवियोगजं दुःखमनुभूतं त्वयानघ। वालिने मां प्रयच्छाशु पत्नीदानफलं भवेत्॥
सुग्रीव त्वं सुखं राज्यं दापितं वालिघातिना। रामेण रुमया सार्धं भुङ्क्ष्व सापत्नवर्जितम्॥
इत्येवं विलपन्तीं तां तारां रामो महामनाः। सान्त्वयामास दयया तत्त्वज्ञानोपदेशतः॥
किं भीरु शोचसि व्यर्थं शोकस्याविषयं पतिम्। पतिस्तवायं देहो वा जीवो वा वद तत्त्वतः॥
पञ्चात्मको जडो देहस्त्वङ्मांसरुधिरास्थिमान्। कालकर्मगुणोत्पन्नः सोऽप्यास्तेऽद्यापि ते पुरः॥
मन्यसे जीवमात्मानं जीवस्तर्हि निरामयः। न जायते न म्रियते न तिष्ठति न गच्छति॥
न स्त्री पुमान्वा षण्ढो वा जीवः सर्वगतोऽव्ययः। एक एवाद्वितीयोऽयमाकाशवदलेपकः।
नित्यो ज्ञानमयः शुद्धः स कथं शोकमर्हति॥

तारोवाच

देहोऽचित्काष्ठवद्राम जीवो नित्यश्चिदात्मकः। सुखदुःखादिसम्बन्धः कस्य स्याद्राम मे वद॥
(10—17)

of Raghus. (9) You have a first hand experience of the separation from wife O sinless one. So give me to Vāli and you will get the fruit of *Patnīdāna.* (10) Sugrīva, enjoy alongwith Rūmā without any fear of any enemy, the kingdom which you received from Rāma, the killer of Vāli. (11) The great souled Rāma compassionate to crying Tārā consoled her instructing in the knowledge of supreme truth. (12)

O timid lady, why do you unnecessarily grieve for your husband who is not to be grieved for. Tell me which really your husband is—this body or the *Jīva.* (13) This inert body an evolute of five gross elements, a bundle of skin, flesh, blood and bones a product of *Kāla, Karma* and *Guṇa* (time—spirit, destiny and modes of nature) is still lying before you. (14) If you take the *Jīva* to be your husband; then *Jīva* is *Nirāmaya* (free from mutations). It is not born. It does not die. It does not stay nor it moves. (15) It is not female nor male nor even neutral. The *Jīva* is all-pervading, imperishable, one without the second and like the ether it is untainted, eternal, the embodiment of knowledge. It does not deserve any grief. (16)

Tārā said—"The body is insentient like a piece of wood, O Rāma, and the *Jīva* is eternal and consciousness incarnate. Then with what are the feelings of pain and pleasure associated O Rāma? Kindly tell me. (17)

श्रीराम उवाच

अहङ्कारादिसम्बन्धो यावद्देहेन्द्रियैः सह। संसारस्तावदेव स्यादात्मनस्त्वविवेकिनः॥
मिथ्यारोपितसंसारो न स्वयं विनिवर्तते। विषयान्ध्यायमानस्य स्वप्ने मिथ्यागमो यथा॥
अनाद्यविद्यासम्बन्धात्तत्कार्याहङ्कृतेस्तथा। संसारोऽपार्थकोऽपि स्याद्रागद्वेषादिसङ्कुलः॥
मन एव हि संसारो बन्धश्चैव मनः शुभे। आत्मा मनः समानत्वमेत्य तद्गतबन्धभाक्॥
यथा विशुद्धः स्फटिकोऽलक्तकादिसमीपगः। तत्तद्वर्णयुगाभाति वस्तुतो नास्ति रञ्जनम्॥
बुद्धीन्द्रियादिसामीप्यादात्मनः संसृतिर्बलात्। आत्मा स्वलिङ्गं तु मनः परिगृह्य तदुद्भवान्॥
कामान् जुषन् गुणैर्बद्धः संसारे वर्ततेऽवशः। आदौ मनोगुणान् सृष्ट्वा ततः कर्माण्यनेकधा॥
शुक्ललोहितकृष्णानि गतयस्तत्समानतः। एवं कर्मवशाज्जीवो भ्रमत्याभूतसम्प्लवम्॥
(18—25)

Śrī Rāma said—"For the person bereft of the faculty of discriminating between *Ātmā* and *Anātmā,* the *Saṁsāra* exists till there is affinity with the body and senses as 'I'and 'Mine'.(18) This world is imaginary and superimposed on the *Ātmā* yet it cannot go on its own accord just like a person whose mind hovers always around sense-objects, dreams entirely unreal things in his dream. (19) Due to association with the beginningless *Avidyā* and its evolute *Ahaṁkāra* (ego), this world even though false and untrue becomes full of attraction and aversion etc. (20) O good lady the mind alone is *Saṁsāra* and the same is bondage also. When *Ātmā* and *Mana* assume identity overlapping each other then there comes bondage on account of the assumed identification of *Ātmā* and *Mana.* (21) Just as a pure crystal assumes the colour of the object like lac in its vicinity and really speaking it is not the colour of its own. (22) Similarly due to the proximity of intellect and senses the *Saṁsāra* simply appears (as real) to *Ātmā* (even though it is really non-existent). The *Ātmā* using mind as the means of cognition, enjoys the objects which are the modifications of the mind, feels strongly tied by the *Guṇas* and is helplessly entangled in the creative wheel of the world. First it creates the qualities of the mind (like attraction and aversion etc.). Then it engages itself in multisided actions white *(Sāttvika),* red *(Rājasika)* and black *(Tāmasika)* and then undergoes the consequences according

सर्वोपसंहृतौ जीवो वासनाभिः स्वकर्मभिः। अनाद्यविद्यावशगस्तिष्ठत्यभिनिवेशतः ॥
सृष्टिकाले पुनः पूर्ववासनामानसैः सह। जायते पुनरप्येवं घटीयन्त्रमिवावशः॥
यदा पुण्यविशेषेण लभते सङ्गतिं सताम्। मद्भक्तानां सुशान्तानां तदा मद्विषया मतिः॥
मत्कथाश्रवणे श्रद्धा दुर्लभा जायते ततः। ततः स्वरूपविज्ञानमनायासेन जायते॥
तदाचार्यप्रसादेन वाक्यार्थज्ञानतः क्षणात्। देहेन्द्रियमनःप्राणाहङ्कृतिभ्यः पृथक्स्थितम्॥
स्वात्मानुभवतः सत्यमानन्दात्मानमद्वयम्। ज्ञात्वा सद्यो भवेन्मुक्तः सत्यमेव मयोदितम्॥
एवं मयोदितं सम्यगालोचयति योऽनिशम्। तस्य संसारदुःखानि न स्पृशन्ति कदाचन॥
त्वमप्येतन्मया प्रोक्तमालोचय विशुद्धधीः। न स्पृश्यसे दुःखजालैः कर्मबन्धाद्विमोक्ष्यसे॥
(26—33)

to the actions. This way the *Jīva* moves in the (innumerable wombs) bound by its actions till the final dissolution.(23—25) When at the time of final dissolution the creation is dissolved even then due to the attachment with the doership and enjoyership this *Jīva* alongwith its *Vāsanās* (latent impressions) and actions, remains under the sway of beginningless *Avidyā.* (26) When the creation starts again then the *Jīva* with the mind followed by *Vāsanās,* helplessly reincarnates like a time machine (clock). (27) When some especial virtuous deeds (done in the previous lives) are active and the *Jīva* happens to attain holy company with my devotees of placid mind then his intellect turns to me. (28) He inculcates then the rare faith *(Śraddhā)* in hearkening my *Kathā* through which he gets spontaneously the essential knowledge of my real form and nature. (29) At that time by the grace of *Guru* he grasps the real meaning of the Great Sentences like *'Tattvamasi'* etc., and through his personal experiences also he realises that the *Saccidānanda Ātmā,* one without the second is different from body, sense, mind, the vital airs and the ego etc., and becomes instantly liberated. O Tārā, I have instructed the real truth to you. (30-31) The miseries of the world do not bother him who always thinks over what I have said just now. Do you also ponder over with pure and untainted mind what I have said. With the result you will remain untouched by the miseries of the world and will be liberated from the worldly shackle. (32-33) In your

पूर्वजन्मनि ते सुभ्रु कृता मद्भक्तिरुत्तमा। अतस्तव विमोक्षाय रूपं मे दर्शितं शुभे॥
ध्यात्वा मद्रूपमनिशमालोचय मयोदितम्। प्रवाहपतितं कार्यं कुर्वत्यपि न लिप्यसे॥
श्रीरामेणोदितं सर्वं श्रुत्वा तारातिविस्मिता। देहाभिमानजं शोकं त्यक्त्वा नत्वा रघूत्तमम्॥
आत्मानुभवसन्तुष्टा जीवन्मुक्ता बभूव ह। क्षणसङ्गममात्रेण रामेण परमात्मना॥
अनादिबन्धं निर्धूय मुक्ता सापि विकल्मषा। सुग्रीवोऽपि च तच्छ्रुत्वा रामवक्त्रात्समीरितम्॥
जहावज्ञानमखिलं स्वस्थचित्तोऽभवत्तदा। ततः सुग्रीवमाहेदं रामो वानरपुङ्गवम्॥
भ्रातुर्ज्येष्ठस्य पुत्रेण यद्युक्तं साम्परायिकम्। कुरु सर्वं यथान्यायं संस्कारादि ममाज्ञया॥
तथेति बलिभिर्मुख्यैर्वानरैः परिणीय तम्। वालिनं पुष्पके क्षिप्त्वा सर्वराजोपचारकैः॥
भेरीदुन्दुभिनिर्घोषैर्ब्राह्मणैर्मन्त्रिभिः सह। यूथपैर्वानरैः पौरैस्तारया चाङ्गदेन च॥
गत्वा चकार तत्सर्वं यथाशास्त्रं प्रयत्नतः। स्नात्वा जगाम रामस्य समीपं मन्त्रिभिः सह॥
(34—43)

previous life O one with the beautiful eyebrows you have performed my *Bhakti* of superior type. Therefore I showed this form of mine for your salvation. (34) By meditating on my form think over what I said. This way doing all your routine work you will not get tainted. (35) Tārā was amazed to hear the instructions of Śrī Rāma. She gave up the grief centred around the body, saluted Śrī Rāma, fully satisfied after the self-realization she became *Jīvanmukta* even though she had the company of *Paramātmā* Rāma only for a very short period. (36-37) Her bondage though from a time without beginning, was destroyed and she became quite sinless. Sugrīva too hearing what oozed out of Rāma's mouth, was freed from all ignorance and had his mind steady and normal. Then Rāma said to Sugrīva, the highest among the monkeys—(38-39)

By my orders perform the funeral ceremonies of your elder brother through his son Aṅgada as prescribed in the *Śāstras.* (40) "As you say" said Sugrīva. Then he accompanied by the chief monkey personnels, put the dead body of Vāli on a flowery *Vimāna,* with all the state honour and required materials, playing on instruments like *Bherī* and *Dundubhi,* alongwith the *Brāhmaṇas,* ministers and the commanding monkeys, inhabitants of Kishkindha, Tārā and Aṅgada did perform meticulously following inscriptural commands all the *Saṁskāras* and then

नत्वा रामस्य चरणौ सुग्रीवः प्राह हृष्टधीः। राज्यं प्रशाधि राजेन्द्र वानराणां समृद्धिमत्॥
दासोऽहं ते पादपद्मं सेवे लक्ष्मणवच्चिरम्। इत्युक्तो राघवः प्राह सुग्रीवं सस्मितं वचः॥
त्वमेवाहं न सन्देहः शीघ्रं गच्छ ममाज्ञया। पुरराज्याधिपत्ये त्वं स्वात्मानमभिषेचय॥
नगरं न प्रवेक्ष्यामि चतुर्दश समाः सखे। आगमिष्यति मे भ्राता लक्ष्मणः पत्तनं तव॥
अङ्गदं यौवराज्ये त्वमभिषेचय सादरम्। अहं समीपे शिखरे पर्वतस्य सहानुजः॥
वत्स्यामि वर्षदिवसांस्ततस्त्वं यत्नवान् भव। किञ्चित्कालं पुरे स्थित्वा सीतायाः परिमार्गणे॥
साष्टाङ्गं प्रणिपत्याह सुग्रीवो रामपादयोः। यदाज्ञापयसे देव तत्तथैव करोम्यहम्॥
अनुज्ञातश्च रामेण सुग्रीवस्तु सलक्ष्मणः। गत्वा पुरं तथा चक्रे यथा रामेण चोदितः॥
सुग्रीवेण यथान्यायं पूजितो लक्ष्मणस्तदा। आगत्य राघवं शीघ्रं प्रणिपत्योपतस्थिवान्॥
ततो रामो जगामाशु लक्ष्मणेन समन्वितः। प्रवर्षणगिरेरूर्ध्वं शिखरं भूरिविस्तरम्॥
तत्रैकं गह्वरं दृष्ट्वा स्फाटिकं दीप्तिमच्छुभम्। वर्षवातातपसहं फलमूलसमीपगम्।
वासाय रोचयामास तत्र रामः सलक्ष्मणः॥

(44—54)

having bath came with his ministers to Śrī Rāma. (41—43) He bowed in the feet of Śrī Rāma and said quite cheerfully—"O Rājendra, rule over this prosperous kingdom of the monkeys. (44) Being your slave I shall always adore your feet like Lakṣmaṇa". Having been so said Śrī Rāma said to Sugrīva with a smile. (45) "You are undoubtedly my own self. Quickly go with my permission and consecrate yourself as the ruler of the kingdom. (46) My friend, I shall not enter the town for fourteen years. My brother Lakṣmaṇa will come to your town. (47) Consecrate Aṅgada as Crown Prince with due respect. I will live on the peak of nearby mountain with my brother for the rainy season. So after you have lived in the town for sometime launch a search for Sītā. (49) Sugrīva prostrated at the feet of Śrī Rāma and said, "Deva, I will do strictly as you order." (50) Thus permitted by Rāma, Sugrīva in the company of Lakṣmaṇa went to the town and did as instructed by Rāma. (51) Sugrīva adored Lakṣmaṇa in a befitting manner and Lakṣmaṇa came back to Śrī Rāma, saluted him and waited upon him. (52) Then Rāma accompanied by Lakṣmaṇa went soon to a very expansive top of Pravarshana mountain. (53) There he saw a bright and beautiful cave of

दिव्यमूलफलपुष्पसंयुते मौक्तिकोपमजलौघपल्वले।
चित्रवर्णमृगपक्षिशोभिते पर्वते रघुकुलोत्तमोऽवसत्॥
(50—55)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे तृतीयः सर्गः॥ ३॥

crystal which was capable of protecting from rain, wind and sun and where fruits and roots were available in the vicinity. Rāma and Lakṣmaṇa selected that cave for their abode. (54) Śrī Rāma the best one of the Raghu dynasty, made that mountain as his residence which was full of beautiful roots, fruits and flowers, had lovely ponds full of water clean and shining like pearl and abounding with the animals and birds of various colours. (55)

Thus ends canto III of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IV

The description of Kriyāyoga to Lakṣmaṇa by Rāma

श्रीमहादेव उवाच

तत्र वार्षिकदिनानि राघवो लीलया मणिगुहासु सञ्चरन्।
पक्वमूलफलभोगतोषितो लक्ष्मणेन सहितोऽवसत्सुखम्॥
वातनुन्नजलपूरितमेघानन्तरस्तनितवैद्युतगर्भान्।
वीक्ष्य विस्मयमगाद्गजयूथान्यद्वदाहितसुकाञ्चनकक्षान्॥
नवघासं समास्वाद्य हृष्टपुष्टमृगद्विजाः। धावन्तः परितो रामं वीक्ष्य विस्फारितेक्षणाः॥
(1—3)

Śrī Mahādeva said—There lord Rāma lived with Lakṣmaṇa during rainy season, sportively, moving among the ruby made caves, quite satisfied with eating ripe fruits and roots. (1)The lord Rāma was amazed to watch the clouds driven by the wind which had the flashes of lightning accompanied by the thundering which appeared just like a group of elephants covered with gold coverings.(2) The animals well developed

न चलन्ति सदाध्याननिष्ठा इव मुनीश्वराः। रामं मानुषरूपेण गिरिकाननभूमिषु॥
चरन्तं परमात्मानं ज्ञात्वा सिद्धगणा भुवि। मृगपक्षिगणा भूत्वा राममेवानुसेविरे॥
सौमित्रिरेकदा राममेकान्ते ध्यानतत्परम्। समाधिविरमे भक्त्या प्रणयाद्विनयान्वितः॥
अब्रवीद्देव ते वाक्यात्पूर्वोक्ताद्विगतो मम। अनाद्यविद्यासम्भूतः संशयो हृदि संस्थितः॥
इदानीं श्रोतुमिच्छामि क्रियामार्गेण राघव। भवदाराधनं लोके यथा कुर्वन्ति योगिनः॥
इदमेव सदा प्राहुर्योगिनो मुक्तिसाधनम्। नारदोऽपि तथा व्यासो ब्रह्मा कमलसम्भवः॥
ब्रह्मक्षत्रादिवर्णानामाश्रमाणां च मोक्षदम्। स्त्रीशूद्राणां च राजेन्द्र सुलभं मुक्तिसाधनम्।
तव भक्ताय मे भ्रात्रे ब्रूहि लोकोपकारकम्॥

श्रीराम उवाच

मम पूजाविधानस्य नान्तोऽस्ति रघुनन्दन। तथापि वक्ष्ये सङ्क्षेपाद्यथावदनुपूर्वशः॥

(4—11)

and strengthened by grazing newly sprouted grass and birds while running here and there, whenever happened to have a look at Śrī Rāma they gazed with unwinking eyes. (3) They became standstill like *Munis* absorbed in meditation. (As a matter of truth) the groups of *Siddhas* transformed them into the forms of animals and birds as they knew that *Paramātmā* Rāma is moving on the earth in the forests and mountains in the form of human being. They always presented themselves in service of Rāma. (4-5) One day Rāma was absorbed in meditation in a secluded place. When he woke up from trance Lakṣmaṇa said to him with devotion, love and humility—"*Deva*, what you taught me earlier removed from my heart the doubt born of the beginningless *Avidyā*. (6-7) Now I want to hear how the *Yogīs* in the world adore you through the path of *Kriyā*. (8) The *Yogīs* declared it to be the means of liberation. Nārada, Vyāsa and the lotus born Brahmā also (approve of it). (9) O Rājendra, it is capable of giving *Mokṣa* to *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and people of all the four *Āśramas*. It is easily practicable means of *Mokṣa* even for females and *Śūdras*. Kindly tell this *Kriyāyoga* benevolent to the people, to me who am your brother and devotee. (10)

Śrī Rāma said—"There is no end to the procedure of my worship O delighter of the Raghus. Still I will tell you

स्वगृह्योक्तप्रकारेण द्विजत्वं प्राप्य मानवः। सकाशात्सद्गुरोर्मन्त्रं लब्ध्वा मद्भक्तिसंयुतः॥
तेन सन्दर्शितविधिर्मामेवाराधयेत्सुधीः। हृदये वानले वार्चेत्प्रतिमादौ विभावसौ॥
शालग्रामशिलायां वा पूजयेन्मामतन्द्रितः। प्रातःस्नानं प्रकुर्वीत प्रथमं देहशुद्धये॥
वेदतन्त्रोदितैर्मन्त्रैर्मृल्लेपनविधानतः। सन्ध्यादि कर्म यन्नित्यं तत्कुर्याद्विधिना बुधः॥
सङ्कल्पमादौ कुर्वीत सिद्ध्यर्थं कर्मणां सुधीः। स्वगुरुं पूजयेद्भक्त्या मद्बुद्ध्या पूजको मम॥
शिलायां स्नपनं कुर्यात्प्रतिमासु प्रमार्जनम्। प्रसिद्धैर्गन्धपुष्पाद्यैर्मत्पूजा सिद्धिदायिका॥
अमायिकोऽनुवृत्त्या मां पूजयेन्नियतव्रतः। प्रतिमादिष्वलङ्कारः प्रियो मे कुलनन्दन॥
अग्नौ यजेत हविषा भास्करे स्थण्डिले यजेत्। भक्तेनोपहृतं प्रीत्यै श्रद्धया मम वार्यपि॥
(13—19)

in brief one by one as it should be. (11) First of all one should get Brahmanahood through *Upanayana* (investiture of sacred thread) as prescribed in his own *Gṛhyasūtra.* Then he should go to a *Sadguru* and get initiated in the *Mantra* with devotion. (12) Through the manner guided by him, the wise one should worship me only either in his heart, in the fire, in some image or in the sun-god. (13) Or else the wise one should worship me vigilantly in *Śālagrāma.* In the morning one should take bath first, for the purification of body pronouncing *Mantras* from *Veda* or *Tantra* as the case may be and smearing the body with mud observing the proper procedure. And then one should perform the daily *Saṁdhyā* etc., in a proper manner. (14-15) My worshipper should recite *Saṁkalpa* for the successful completion of his undertakings. He should adore his *Guru* with the feeling that the *Guru* is My own manifestation. (16) If my image is in the form of *Śilā* it should be properly bathed and if it is in the form of an image it should be only wiped. Then he should worship me with selected incense and flower. This type of *Pūjā* leads to perfection. (17) The person quite guilelessly should adore me regularly (observing vows) as instructed by the *Guru.* O delighter of the family, I quite like the decoration of my image. (18) If he worships me in fire, he should pour oblations into it. If I am worshipped in sun god then the figure of sun should be sketched on a *Vedī* (a platform like erection).

किं पुनर्भक्ष्यभोज्यादि गन्धपुष्पाक्षतादिकम्। पूजाद्रव्याणि सर्वाणि सम्पाद्यैवं समारभेत्॥
चैलाजिनकुशैः सम्यगासनं परिकल्पयेत्। तत्रोपविश्य देवस्य सम्मुखे शुद्धमानसः॥
ततो न्यासं प्रकुर्वीत मातृकाबहिरान्तरम्। केशवादि ततः कुर्यात्तत्त्वन्यासं ततः परम् ॥
मन्मूर्तिपञ्जरन्यासं मन्त्रन्यासं ततो न्यसेत्। प्रतिमादावपि तथा कुर्यान्नित्यमतन्द्रितः॥
कलशं स्वपुरो वामे क्षिपेत्पुष्पादि दक्षिणे। अर्घ्यपाद्यप्रदानार्थं मधुपर्कार्थमेव च॥
तथैवाचमनार्थं तु न्यसेत्पात्रचतुष्टयम्। हृत्पद्मे भानुविमले मत्कलां जीवसंज्ञिताम्॥
ध्यायेत्स्वदेहमखिलं तया व्याप्तमरिन्दम। तामेवावाहयेन्नित्यं प्रतिमादिषु मत्कलाम्॥
पाद्यार्घ्याचमनीयाद्यैः स्नानवस्त्रविभूषणैः। यावच्छक्त्योपचारैर्वा त्वर्चयेन्माममायया॥
विभवे सति कर्पूरकुङ्कुमागरुचन्दनैः। अर्चयेन्मन्त्रवान्नित्यं सुगन्धकुसुमैः शुभैः॥

(20—28)

Even if my devotee offers simply water to me with *Śraddhā*, it is sufficient to propitiate me. (19) What is then to be talked of if he offers eatables, incense flowers, unbroken rice etc. Therefore one should collect all *Pūjā* materials and then start worshipping me. (20) A seat of cotton cloth, deer skin and *Kuśa* should be made and then sitting there in front of a deity with purified mind one should make *Nyāsa* of *Mātṛkās* within and without. Then he should make a *Nyāsa* of twenty-four names of Lord Viṣṇu like Keśava etc., followed by *Nyāsa* of *Tattvas*. (21-22) Thereafter (following the procedure prescribed in *Viṣṇupañjara*) one should make *Pañjara Nyāsa* and *Mantra Nyāsa* in my image. This *Nyāsa* procedure should be extended to my statue etc., also without any slackness on the part of the worshipper. (23) A sacrificial pitcher in front of him in the left side and flowers etc., in the right side for offering *Arghya, Pādya* (ablutions), *Madhuparka* and *Ācamana* one should have four receptacles. Then he should meditate upon that *Kalā* of mine known as *Jīva* in his lotus heart transparent like a sun. He should feel that his entire body is pervaded by that *Jīva,* O subduer of the foes. He should invoke the same *Kalā* of mine in my image also. (24—26) *Pādya, Arghya, Ācamanīya,* bathing, clothings and ornaments or whatever materials may be available, through them the worshipper should worship me quite bereft of *Māyā.* (27) If he is well-to-do

दशावरणपूजां वै ह्यागमोक्तां प्रकारयेत्। नीराजनैर्धूपदीपैर्नैवेद्यैर्बहुविस्तरैः ॥
श्रद्धयोपहरेन्नित्यं श्रद्धाभुगहमीश्वरः। होमं कुर्यात्प्रयत्नेन विधिना मन्त्रकोविदः॥
अगस्त्येनोक्तमार्गेण कुण्डेनागमवित्तमः। जुहुयान्मूलमन्त्रेण पुंसूक्तेनाथवा बुधः॥
अथवौपासनाग्नौ वा चरुणा हविषा तथा। तप्तजाम्बूनदप्रख्यं दिव्याभरणभूषितम्॥
ध्यायेदनलमध्यस्थं होमकाले सदा बुधः। पार्षदेभ्यो बलिं दत्त्वा होमशेषं समापयेत्॥
ततो जपं प्रकुर्वीत ध्यायेन्मां यतवाक् स्मरन्। मुखवासं च ताम्बूलं दत्त्वा प्रीतिसमन्वितः॥
मदर्थे नृत्यगीतादि स्तुतिपाठादि कारयेत्। प्रणमेद्दण्डवद्भूमौ हृदये मां निधाय च॥
(29—35)

he must have campher, *Kuṅkuma, Agaru,* sandal paste, the fragrant and auspicious flowers in his *Pūjā* materials and worship me with them reciting proper *Mantras.* (28) Offering *Nīrājana* (*Ārati* with five wicks lighted), incense, lamp and *Naivedya* of various types, he should perform *Daśāvaraṇa Pūjā* (worship of ten coverings) as narrated in the *Āgamas.* (29) Everyday the worshipper should offer all *Pūjā* materials with full faith because I am sated with only *Śraddhā.* My worshipper, the knower of *Mantra* should do *Hawana* (pouring oblations into the fire) after *Pūjā* in strictly prescribed manner. (30) The wise one who knows the *Āgamas* should dig a pit in the manner prescribed by Agastya. He should pour oblations into that pit either muttering the *Mantra* (given by the *Guru*) or reciting *Puruṣa Sūkta.* (31) Or else he should pour oblations of *Caru* and *Havi* into the *Agnihotra* fire itself. While pouring oblations the wise worshipper should presume that there is the Lord almighty in the form of a *Yajña Puruṣa* bedecked with all ornaments and his bodily hue like heated gold. He should meditate upon this form and then after offering *Bali* to my attendants he should finish the *Hawana.* (32-33) Thereafter he should perform *Japa* while remembering me and meditating upon me. Then lovingly he should offer betel leaves and other fragrant materials alongwith it. Then dance, music and sacred recitations should be arranged for me and having my charming image in his heart he should offer salutation prostrating on

शिरस्याधाय मद्दत्तं प्रसादं भावनामयम्। पाणिभ्यां मत्पदे मूर्ध्नि गृहीत्वा भक्तिसंयुतः॥
रक्ष मां घोरसंसारादित्युक्त्वा प्रणमेत्सुधीः। उद्वासयेद्यथापूर्वं प्रत्यग्ज्योतिषि संस्मरन्॥
एवमुक्तप्रकारेण पूजयेद्विधिवद्यदि। इहामुत्र च संसिद्धिं प्राप्नोति मदनुग्रहात्॥
मद्भक्तो यदि मामेवं पूजां चैव दिने दिने। करोति मम सारूप्यं प्राप्नोत्येव न संशयः॥
इदं रहस्यं परमं च पावनं मयैव साक्षात्कथितं सनातनम्।
पठत्यजस्रं यदि वा शृणोति यः स सर्वपूजाफलभाङ् न संशयः॥
एवं परात्मा श्रीरामः क्रियायोगमनुत्तमम्। पृष्टः प्राह स्वभक्ताय शेषांशाय महात्मने॥
पुनः प्राकृतवद्रामो मायामालम्ब्य दुःखितः। हा सीतेति वदन्नैव निद्रां लेभे कथञ्चन॥
एतस्मिन्नन्तरे तत्र किष्किन्धायां सुबुद्धिमान्। हनूमान्प्राह सुग्रीवमेकान्ते कपिनायकम्॥
शृणु राजन्प्रवक्ष्यामि तवैव हितमुत्तमम्। रामेण ते कृतः पूर्वमुपकारो ह्यनुत्तमः॥

(36—44)

the ground. (34-35) Then he should take my *Prasāda* to his head presuming that to be the grace of the god. With due devotion he should hold my feet in his hands and take them to his head and pray as—"O Lord, save me from this terrible *Saṁsāra*". Saying so the wise must pay his obeisance to the Lord and then request him to go to his abode while remembering Him in his heart. (36-37) In this way if somebody worships Me properly on the pattern prescribed above he is sure to achieve every accomplishment in this world as well as in the next, by my grace. (38) If my devotee daily offers *Pūjā* to me this way he gets my *Sārūpya;* there is no doubt. (39) It is a closely guarded secret, the most purifying, taught by me personally and eternal. If somebody recites it or hears it he gets the fruits of the whole *Pūjā* there is no doubt. (40)

In this way the *Paramātmā* Śrī Rāma asked by his devotee Lakṣmaṇa taught this *Kriyāyoga* the best one to him, the exalted soul and an aspect of Śeṣa. (41) Rāma again assuming his *Māyā* appeared sad like an ordinary man. Ejaculating the name of Sītā he would have no sleep. (42)

In the meanwhile the wise Hanumān in Kishkindha told the monkey king Sugrīva in a secluded place—(43) "O king, kindly listen to me. I am going to tell you what is good for you. Rāma has already been highly benevolent to you in the

कृतघ्नवत्त्वया नूनं विस्मृतः प्रतिभाति मे। त्वत्कृते निहतो वाली वीरस्त्रैलोक्यसम्मतः॥
राज्ये प्रतिष्ठितोऽसि त्वं तारां प्राप्तोऽसि दुर्लभाम्। स रामः पर्वतस्याग्रे भ्रात्रा सह वसन्सुधीः॥
त्वदागमनमेकाग्रमीक्षते कार्यगौरवात्। त्वं तु वानरभावेन स्त्रीसक्तो नावबुद्ध्यसे॥
करोमीति प्रतिज्ञाय सीतायाः परिमार्गणम्। न करोषि कृतघ्नस्त्वं हन्यसे वालिवद् द्रुतम्॥
हनूमद्वचनं श्रुत्वा सुग्रीवो भयविह्वलः। प्रत्युवाच हनूमन्तं सत्यमेव त्वयोदितम्॥
शीघ्रं कुरु ममाज्ञां त्वं वानराणां तरस्विनाम्। सहस्राणि दशेदानीं प्रेषयाशु दिशो दश॥
सप्तद्वीपगतान्सर्वान्वानरानानयन्तु ते। पक्षमध्ये समायान्तु सर्वे वानरपुङ्गवाः॥
ये पक्षमतिवर्तन्ते ते वध्या मे न संशयः। इत्याज्ञाप्य हनूमन्तं सुग्रीवो गृहमाविशत्॥
सुग्रीवाज्ञां पुरस्कृत्य हनूमान्मन्त्रिसत्तमः। तत्क्षणे प्रेषयामास हरीन्दश दिशः सुधीः॥

अगणितगुणसत्त्वान्वायुवेगप्रचारान् वनचरगणमुख्यान् पर्वताकाररूपान्।
पवनहितकुमारः प्रेषयामास दूतानतिरभसतरात्मा दानमानादितृप्तान्॥

(45—54)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे चतुर्थः सर्गः॥ ४॥

past. (44) It appears to me that you have forgotten him ungratefully. He killed Vāli for you who was famous for his bravery in all the three worlds. (45) You are established on the throne and got Tārā who was extremely unattainable. That wise Rāma is living on the mountain top with his brother. (46) He is expecting your visit in connection with his mission of a considerable importance and you acting like just an ordinary monkey, infatuated with passion are not wakeful. You promised for the search of Sītā but do not implement it. You are ungrateful and will be shortly killed like Vāli. (47-48) Hearing the words of Hanumān, Sugrīva was very much frightened and replied to Hanumān—what you say is quite true and correct. (49) Implement my orders quickly and send ten thousands of swift monkeys in all the ten quarters (one thousand each). (50) They should fetch all the monkeys from all the seven continents and the chieftains among them must reach here within a fortnight. (51) The latecomers will be punishable with death sentence undoubtedly. Ordering Hanumān this way Sugrīva entered his apartment. (52) Implementing the orders of Sugrīva, Hanumān the best among his ministers, dispatched talented monkeys to all the ten quarters. (53) Hanumān, the

son of wind god, appeased some selected monkeys with the offer of wealth and honour, who were full of merits and valour, were swift like wind and huge bodied like mountains; and despatched them. (54)

Thus ends canto IV of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto V

Rāma grieves and Lakṣmaṇa goes to Kishkindha

श्रीमहादेव उवाच

रामस्तु पर्वतस्याग्रे मणिसानौ निशामुखे। सीताविरहजं शोकमसहन्निदमब्रवीत्॥
पश्य लक्ष्मण मे सीता राक्षसेन हृता बलात्। मृतामृता वा निश्चेतुं न जानेऽद्यापि भामिनीम्॥
जीवतीति मम ब्रूयात्कश्चिद्वा प्रियकृत्स मे। यदि जानामि तां साध्वीं जीवन्तीं यत्र कुत्र वा॥
हठादेवाहरिष्यामि सुधामिव पयोनिधेः। प्रतिज्ञां शृणु मे भ्रातर्येन मे जनकात्मजा॥
नीता तं भस्मसात्कुर्यां सपुत्रबलवाहनम्। हे सीते चन्द्रवदने वसन्ती राक्षसालये॥
दुःखार्त्ता मामपश्यन्ती कथं प्राणान् धरिष्यसि। चन्द्रोऽपि भानुवद्भाति मम चन्द्राननां विना॥
(1—6)

Śrī Mahādeva said—Once at the time of night fall, Rāma was sitting at the peak of the mountain on a ruby like rock. His grief caused by the separation of Sītā became unbearable and he said. (1) Look Lakṣmaṇa, my Sītā was kidnapped by the *Rākṣasa* forcibly. I do not for certain know even today whether the beautiful one is dead or alive. (2) If somebody comes and tells me that Sītā is alive, he will do the greatest favour to me. If I come to know that the virtuous lady is alive, wherever she may be I will get her by force as nectar was taken out of the ocean. O brother, listen to my vow. Whosoever has taken Jānakī will be burnt to ashes alongwith his progeny, army and vehicles. O, Sītā with a moon like face, you are living in the house of *Rākṣasa* extremely miserable, not seeing me how are you holding your life? To me bereft of you even moon appears scorching like sun O moon faced one. (3—6)

चन्द्र त्वं जानकीं स्पृष्ट्वा करैर्मां स्पृश शीतलैः। सुग्रीवोऽपि दयाहीनो दुःखितं मां न पश्यति॥
राज्यं निष्कण्टकं प्राप्तं स्त्रीभिः परिवृतो रहः। कृतघ्नो दृश्यते व्यक्तं पानासक्तोऽतिकामुकः॥
नायाति शरदं पश्यन्नपि मार्गयितुं प्रियाम्। पूर्वोपकारिणं दुष्टः कृतघ्नो विस्मृतो हि माम्॥
हन्मि सुग्रीवमप्येवं सपुरं सहबान्धवम्। वाली यथा हतो मेऽद्य सुग्रीवोऽपि तथा भवेत्॥
इति रुष्टं समालोक्य राघवं लक्ष्मणोऽब्रवीत्। इदानीमेव गत्वाहं सुग्रीवं दुष्टमानसम्॥
मामाज्ञापय हत्वा तमायास्ये राम तेऽन्तिकम्। इत्युक्त्वा धनुरादाय स्वयं तूणीरमेव च॥
गन्तुमभ्युद्यतं वीक्ष्य रामो लक्ष्मणमब्रवीत्। न हन्तव्यस्त्वया वत्स सुग्रीवो मे प्रियः सखा॥
किन्तु भीषय सुग्रीवं वालिवत्त्वं हनिष्यसे। इत्युक्त्वा शीघ्रमादाय सुग्रीवप्रतिभाषितम्॥
आगत्य पश्चाद्यत्कार्यं तत्करिष्याम्यसंशयम्। तथेति लक्ष्मणोऽगच्छत्त्वरितो भीमविक्रमः॥
किष्किन्धां प्रति कोपेन निर्दहन्निव वानरान्। सर्वज्ञो नित्यलक्ष्मीको विज्ञानात्मापि राघवः॥
(7—16)

O moon, first touch Jānakī and thereafter touch me with your cooled beams. Sugrīva also became pitiless who does not look at my miserable condition. After getting the kingdom free of obstacles, surrounded by women, busy in drinking wine and the libidinous Sugrīva seems to get ungrateful, it is quite apparent. (7-8) Even though seeing that *Śarad* (Autumn) has come to make a search for the beloved of mine who have been benevolent to him in past. The ungrateful wretch has completely forgotten me. I will destroy Sugrīva alongwith his capital and kith and kins. Let Sugrīva also be killed just as Vāli was killed by me. Seeing Rāma so angry Lakṣmaṇa said—"Just now I am going sir. Order me. I will kill the wicked Sugrīva and come back to you" so saying he himself took his bow and quiver. (9-12)

Noticing Lakṣmaṇa ready to go Rāma pacified him. Don't kill him my child. Sugrīva is a friend dear to me. (13) But threaten him to kill like Vāli. After so saying come back soon with reply made by Sugrīva. (14) After your return I will surely do the needful. Agreeing with that the mighty valorous Lakṣmaṇa immediately went to Kishkindha in an angry mood as if he will burn the monkeys. "Śrī Rāma is never without Lakṣmī. He is omniscient and he is knowledge embodied yet he is grieved for Sītā like a common man is grieved for his

सीतामनुशुशोचार्त्तः प्राकृतः प्राकृतामिव। बुद्ध्यादिसाक्षिणस्तस्य मायाकार्यातिवर्तिनः॥
रागादिरहितस्यास्य तत्कार्यं कथमुद्भवेत्। ब्रह्मणोक्तमृतं कर्तुं राज्ञो दशरथस्य हि॥
तपसः फलदानाय जातो मानुषवेषधृक्। मायया मोहिताः सर्वे जना अज्ञानसंयुताः॥
कथमेषां भवेन्मोक्ष इति विष्णुर्विचिन्तयन्। कथां प्रथयितुं लोके सर्वलोकमलापहाम्॥
रामायणाभिधां रामो भूत्वा मानुषचेष्टकः। क्रोधं मोहं च कामं च व्यवहारार्थसिद्धये॥
तत्तकालोचितं गृह्णन् मोहयत्यवशाः प्रजाः। अनुरक्त इवाशेषगुणेषु गुणवर्जितः॥
विज्ञानमूर्तिर्विज्ञानशक्तिः साक्ष्यगुणान्वितः। अतः कामादिभिर्नित्यमविलिप्तो यथा नभः॥
विन्दन्ति मुनयः केचिज्जानन्ति जनकादयः। तद्भक्ता निर्मलात्मानः सम्यग् जानन्तिनित्यदा।
भक्तचित्तानुसारेण जायते भगवानजः॥

(17—24)

ordinary wife. He is the spectator of the intellect etc., transcending the range of *Māyā* and its effects, bereft of passion like attachment etc. Then how can the effect of *Māyā* (in the form of grief) appear in him? In order to fulfil the solicitation of Brahmā, to bestow fruits of his penances to Daśaratha, he has assumed the human guise and taken birth, all people ignorant as they are, have become deluded by his *Māyā.* (15-19) Thinking of some ways and means for liberation of such deluded persons, to establish in the world his *Kathā,* capable of removing the sins of the whole universe, to be known as *Rāmāyaṇa,* the Lord Viṣṇu became Rāma behaving just like an ordinary person, (following the worldly norms) he shows the passions like anger, infatuation and lustfulness to achieve His (divine) aim as demanded by the occasion and time, deludes the helpless creatures. He appears as attached towards all the *Guṇas* yet he is really devoid of them. (20—22) He is *Vijñāna* personified. *Vijñāna* (the spiritual knowledge) is his very power. He is a mere witness. Therefore like sky he is always untainted by the passions like desire etc. (23) A few of the *Munis* rarely know his real form and nature and so do a very few *Rājarṣis* like Janaka but his devotees having their inner senses purified and taintless know him full well and always. So He even though unborn yet takes birth according to the sentiments of his devotees. (24)

लक्ष्मणोऽपि तदा गत्वा किष्किन्धानगरान्तिकम्। ज्याघोषमकरोत्तीव्रं भीषयन् सर्ववानरान्॥
तं दृष्ट्वा प्राकृतास्तत्र वानरा वप्रमूर्धनि। चक्रुः किलकिलाशब्दं धृतपाषाणपादपाः॥
तान्दृष्ट्वा क्रोधताम्राक्षो वानरान् लक्ष्मणस्तदा। निर्मूलान्कर्तुमुद्युक्तो धनुरानम्य वीर्यवान्॥
ततः शीघ्रं समाप्लुत्य ज्ञात्वा लक्ष्मणमागतम्॥
निवार्य वानरान् सर्वानङ्गदो मन्त्रिसत्तमः। गत्वा लक्ष्मणसामीप्यं प्रणनाम स दण्डवत्॥
ततोऽङ्गदं परिष्वज्य लक्ष्मणः प्रियवर्धनः। उवाच वत्स गच्छ त्वं पितृव्याय निवेदय॥
मामागतं राघवेण चोदितं रौद्रमूर्तिना। तथेति त्वरितं गत्वा सुग्रीवाय न्यवेदयत्॥
लक्ष्मणः क्रोधताम्राक्षः पुरद्वारि बहिः स्थितः। तच्छ्रुत्वातीव सन्त्रस्तः सुग्रीवो वानरेश्वरः॥
आहूय मन्त्रिणां श्रेष्ठं हनूमन्तमथाब्रवीत्। गच्छ त्वमङ्गदेनाशु लक्ष्मणं विनयान्वितः॥
सान्त्वयन्कोपितं वीरं शनैरानय सादरम्। प्रेषयित्वा हनूमन्तं तारामाह कपीश्वरः॥
त्वं गच्छ सान्त्वयन्ती तं लक्ष्मणं मृदुभाषितैः। शान्तमन्तःपुरं नीत्वा पश्चाद्दर्शय मेऽनघे॥
(25—35)

Lakṣmaṇa also went near the town Kishkindha and produced a terrific sound of the string of his bow which caused terror among the monkeys. (25) Seeing him, the ordinary monkeys on the top of the rampart did a shrieking sound holding rocks and trees in their hands. (26) Having seen those monkeys (that way) the eyes of Lakṣmaṇa reddened with anger. The valorous Lakṣmaṇa prepared him for annihilating all of them and he stringed his bow. (27) Having come to know the arrival of Lakṣmaṇa, Aṅgada, the best of the ministers stopped them all. He went near Lakṣmaṇa and bade his *Pranāṃa* by prostrating. (28-29) Lakṣmaṇa, the uplifter of nears and dears, embraced Aṅgada and said—"Go and inform your uncle that I have come deputed by the angry Rāma." "Very well" said Aṅgada and reported it to Sugrīva. (30-31) "Lakṣmaṇa with eyes red due to anger is standing at the gate of the town." Having heard so the frightened monkey king Sugrīva called for Hanumān the best of his ministers and said—"Do go immediately with Aṅgada and pacify angry and brave Lakṣmaṇa quite humbly and bring him in with due respect." After dispatching Hanumān, the lord of the monkeys said to Tārā—(32-34) You also go and pacify Lakṣmaṇa with your soft tongue. When he is cooled get him in the inner apartments and let me meet him O sinless one!(35)

भवत्विति ततस्तारा मध्यकक्षं समाविशत्। हनूमानङ्गदेनैव सहितो लक्ष्मणान्तिकम्॥
गत्वा ननाम शिरसा भक्त्या स्वागतमब्रवीत्। एहि वीर महाभाग भवद्गृहमशङ्कितम्॥
प्रविश्य राजदारादीन् दृष्ट्वा सुग्रीवमेव च। यदाज्ञापयसे पश्चात्तत्सर्वं करवाणि भोः॥
इत्युक्त्वा लक्ष्मणं भक्त्या करे गृह्य स मारुतिः। आनयामास नगरमध्याद्राजगृहं प्रति॥
पश्यंस्तत्र महासौधान् यूथपानां समन्ततः। जगाम भवनं राज्ञः सुरेन्द्रभवनोपमम्॥
मध्यकक्षे गता तत्र तारा ताराधिपानना। सर्वाभरणसम्पन्ना मदरक्तान्तलोचना॥
उवाच लक्ष्मणं नत्वा स्मितपूर्वाभिभाषिणी। एहि देवर भद्रं ते साधुस्त्वं भक्तवत्सलः॥
किमर्थं कोपमाकार्षीर्भक्ते भृत्ये कपीश्वरे। बहुकालमनाश्वासं दुःखमेवानुभूतवान्॥
इदानीं बहुदुःखौघाद्भवद्भिरभिरक्षितः। भवत्प्रसादात्सुग्रीवः प्राप्तसौख्यो महामतिः॥
कामासक्तो रघुपतेः सेवार्थं नागतो हरिः। आगमिष्यन्ति हरयो नानादेशगताः प्रभो॥
(36—45)

"Very well" Tārā said and came to the intermediary apartment. On the other hand Hanumān with Aṅgada went to Lakṣmaṇa and saluted by their heads with devotion and spoke to him welcoming—"Come on O brave and fortunate prince in without any hesitation. It is your own house sir. (36-37) Entering the palace, visiting the royal ladies and Sugrīva also, whatever you order we will execute it. (38) Having so said Hanumān with devotion held Lakṣmaṇa by hand and brought him into the royal palace through the centre of the cities. (39) Lakṣmaṇa saw the palatial buildings of the chieftains everywhere. Lakṣmaṇa went to the Royal palace which was just like the palace of Indra. (40) In the middle apartment, the moon faced Tārā bedecked with all ornaments and her eyes were reddish due to some intoxicant. (41)

She bowed while addressing him smilingly—"Come on *Dewara* (younger brother of the husband) may god bless you. You are virtuous and protector of your devotees. (42) Why are you angry on the monkey king who is your devotee as well as servant. He has already suffered a lot without any support from any quarter. (43) Now it is both of you who provided him relief from excessive sufferings. It is by your grace that the wise Sugrīva has experienced some pleasure. (44) Due to his monkey nature he was absorbed in sex so he could not present himself in the service of Raghunātha. But now the

प्रेषितो दशसाहस्रा हरयो रघुसत्तम। आनेतुं वानरान् दिग्भ्यो महापर्वतसन्निभान्॥
सुग्रीवः स्वयमागत्य सर्ववानरयूथपैः। वधयिष्यति दैत्यौघान् रावणं च हनिष्यति॥
त्वयैव सहितोऽद्यैव गन्ता वानरपुङ्गवः। पश्यान्तर्भवनं तत्र पुत्रदारसुहृद्वृतम्॥
दृष्ट्वा सुग्रीवमभयं दत्त्वा नय सहैव ते। ताराया वचनं श्रुत्वा कृशक्रोधोऽथ लक्ष्मणः॥
जगामान्तःपुरं यत्र सुग्रीवो वानरेश्वरः। रुमामालिङ्ग्य सुग्रीवः पर्यङ्के पर्यवस्थितः॥
दृष्ट्वा लक्ष्मणमत्यर्थमुत्पपातातिभीतवत्। तं दृष्ट्वा लक्ष्मणः क्रुद्धो मदविह्वलितेक्षणम्॥
सुग्रीवं प्राह दुर्वृत्त विस्मृतोऽसि रघूत्तमम्। वाली येन हतो वीरः स बाणोऽद्य प्रतीक्षते॥
त्वमेव वालिनो मार्गं गमिष्यसि मया हतः। एवमत्यन्तपरुषं वदन्तं लक्ष्मणं तदा॥
उवाच हनुमान् वीरः कथमेवं प्रभाषसे। त्वत्तोऽधिकतरो रामे भक्तोऽयं वानराधिपः॥
रामकार्यार्थमनिशं जागर्ति न तु विस्मृतः। आगताः परितः पश्य वानराः कोटिशः प्रभो॥
(46—55)

monkeys from different countries will soon arrive, O lord. (45) He has sent ten thousand monkeys O best among the Raghus, in order to fetch monkeys from different quarters who are like big mountains in size. (46) Sugrīva himself accompanied by all monkey chieftains will come and get the ogre race annihilated through them and he himself will kill Rāvaṇa. (47) Today itself he will go alongwith you to Śrī Rāma. Please come to the inner apartments and see Sugrīva in the company of his sons, wives and friends. (48) After meeting him please free him from all fears and take him with you." Having heard what Tārā said the anger of Lakṣmaṇa was cooled down. (49) He entered his inner apartments where Sugrīva, the Lord of monkeys was sitting on the couch embracing Rūmā. (50)

When he saw Lakṣmaṇa he suddenly sprang to his feet like a frightened person. Seeing him Lakṣmaṇa angrily said to Sugrīva whose eyes were intoxicated—"O, crooked Sugrīva, you have forgotten Rāma. The arrow which killed Vāli is waiting for you today. (51-52) Being killed by me you will go the way through which Vāli went." The brave Hanumān said to Lakṣmaṇa who was talking very harshly—"Why do you say so? This monkey lord is a greater devotee of Rāma than you yourself. (54) For the mission of Rāma he is quite wakeful and has not forgotten. See, crores of monkeys have

गमिष्यन्त्यचिरेणैव सीतायाः परिमार्गणम्। साधयिष्यति सुग्रीवो रामकार्यमशेषतः॥
श्रुत्वा हनुमतो वाक्यं सौमित्रिर्लज्जितोऽभवत्। सुग्रीवोऽप्यर्घ्यपाद्याद्यैर्लक्ष्मणं समपूजयत्॥
आलिङ्ग्य प्राह रामस्य दासोऽहं तेन रक्षितः। रामः स्वतेजसा लोकान् क्षणार्द्धेनैव जेष्यति॥
सहायमात्रमेवाहं वानरैः सहितः प्रभो। सौमित्रिरपि सुग्रीवं प्राह किञ्चिन्मयोदितम्॥
तत्क्षमस्व महाभाग प्रणयाद्भाषितं मया। गच्छामोऽद्यैव सुग्रीव रामस्तिष्ठति कानने॥
एक एवातिदुःखार्त्तो जानकीविरहात्प्रभुः। तथेति रथमारुह्य लक्ष्मणेन समन्वितः॥
वानरैः सहितो राजा राममेवान्वपद्यत॥
भेरीमृदङ्गैर्बहुऋक्षवानरैः श्वेतातपत्रैर्व्यजनैश्च शोभितः।
नीलाङ्गदाद्यैर्हनुमत्प्रधानैः समावृतो राघवमभ्यगाद्धरिः॥

(56—63)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे पंचमः सर्गः॥ ५॥

come from all sides O Lord. (55) They will very soon, go on the search of Sītā and Sugrīva will get his mission accomplished. (56) Having heard Hanumān's words Lakṣmaṇa felt shy. Sugrīva also adored Lakṣmaṇa by offering ablutions etc. (57) Embracing Lakṣmaṇa Sugrīva said "I am a slave to Rāma and am protected by Rāma. Rāma only through his effulgence is capable of conquering entire cosmos within half a moment. (58) With all my monkeys I am a help only for the sake of name O lord." Lakṣmaṇa also solicited forgiveness from Sugrīva—"Kindly excuse me for what I said only out of affection O fortunate one. O Sugrīva, we shall go just now to where Rāma stays in the jungle. (59-60) He is alone and miserably sad on account of separation from Jānakī. 'Very well' Sugrīva said and mounting on a chariot alongwith Lakṣmaṇa followed by the monkeys, went to Rāma. (61-62) At that time instruments like *Bherī* and *Mṛdaṅga* were sounding. A retinue of bears and monkeys were holding white umbrellas and *Camaras* beautifying the procession. Accompanied by Nīla and Aṅgada etc., headed by Hanumān, Sugrīva went to Rāma. (63)

Thus ends the canto V of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VI

Search for Sītā—monkeys enter the cave and meet Swayamprabhā

श्रीमहादेव उवाच

दृष्ट्वा रामं समासीनं गुहाद्वारि शिलातले। चैलाजिनधरं श्यामं जटामौलिविराजितम्॥
विशालनयनं शान्तं स्मितचारुमुखाम्बुजम्। सीताविरहसन्तप्तं पश्यन्तं मृगपक्षिणः॥
रथाद्दूरात्समुत्पत्य वेगात्सुग्रीवलक्ष्मणौ। रामस्य पादयोरग्रे पेततुर्भक्तिसंयुतौ॥
रामः सुग्रीवमालिङ्ग्य पृष्ट्वानामयमन्तिके। स्थापयित्वा यथान्यायं पूजयामास धर्मवित्॥
ततोऽब्रवीद्रघुश्रेष्ठं सुग्रीवो भक्तिनम्रधीः। देव पश्य समायान्तीं वानराणां महाचमूम्॥
कुलाचलाद्रिसम्भूता मेरुमन्दरसन्निभाः। नानाद्वीपसरिच्छैलवासिनः पर्वतोपमाः॥
असङ्ख्याताः समायान्ति हरयः कामरूपिणः। सर्वे देवांशसम्भूताः सर्वे युद्धविशारदाः॥
अत्र केचिद्गजबलाः केचिद्दशगजोपमाः। गजायुतबलाः केचिदन्येऽमितबलाः प्रभो॥
(1—8)

Śrī Mahādeva said—While Śrī Rāma was sitting out of the cave in his garment of deer skin, his head bedecked with the crown of matted locks, his eyes big, he was quite calm a beautiful smile was playing on his lovely face; he was in great agony on account of separation from Sītā and was watching animals and birds; seeing Rāma from a considerable distance Sugrīva and Lakṣmaṇa dismounted from the chariot hurriedly and fell down at the feet of Śrī Rāma with immense devotion. (1-3) The righteous Rāma embraced Sugrīva. He made inquiries about his well-being, seated him by his side and offered proper and cordial respect. (4)

Then Sugrīva reported to Śrī Rāma with devotion and humility—"Lord, look at the monkey army coming. (5) The monkeys born on *Kulācala,* big in the size like *Meru* and *Mandara* mountains, residents of several islands, river banks and mountains, all like mountains, all capable of assuming any form they wish, all proficient in warfares, all incarnated from fraction of different gods, huge in number are coming. (6-7) Out of them some are equal to an elephant in might while some are equal to ten while still others equal to ten thousand elephants

केचिदञ्जनकूटाभाः केचित्कनकसन्निभाः। केचिद्रक्तान्तवदना दीर्घबालास्तथापरे॥
शुद्धस्फटिकसङ्काशाः केचिद्राक्षससन्निभाः। गर्जन्तः परितो यान्ति वानरा युद्धकाङ्क्षिणः॥
त्वदाज्ञाकारिणः सर्वे फलमूलाशनाः प्रभो। ऋक्षाणामधिपो वीरो जाम्बवान्नाम बुद्धिमान्॥
एष मे मन्त्रिणां श्रेष्ठः कोटिभल्लूकवृन्दपः। हनूमानेष विख्यातो महासत्त्वपराक्रमः॥
वायुपुत्रोऽतितेजस्वी मन्त्री बुद्धिमतां वरः। नलो नीलश्च गवयो गवाक्षो गन्धमादनः॥
शरभो मैन्दवश्चैव गजः पनस एव च। वलीमुखो दधिमुखः सुषेणस्तार एव च॥
केसरी च महासत्त्वः पिता हनुमतो बली। एते ते यूथपा राम प्राधान्येन मयोदिताः॥
महात्मानो महावीर्याः शक्रतुल्यपराक्रमाः। एते प्रत्येकतः कोटिकोटिवानरयूथपाः॥
तवाज्ञाकारिणः सर्वे सर्वे देवांशसम्भवाः। एष बालिसुतः श्रीमानङ्गदो नाम विश्रुतः॥
वालितुल्यबलो वीरो राक्षसानां बलान्तकः। एते चान्ये च बहवस्त्वदर्थे त्यक्तजीविताः॥
योद्धारः पर्वताग्रैश्च निपुणाः शत्रुघातने। आज्ञापय रघुश्रेष्ठ सर्वे ते वशवर्तिनः॥
(9—19)

and some of them possess unlimited power. (8) Some of them are like black mountains, some of them are of golden hue while others red faced and some of them have long hairs on their bodies. (9) Some are like crystals while others appear like *Rākṣasas*—all these monkeys look eager for a chance to fight. They are coming roaring from all sides. (10) They are all obedient to you. They will eat fruits and roots O Lord. The wise Jāmbavān, the head of the bears numbering one crore, is my seniormost minister. Then Hanumān is well-known for his splendid valour. The son of wind god, greatly resplendent and the best among the wise is my minister. Nala, Nīla, Gavaya, Gawākṣa, Gandhamādana, Śarabha, Maindava, Gaja, Panasa, Valīmukha, Dadhimukha, Śuṣeṇa, Tāra, Kesarī of the great spirit and father of mighty Hanumān—these are worth mentioning army chiefs I have briefly enumerated. (11—15) These are all great souled, greatly valorous equal to Indra in might. Each of them is the leader of a troupe containing crores of monkeys. (16) They are all obedient to you and born from a divine origin. This is the son of Vāli, the handsome one known as Aṅgada, equal to Vāli in bravery, capable of killing *Rākṣasa* army. These and many others are prepared to sacrifice their lives for you. (17-18) They fight with the rocks and mountain peaks and

रामः सुग्रीवमालिङ्ग्य हर्षपूर्णाश्रुलोचनः। प्राह सुग्रीव जानासि सर्वं त्वं कार्यगौरवम्॥
मार्गणार्थं हि जानक्या नियुङ्क्ष्व यदि रोचते। श्रुत्वा रामस्य वचनं सुग्रीवः प्रीतमानसः॥
प्रेषयामास बलिनो वानरान् वानरर्षभः। दिक्षु सर्वासु विविधान्वानरान् प्रेष्य सत्वरम्॥
दक्षिणां दिशमत्यर्थं प्रयत्नेन महाबलान्। युवराजं जाम्बवन्तं हनूमन्तं महाबलम्॥
नलं सुषेणं शरभं मैन्दं द्विविदमेव च। प्रेषयामास सुग्रीवो वचनं चेदमब्रवीत्॥
विचिन्वन्तु प्रयत्नेन भवन्तो जानकीं शुभाम्। मासादर्वाङ्निवर्तध्वं मच्छासनपुरःसराः॥
सीतामदृष्ट्वा यदि वो मासादूर्ध्वं दिनं भवेत्। तदा प्राणान्तिकं दण्डं मत्तः प्राप्स्यथ वानराः॥
इति प्रस्थाप्य सुग्रीवो वानरान् भीमविक्रमान्। रामस्य पार्श्वे श्रीरामं नत्वा चोपविवेश सः॥
गच्छन्तं मारुतिं दृष्ट्वा रामो वचनमब्रवीत्। अभिज्ञानार्थमेतन्मे ह्यङ्गुलीयकमुत्तमम्॥
मन्नामाक्षरसंयुक्तं सीतायै दीयतां रहः। अस्मिन् कार्ये प्रमाणं हि त्वमेव कपिसत्तम।
जानामि सत्त्वं ते सर्वं गच्छ पन्थाः शुभस्तव॥

(20—29)

are proficient in annihilating the enemy. Command them O the best among the Raghus, they are all under your subordination. (19)

Rāma, his eyes full with the tears of joy, embraced Sugrīva and said—"Sugrīva, you realize the importance of the mission.(20) So depute them for search of Sītā if you think fit. Hearing the words of Rāma, Sugrīva, the best among the monkeys, happily despatched the mighty monkeys. This way sending immediately many monkeys in all other quarters, he deputed with great care the mightiest Crown Prince, Jāmbavān and Hanumān of super strength, Nala, Śuṣeṇa, Śarabha, Mainda and Dwivida to southern quarter and ordered them. (21—24) "Search the auspicious Jānakī with all possible care and get back within a month. These are my orders. (25) If you come back without finding Sītā or you are delayed even by a single day after a month, then O monkeys" you will be awarded with capital punishment from me. (26) This way after despatching the monkeys of mighty valour Sugrīva came and sat by the side of Rāma. (27)

When Rāma saw Hanumān departing, he told him—"Take this beautiful ring of mine engraved with my name as a credential. Give it to Sītā when she is alone. Exercise your discretion as demanded by occasion. O the best of monkeys, you will be the final authority. I know everything about your might

एवं कपीनां राज्ञा ते विसृष्टाः परिमार्गणे। सीताया अङ्गदमुखा बभ्रमुस्तत्र तत्र ह॥
भ्रमन्तो विन्ध्यगहने ददृशुः पर्वतोपमम्। राक्षसं भीषणाकारं भक्षयन्तं मृगान् गजान्॥
रावणोऽयमिति ज्ञात्वा केचिद्वानरपुङ्गवाः। जघ्नुः किलकिलाशब्दं मुञ्चन्तो मुष्टिभिः क्षणात्॥
नायं रावण इत्युक्त्वा ययुरन्यन्महद्वनम्। तृषार्ताः सलिलं तत्र नाविन्दन् हरिपुङ्गवाः॥
विभ्रमन्तो महारण्ये शुष्ककण्ठोष्ठतालुकाः। ददृशुर्गह्वरं तत्र तृणगुल्मावृतं महत्॥
आर्द्रपक्षान् क्रौञ्चहंसान्निःसृतान्ददृशुस्ततः। अत्रास्ते सलिलं नूनं प्रविशामो महागुहाम्॥
इत्युक्त्वा हनुमानग्रे प्रविवेश तमन्वयुः। सर्वे परस्परं धृत्वा बाहून्बाहुभिरुत्सुकाः॥
अन्धकारे महद्दूरं गत्वापश्यन् कपीश्वराः। जलाशयान्मणिनिभतोयान् कल्पद्रुमोपमान्॥
वृक्षान्पक्वफलैर्नम्रान्मधुद्रोणसमन्वितान् । गृहान् सर्वगुणोपेतान् मणिवस्त्रादिपूरितान्॥
दिव्यभक्ष्यान्नसहितान्मानुषैः परिवर्जितान्। विस्मितास्तत्र भवने दिव्ये कनकविष्टरे॥
प्रभया दीप्यमानां तु ददृशुः स्त्रियमेककाम्। ध्यायन्तीं चीरवसनां योगिनीं योगमास्थिताम्॥
(30—40)

and capacity. Go. Be your journey successful. (28-29) In this way dispersed by Sugrīva, the king of monkeys, headed by Aṅgada moved around here and there. (30) Roaming in the dense forest of Vindhyachala they saw a dreadful looking *Rākṣasa* big like a mountain eating deers and elephants. (31) Some of the mighty monkeys thought that it was Rāvaṇa. Shrieking aloud they killed him instantly with their fists. (32) "Oh, it is not Rāvaṇa" so saying they went to another forest. There they felt thirsty but there was no water in sight. (33) Moving in the great forest their throat, lips and palate got parched. They happened to see a big cave covered with grass, creepers and shrubs. (34) They saw the birds like heron and goose coming out of the cave. Their wings were drenched. "O, there is water here. We will certainly enter this big cave." (35) So saying, first of all Hanumān entered. The rest followed him curiously catching hold of each other by their arms. (36) They walked a good distance in the thick darkness and then they saw reservoirs, full of clean water like shining ruby and there were trees laden with ripened fruits and bee hives. They were like wish yielding trees. There were houses well furnished and full of garments studded with gems. There was a good supply of wonderful edibles but without any human beings. They saw amazingly in that house a lady—*Yoginī*

प्रणेमुस्तां महाभागां भक्त्या भीत्या च वानराः। दृष्ट्वा तान्वानरान्देवी प्राह यूयं किमागताः॥
कुतो वा कस्य दूता वा मत्स्थानं किं प्रधर्षथ। तच्छ्रुत्वा हनुमानाह शृणु वक्ष्यामि देवि ते॥
अयोध्याधिपतिः श्रीमान् राजा दशरथः प्रभुः। तस्य पुत्रो महाभागो ज्येष्ठो राम इति श्रुतः॥
पितुराज्ञां पुरस्कृत्य सभार्यः सानुजो वनम्। गतस्तत्र हृता भार्या तस्य साध्वी दुरात्मना॥
रावणेन ततो रामः सुग्रीवं सानुजो ययौ। सुग्रीवो मित्रभावेन रामस्य प्रियवल्लभाम्॥
मृगयध्वमिति प्राह ततो वयमुपागताः। ततो वनं विचिन्वन्तो जानकीं जलकाङ्क्षिणः॥
प्रविष्टा गह्वरं घोरं दैवादत्र समागताः। त्वं वा किमर्थमत्रासि का वा त्वं वद नः शुभे॥
योगिनी च तथा दृष्ट्वा वानरान् प्राह हृष्टधीः। यथेष्टं फलमूलानि जग्ध्वा पीत्वामृतं पयः॥
आगच्छत ततो वक्ष्ये मम वृत्तान्तमादितः। तथेति भुक्त्वा पीत्वा च हृष्टास्ते सर्ववानराः॥
देव्याः समीपं गत्वा ते बद्धाञ्जलिपुटाः स्थिताः। ततः प्राह हनूमन्तं योगिनी दिव्यदर्शना॥
(41—50)

alone sitting on a golden carpet, self luminous in an ascetic garb absorbed in meditation in the process of practising *Yoga*.(37—40)

The monkeys saluted that great lady with a mixed feeling of devotion and fear. Seeing those monkeys that *Devī* inquired "What for have you come?" (41) "Where from have you come? Whose emissaries are you and why are you defiling my *Āśrama?*" Hearing that Hanumān replied—"Listen to me, *Devī*. I will tell you. (42) Daśaratha was the glorious king of Ayodhya. His eldest son, the most fortunate, is known as Rāma. Under the instruction of his father he came to the forest alongwith his wife and younger brother. His virtuous wife Sītā has been abducted by wicked Rāvaṇa. Thereafter Rāma with his younger brother came to Sugrīva and Sugrīva on his turn inspired by the sense of friendship asked us to search for the beloved wife of Rāma and so we have come. Then combing the jungle for Jānakī we entered this terrible cave in search of water and happened to come here by chance. Now tell me, O auspicious one, who you are or why you are here. (43—47)

Seeing that the *Yoginī* was pleased and told the monkeys—"Go eat fruits and roots as you wish; drink the nectar like water, come back and then I will tell you about me from the beginning." So the monkeys were their normal self and happy after eating and drinking well. (48-49) They approached the lady and stood

हेमा नाम पुरा दिव्यरूपिणी विश्वकर्मणः। पुत्री महेशं नृत्येन तोषयामास भामिनी॥
तुष्टो महेशः प्रददाविदं दिव्यपुरं महत्। अत्र स्थिता सा सुदती वर्षाणामयुतायुतम्॥
तस्या अहं सखी विष्णुतत्परा मोक्षकाङ्क्षिणी। नाम्ना स्वयम्प्रभा दिव्यगन्धर्वतनया पुरा॥
गच्छन्ती ब्रह्मलोकं सा मामाहेदं तपश्चर। अत्रैव निवसन्ती त्वं सर्वप्राणिविवर्जिते॥
त्रेता युगे दाशरथिर्भूत्वा नारायणोऽव्ययः। भूभारहरणार्थाय विचरिष्यति कानने॥
मार्गन्तो वानरास्तस्य भार्यामायान्ति ते गुहाम्। पूजयित्वाथ तान् नत्वा रामं स्तुत्वा प्रयत्नतः॥
यातासि भवनं विष्णोर्योगिगम्यं सनातनम्। इतोऽहं गन्तुमिच्छामि रामं द्रष्टुं त्वरान्विता॥
यूयं पिदध्वमक्षीणि गमिष्यथ बहिर्गुहाम्। तथैव चक्रुस्ते वेगाद्गताः पूर्वस्थितं वनम्॥
सापि त्यक्त्वा गुहां शीघ्रं ययौ राघवसन्निधिम्। तत्र रामं ससुग्रीवं लक्ष्मणं च ददर्श ह॥
कृत्वा प्रदक्षिणं रामं प्रणम्य बहुशः सुधीः। आह गद्गदया वाचा रोमाञ्चिततनूरुहा॥
(51—60)

before her with folded hands. Then the *Yoginī* of divine look spoke to Hanumān—(50) "In ancient time there was one Hemā of divine beauty the daughter of Viśwakarmā who propitiated lord Śiva with her dance. (51) The pleased lord Śiva gave this divine town to her. Here Hemā of beautiful teeth, lived for hundreds and thousands of years. (52) I am her friend. My name is Swayamprabhā, the daughter of Gandharva Divya by name. I am engrossed in *Viṣṇu Pūjā* with a desire for salvation. Long long ago while Hemā was departing for *Brahmaloka* asked me, "Here you live and practise penances in this place uninhabited by all creatures. (53-54) In the *Tretā* age the imperishable Nārāyaṇa will become the son of Daśaratha and move around in the forest in order to unburden the earth. (55) Searching his wife the monkeys will come to your cave. Entertain them, bow down before Rāma, offer praises to him in all possible ways. And so you will go to the eternal abode of the lord Viṣṇu accessible only to *Yogīs*. From here I wish to go hurriedly to see Rāma. (56-57) You all close your eyes and you will instantly go out of the cave. They did it and very swiftly they reached the forest where they previously were. (58) That *Yoginī* also left the cave and immediately went to where Śrī Rāma was. There she saw Rāma accompanied by Sugrīva and also Lakṣmaṇa. (59) Circumambulating and saluting Rāma again and again the wise

दासी तवाहं राजेन्द्र दर्शनार्थमिहागता। बहुवर्षसहस्राणि तप्तं मे दुश्चरं तपः॥
गुहायां दर्शनार्थं ते फलितं मेऽद्य तत्तपः। अद्य हि त्वां नमस्यामि मायायाः परतः स्थितम्॥
सर्वभूतेषु चालक्ष्यं बहिरन्तरवस्थितम्। योगमायाजवनिकाच्छन्नो मानुषविग्रहः॥
न लक्ष्यसेऽज्ञानदृशां शैलूष इव रूपधृक्। महाभागवतानां त्वं भक्तियोगविधित्सया॥
अवतीर्णोऽसि भगवन् कथं जानामि तामसी। लोके जानातु यः कश्चित्तव तत्त्वं रघूत्तम॥
ममैतदेव रूपं ते सदा भातु हृदालये। राम ते पादयुगलं दर्शितं मोक्षदर्शनम्॥
अदर्शनं भवार्णानां सन्मार्गपरिदर्शनम्। धनपुत्रकलत्रादिविभूतिपरिदर्पितः ।
अकिञ्चनधनं त्वाद्य नाभिधातुं जनोऽर्हति॥
निवृत्तगुणमार्गाय निष्किञ्चनधनाय ते॥

(61—68)

lady spoke in a choked voice and with horripilated hairs. (60)

"O Rājendra, I am your maid servant and have come here for your *Darśana.* For several thousand years I have practised severe penance in the cave with the desire for your *Darśana.* Today my penances bore fruit. Today I will bid my *Praṇāma* to you who are beyond the ken of *Māyā.* (61-62) Even though you pervade within and without of all beings yet you are invisible. You have assumed human guise covering your real form with the curtain of *Māyā.* (63) You assume different forms like an actor in a play and the ignorant people do not recognise you. You have descended on earth with the intention of designing the *Bhaktiyoga* of the great *Bhāgavata* persons. How can I, dominated by the *Tamoguṇa,* know you. Those who know or desire to know your real truth O Rāma—let them do it but I desire that your this very form be illumined in my heart. O Rāma today I have seen your two feet capable of giving salvation. By *Darśana* of your feet the jungle of *Saṁsāra* disappears. It harnesses a person on the right path. The ignorant people blinded by the pride of having plenties like wealth, son, wife etc., cannot pray you, now as you are the sole wealth of only have-nots. (64—67) There is only one way to reach you and that is transcending the layer of *Guṇas.* You are the only wealth of have-nots. You are sporting yourself in yourself, you are *Nirguṇa* and *Saguṇa* (attributeless and full of attributes)

नमः स्वात्माभिरामाय निर्गुणाय गुणात्मने। कालरूपिणमीशानमादिमध्यान्तवर्जितम्॥
समं चरन्तं सर्वत्र मन्ये त्वां पुरुषं परम्। देव ते चेष्टितं कश्चिन्न वेद नृविडम्बनम्॥
न तेऽस्ति कश्चिद्दयितो द्वेष्यो वापर एव च। त्वन्मायापिहितात्मानस्त्वां पश्यन्ति तथाविधम्॥
अजस्याकर्तुरीशस्य देवतिर्यङ्नरादिषु। जन्मकर्मादिकं यद्यत्तदत्यन्तविडम्बनम्॥
त्वामाहुरक्षरं जातं कथाश्रवणसिद्धये। केचित्कोसलराजस्य तपसः फलसिद्धये॥
कौसल्यया प्रार्थ्यमानं जातमाहुः परे जनाः। दुष्टराक्षसभूभारहरणायार्थितो विभुः॥
ब्रह्मणा नररूपेण जातोऽयमिति केचन। शृण्वन्ति गायन्ति च ये कथास्ते रघुनन्दन॥
पश्यन्ति तव पादाब्जं भवार्णवसुतारणम्। त्वन्मायागुणबद्धाहं व्यतिरिक्तं गुणाश्रयम्॥
कथं त्वां देव जानीयां स्तोतुं वाविषयं विभुम्। नमस्यामि रघुश्रेष्ठं बाणासनशरान्वितम्।
लक्ष्मणेन सह भ्रात्रा सुग्रीवादिभिरन्वितम्॥

(69—77)

both. I salute you. You are the very form of *Kāla,* over lord and devoid of beginning, middle and end. You are equally pervading everywhere. I presume you are the supreme being. O lord, nobody knows your doings in the form of a human being as you are. (68—70) There is nobody favourable or inimical or neutral to you. Their intellect blurred by your *Māyā* they take you to be so. (71) The birth and sports etc., of the unborn and non-doer overlord in the form of a god, subhuman or human form is just a dramatisation and nothing else. (72) Some say that you, the imperishable, have been incarnated to establish the glory of hearing your *Kathā.* Some others say that you have taken birth to bestow the fruits of the penances of Kosala king. (73) While others say that solicited by Kausalyā you the omnipresent Lord, have taken birth. Still others are of opinion that you have appeared to unburden earth by annihilating the *Rākṣasa* dynasty as requested by Brahmā and have assumed the human guise. O delighter of Raghus those who will chant or hear your pastimes, will have (as the result) the *Darśana* of your lotus feet which is a barge to cross the worldly ocean. I am under the sway of the three *Guṇas,* evolutes of your *Māyā.* So how can I know you who are beyond and above the three *Guṇas* yet their only substratum? And how can I offer my praises to you who are not a subject of speech. My obeisance

एवं स्तुतो रघुश्रेष्ठः प्रसन्नः प्रणताघहृत्। उवाच योगिनीं भक्तां किं ते मनसि काङ्क्षितम्॥
सा प्राह राघवं भक्त्या भक्तिं ते भक्तवत्सल। यत्र कुत्रापि जाताया निश्चलां देहि मे प्रभो॥
त्वद्भक्तेषु सदा सङ्गो भूयान्मे प्राकृतेषु न। जिह्वा मे रामरामेति भक्त्या वदतु सर्वदा॥
मानसं श्यामलं रूपं सीतालक्ष्मणसंयुतम्। धनुर्बाणधरं पीतवाससं मुकुटोज्ज्वलम्॥
अङ्गदैर्नूपुरैर्मुक्ताहारैः कौस्तुभकुण्डलैः। भान्तं स्मरतु मे राम वरं नान्यं वृणे प्रभो॥

श्रीराम उवाच

भवत्वेवं महाभागे गच्छ त्वं बदरीवनम्। तत्रैव मां स्मरन्ती त्वं त्यक्त्वेदं भूतपञ्चकम्।
मामेव परमात्मानमचिरात्प्रतिपद्यसे॥
श्रुत्वा रघूत्तमवचोऽमृतसारकल्पं गत्वा तदैव बदरीतरुखण्डजुष्टम्।
तीर्थं तदा रघुपतिं मनसा स्मरन्ती त्यक्त्वा कलेवरमवाप परं पदं सा॥

(78—84)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे षष्ठः सर्गः॥ ६॥

to you O best among the Raghus, holding bow and arrow, attended by the brother Lakṣmaṇa and Sugrīva etc. (74—77)

Having been so praised, Śrī Rāma, the remover of sins of the devotees, was very much pleased and inquired of his *Yoginī* devotee—"What desire do you cherish in your mind?" (78) She replied with devotion to Rāma—"Your devotion, O protector of your devotees." Wherever I take birth, do grant me your unwavering devotion. (79) May I always get the holy company of your devotees and be away from the worldly people. May my tongue speak always your name with devotion. (80) May my mind always remember and contemplate your form having hue as of a cloud, accompanied by Sītā and Lakṣmaṇa, holding bow and arrow, yellow garments and the shining crown. (81) Bedecked with *Aṅgada, Nūpura,* the pearl necklace, *Kaustubha* and earrings. No other boon I desire O Lord." (82)

Śrī Rāma said—"Be it so" O fortunate lady. "Go to Badari forest. There remembering me you will abandon this body built of five gross elements, will attain me, the *Paramātmā* shortly." (83) Having heard the words of Rāma like the essence of nectar, she went to Badari a holy place densed with trees. There she went on remembering in her mind Lord Rāma she

eventually attained to supreme abode discarding this gross body. (84)

Thus ends canto VI of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VII

The monkeys fasting—meet with Sampāti

श्रीमहादेव उवाच

अथ तत्र समासीना वृक्षखण्डेषु वानराः। चिन्तयन्तो विमुह्यन्तः सीतामार्गणकर्शिताः॥
तत्रोवाचाङ्गदः कांश्चिद्वानरान् वानरर्षभः। भ्रमतां गह्वरेऽस्माकं मासो नूनं गतोऽभवत्॥
सीता नाधिगतास्माभिर्न कृतं राजशासनम्। यदि गच्छाम किष्किन्धां सुग्रीवोऽस्मान् हनिष्यति॥
विशेषतः शत्रुसुतं मां मिषान्निहनिष्यति। मयि तस्य कुतः प्रीतिरहं रामेण रक्षितः॥
इदानीं रामकार्यं मे न कृतं तन्मिषं भवेत्। तस्य मद्धनने नूनं सुग्रीवस्य दुरात्मनः॥
मातृकल्पां भ्रातृभार्यां पापात्मानुभवत्यसौ। न गच्छेयमतः पार्श्वं तस्य वानरपुङ्गवाः॥
त्यक्ष्यामि जीवितं चात्र येन केनापि मृत्युना। इत्यश्रुनयनं केचिद्दृष्ट्वा वानरपुङ्गवाः॥
व्यथिताः साश्रुनयना युवराजमथाब्रुवन्॥

(1—8)

Śrī Mahādeva said—After that the monkeys sitting in a place densed with trees in a worried disposition, somewhat confused in their (fruitless errand) of searching Sītā. (1) There Aṅgada, the superiormost among the monkeys said to some monkeys—"We must have decidedly passed one month in this cave roaming here and there. (2) We could not secure Sītā nor did we comply with the royal orders. (Failed in our mission) if we go back to Kishkindha, Sugrīva will kill us. (3) He will certainly kill me, as I am the son of his foe and it will be a reasonable pretext for killing me. How will he have an affection for me? I am alive due to the protection given by Rāma. (4) Now I failed to accomplish the mission of Rāma. It will be a good ground for the wicked Sugrīva in assassinating me. (5) The sinful is cohabiting with the wife of his brother who is just like a mother. Therefore I should not go to him O monkeys. (6) By any means whatsoever I will commit

किमर्थं तव शोकोऽत्र वयं ते प्राणरक्षकाः। भवामो निवसामोऽत्र गुहायां भयवर्जिताः॥
सर्वसौभाग्यसहितं पुरं देवपुरोपमम्। शनैः परस्परं वाक्यं वदतां मारुतात्मजः॥
श्रुत्वाङ्गदं समालिङ्ग्य प्रोवाच नयकोविदः। विचार्यते किमर्थं ते दुर्विचारो न युज्यते॥
राज्ञोऽत्यन्तप्रियस्त्वं हि तारापुत्रोऽतिवल्लभः। रामस्य लक्ष्मणात्प्रीतिस्त्वयि नित्यं प्रवर्धते॥
अतो न राघवाद्भीतिस्तव राज्ञो विशेषतः। अहं तव हिते सक्तो वत्स नान्यं विचारय॥
गुहावासश्च निर्भेद्य इत्युक्तं वानरैस्तु यत्। तदेतद्रामबाणानामभेद्यं किं जगत्त्रये॥
ये त्वां दुर्बोधयन्त्येते वानरा वानरर्षभ। पुत्रदारादिकं त्यक्त्वा कथं स्थास्यन्ति ते त्वया॥
अन्यद्गुह्यतमं वक्ष्ये रहस्यं शृणु मे सुत। रामो न मानुषो देवः साक्षान्नारायणोऽव्ययः॥
सीता भगवती माया जनसम्मोहकारिणी। लक्ष्मणो भुवनाधारः साक्षाच्छेषः फणीश्वरः॥
(9—17)

suicide. Seeing Aṅgada this way full of tears, some of the monkeys extremely pained and with tearful eyes said to the Crown Prince. (7-8)

What for is this grief of yours? We will protect your life. We will live here in this cave quite fearlessly. (9) The town here in this cave is just like paradise equipped with all comforts and luxuries." While they were talking this way in subdued voice Hanumān heard it. The prudent Hanumān embraced Aṅgada and said—"Why do you worry? You should not entertain such evil thoughts. (10-11) You are a darling of Tārā so quite dear to the king also and the affection of Rāma for you, enhances day by day even more than for Lakṣmaṇa. (12) Therefore you should have no fear from Rāma nor particularly from Sugrīva. I am always your well wisher. So my child don't feel otherwise. (13) What these monkeys talked to you about the security living in this cave (is all bogus). What is there in all the three worlds inaccessible to the arrows of Rāma? (14) The monkeys who are misguiding you O best among the monkeys, will not stay with you deserting their sons and wives. How can they? (15) My child, listen to me, I am going to tell you a secret. Rāma is not a human being. He is Nārāyaṇa in person, the imperishable. (16) Bhagawatī Sītā is his *Māyā* deluding the entire world. Lakṣmaṇa is Śeṣa, the lord of serpents, the very substratum of universe. (17)

ब्रह्मणा प्रार्थिताः सर्वे रक्षोगणविनाशने। मायामानुषभावेन जाता लोकैकरक्षकाः॥
वयं च पार्षदाः सर्वे विष्णोर्वैकुण्ठवासिनः। मनुष्यभावमापन्ने स्वेच्छया परमात्मनि॥
वयं वानररूपेण जातास्तस्यैव मायया। वयं तु तपसा पूर्वमाराध्य जगतां पतिम्॥
तेनैवानुगृहीताः स्मः पार्षदत्वमुपागताः। इदानीमपि तस्यैव सेवां कृत्वैव मायया॥
पुनर्वैकुण्ठमासाद्य सुखं स्थास्यामहे वयम्। इत्यङ्गदमथाश्वास्य गता विन्ध्यं महाचलम्॥
विचिन्वन्तोऽथ शनकैर्जानकीं दक्षिणाम्बुधेः। तीरे महेन्द्राख्यगिरेः पवित्रं पादमाययुः॥
दृष्ट्वा समुद्रं दुष्पारमगाधं भयवर्धनम्। वानरा भयसन्त्रस्ताः किं कुर्म इतिवादिनः॥
निषेदुरुदधेस्तीरे सर्वे चिन्तासमन्विताः। मन्त्रयामासुरन्योन्यमङ्गदाद्या महाबलाः॥
भ्रमतो मे वने मासो गतोऽत्रैव गुहान्तरे। न दृष्टो रावणो वाद्य सीता वा जनकात्मजा॥
सुग्रीवस्तीक्ष्णदण्डोऽस्मान्निहन्त्येव न संशयः। सुग्रीववधतोऽस्माकं श्रेयः प्रायोपवेशनम्॥
(18—27)

Solicited by Brahmā for destroying the *Rākṣasas* they have appeared in human disguise *(Māyāmānuṣa).* Each of them is sufficient to and capable of protecting the whole world. (18) We are the attendants of Lord Viṣṇu, the indweller of *Vaikuṇṭha,* the *Paramātmā* who has assumed human form according to his free will. (19) Only through his *Māyā* alone, we are born as monkeys. In our previous life we propitiated the lord of the universe through penances. (20) With the result we are obliged to become his attendants even in this birth we will render services to him as an act of *Māyā.* Then again we will attain *Vaikuṇṭha* and live there with comfort and peace. In this way consoling Aṅgada they all went to Vindhya mountain. (21-22)

Slowly and gradually conducting search for Jānakī they reached at the feet of Mahendra mountain on the shore of south sea. (23) When they saw the uncrossable and unfathomable and fear generating ocean the monkeys were overawed and they did not know what to do. (24) All of them, worried as they were, sat on the shores of the sea. The mighty ones like Aṅgada etc., started discussion. (25) We have passed a month in this forest moving around in the cave. We have seen neither Rāvaṇa nor Sītā, the daughter of Janaka till today. (26) The punishment from Sugrīva is very sharp and strong. He will undoubtedly

इति निश्चित्य तत्रैव दर्भानास्तीर्य सर्वतः। उपाविवेशुस्ते सर्वे मरणे कृतनिश्चयाः॥
एतस्मिन्नन्तरे तत्र महेन्द्रादिगुहान्तरात्। निर्गत्य शनकैरागाद्गृध्रः पर्वतसन्निभः॥
दृष्ट्वा प्रायोपवेशेन स्थितान्वानरपुङ्गवान्। उवाच शनकैर्गृध्रः प्राप्तो भक्ष्योऽद्य मे बहु॥
एकैकशः क्रमात्सर्वान् भक्षयामि दिने दिने। श्रुत्वा तद्गृध्रवचनं वानरा भीतमानसाः॥
भक्षयिष्यति नः सर्वानसौ गृध्रो न संशयः। रामकार्यं च नास्माभिः कृतं किञ्चिद्धरीश्वराः॥
सुग्रीवस्यापि च हितं न कृतं स्वात्मनामपि। वृथानेन वधं प्राप्ता गच्छामो यमसादनम्॥
अहो जटायुर्धर्मात्मा रामस्यार्थे मृतः सुधीः। मोक्षं प्राप दुरावापं योगिनामप्यरिन्दमः॥
सम्पातिस्तु तदा वाक्यं श्रुत्वा वानरभाषितम्। के वा यूयं मम भ्रातुः कर्णपीयूषसन्निभम्॥
जटायुरिति नामाद्य व्याहरन्तः परस्परम्। उच्यतां वो भयं मा भून्मत्तः प्लवगसत्तमाः॥
तमुवाचाङ्गदः श्रीमानुत्थितो गृध्रसन्निधौ। रामो दाशरथिः श्रीमान् लक्ष्मणेन समन्वितः॥
सीतया भार्यया सार्धं विचचार महावने। तस्य सीता हृता साध्वी रावणेन दुरात्मना॥
(28—38)

kill us. So it is better to die of starvation than to be killed at the hands of Sugrīva. (27) Having so decided they spread there *Kuśa* grass everywhere and sat with a determination to die. (28) At the same time came out a vulture huge like a mountain from a cave of Mahendra mountain. (29) Seeing the monkeys sitting on fast unto death he slowly said—"O I have got too much food today. (30) I will eat them all one by one everyday." Hearing those words of the vulture the monkeys were terrified in their hearts: (31) This vulture will eat us all no doubt O best among the monkeys. We could not yet complete the mission of Rāma. Nor could we do any good to Sugrīva nor to our ownselves. For nothing we will go to abode of Yama killed (by this bird). (32-33) Oh, Jaṭāyu, the subduer of enemy, was quite religious and wise as he died in performing the service to Rāma and he attained salvation which is very difficult to be attained even by *Yogīs.* (34)

Having heard the monkeys so talking Sampāti said—"Who are you all mentioning amongst you the name of my brother Jaṭāyu which is just like nectar to my ears. Speak up you should have no fear from me, O best among the monkeys." (35-36) The excellent Aṅgada stood up, went to the vulture and said— His majesty, the son of Daśaratha, Śrī Rāma accompanied by

मृगयां निर्गते रामे लक्ष्मणे च हृता बलात्। रामरामेति क्रोशन्ती श्रुत्वा गृध्रः प्रतापवान्॥
जटायुर्नाम पक्षीन्द्रो युद्धं कृत्वा सुदारुणम्। रावणेन हतो वीरो राघवार्थं महाबलः॥
रामेण दग्धो रामस्य सायुज्यमगमत्क्षणात्। रामः सुग्रीवमासाद्य सख्यं कृत्वाग्निसाक्षिकम्॥
सुग्रीवचोदितो हत्वा वालिनं सुदुरासदम्। राज्यं ददौ वानराणां सुग्रीवाय महाबलः॥
सुग्रीवः प्रेषयामास सीतायाः परिमार्गणे। अस्मान्वानरवृन्दान्वै महासत्त्वान्महाबलः॥
मासादर्वाङ्निवर्तध्वं नोचेत्प्राणान्हरामि वः। इत्याज्ञया भ्रमन्तोऽस्मिन्वने गह्वरमध्यगाः॥
गतो मासो न जानीमः सीतां वा रावणं च वा। मर्तुं प्रायोपविष्टाः स्मस्तीरे लवणवारिधेः॥
यदि जानासि हे पक्षिन्सीतां कथय नः शुभाम्। अङ्गदस्य वचः श्रुत्वा सम्पातिर्हृष्टमानसः॥
उवाच मत्प्रियो भ्राता जटायुः प्लवगेश्वराः। बहुवर्षसहस्रान्ते भ्रातृवार्ता श्रुता मया॥
वाक्साहाय्यं करिष्येऽहं भवतां प्लवगेश्वराः। भ्रातुः सलिलदानाय नयध्वं मां जलान्तिकम्॥
(39—48)

Lakṣmaṇa and wife Sītā was roaming in the big forest and the wicked Rāvaṇa abducted his virtuous wife. (37-38) She was kidnapped forcibly while Rāma and Lakṣmaṇa were out for hunting. Hearing her while she was crying, "Rāma, Rāma" the great vulture named Jaṭāyu, the king of the birds, gave him a fierce fight and eventually the mighty brave was killed by Rāvaṇa for the sake of Rāma. (39-40) Rāma performed his funeral rites and he instantly attained *Sāyujya* (a type of salvation) of Rāma. Thereafter Rāma came to Sugrīva and made him friend in the witness of fire god. (41) Impelled by Sugrīva he killed invincible Vāli and the mightiest one accorded to Sugrīva the kingship of monkeys. (42) The mighty Sugrīva sent us, the groups of strong monkeys for the search of Sītā. (43) He ordered—"Come back within a month or else I will get you all killed." So we in the cave, have been wandering in the forest. (44) Month completed and we did not find either Sītā or Rāvaṇa. So we are on fast unto death to end our life on the shores of the salty sea. (45) If you know O bird, tell us about the auspicious Sītā. Hearing the words of Aṅgada Sampāti was immensely pleased. (46)

He said—"O lord of the monkeys, Jaṭāyu was my brother, dear to me. After many thousand years I have heard some news about my brother. (47) I will help you only through my speech

पश्चात्सर्वं शुभं वक्ष्ये भवतां कार्यसिद्धये। तथेति निन्युस्ते तीरं समुद्रस्य विहङ्गमम्॥
सोऽपि तत्सलिले स्नात्वा भ्रातुर्दत्त्वाजलाञ्जलिम्। पुनः स्वस्थानमासाद्य स्थितो नीतो हरीश्वरैः।
सम्पातिः कथयामास वानरान्परिहर्षयन्॥
लङ्का नाम नगर्यास्ते त्रिकूटगिरिमूर्धनि। तत्राशोकवने सीता राक्षसीभिः सुरक्षिता॥
समुद्रमध्ये सा लङ्का शतयोजनदूरतः। दृश्यते मे न सन्देहः सीता च परिदृश्यते॥
गृध्रत्वाद्दूरदृष्टिर्मे नात्र संशयितुं क्षमम्। शतयोजनविस्तीर्णं समुद्रं यस्तु लङ्घयेत्॥
स एव जानकीं दृष्ट्वा पुनरायास्यति ध्रुवम्। अहमेव दुरात्मानं रावणं हन्तुमुत्सहे।
भ्रातुर्हन्तारमेकाकी किन्तु पक्षविवर्जितः॥
यतध्वमतियत्नेन लङ्घितुं सरितां पतिम्। ततो हन्ता रघुश्रेष्ठो रावणं राक्षसाधिपम्॥
उल्लङ्घ्य सिन्धुं शतयोजनायतं लङ्कां प्रविश्याथ विदेहकन्यकाम्।
दृष्ट्वा समाभाष्य च वारिधिं पुनस्तर्तुं समर्थः कतमो विचार्यताम्॥
(49—56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे सप्तमः सर्गः॥ ७॥

O lords of the monkeys. Take me to the water front where I may offer ablution to my brother. (48) Thereafter I will tell you what is beneficial for the success in your mission. They agreed and took the bird to the sea shore. (49) He too took bath in the water and gave ablutions to his brother. Then the monkeys again took him to his place. There Sampāti told delighting them that there is a town named Lanka on the top of Trikuta mountain. There in a grove named Ashoka, Sītā is kept well guarded by ogre women. (50-51) I am seeing Lanka, one hundred *Yojanas* away in the sea and Sītā also therein without any doubt. (52) Being a vulture I am very long sighted, you should have no doubt. Whosoever of you may be capable of crossing the sea expanding for one hundred *Yojanas,* he alone can come back after visiting Sītā. It is certain. I myself could kill the wicked Rāvaṇa, the killer of my brother single handed but alas, I have no wings. (53-54) You yourselves, only make effort with great care to cross the sea. Then Śrī Rāma himself will kill Rāvaṇa, the lord of the *Rākṣasas.* (55) Think over who among you is capable of crossing the sea of one hundred *Yojanas,* entering Lanka, seeing and talking with the daughter

of Videha and then again recross the sea back. (56)

Thus ends canto VII of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VIII

The narration of his life events by Sampāti

श्रीमहादेव उवाच

अथ ते कौतुकाविष्टाः सम्पातिं सर्ववानराः। पप्रच्छुर्भगवन् ब्रूहि स्वमुदन्तं त्वमादितः॥
सम्पातिः कथयामास स्ववृत्तान्तं पुरा कृतम्। अहं पुरा जटायुश्च भ्रातरौ रूढयौवनौ॥
बलेन दर्पितावावां बलजिज्ञासया खगौ। सूर्यमण्डलपर्यन्तं गन्तुमुत्पतितौ मदात्॥
बहुयोजनसाहस्रं गतौ तत्र प्रतापितः। जटायुस्तं परित्रातुं पक्षैराच्छाद्य मोहतः॥
स्थितोऽहं रश्मिभिर्दग्धपक्षोऽस्मिन्विन्ध्यमूर्धनि। पतितो दूरपतनान्मूर्च्छितोऽहं कपीश्वराः॥
दिनत्रयात्पुनः प्राणसहितो दग्धपक्षकः। देशं वा गिरिकूटान्वा न जाने भ्रान्तमानसः॥
शनैरुन्मील्य नयने दृष्ट्वा तत्राश्रमं शुभम्। शनैः शनैराश्रमस्य समीपं गतवानहम्॥
(1—7)

Śrī Mahādeva said— After that the inquisitive and curious monkeys asked Sampāti—"Kindly tell us everything about you from the very beginning." (1) Sampāti then narrated his life events that happened in the past. "In my olden days when I and Jaṭāyu both the brothers were in the prime of our youth, we were proud of our might. Once to test our strength we flew to reach the solar area intoxicated with our might as we were. (2-3) We went upto several thousands of *Yojanas*. There Jaṭāyu was excessively scorched. In order to help and save him I covered him with my wings due to brotherly affection. (4) I got my wings burnt by the sunbeams and fell on the Vindhya mountain. Since I fell from a great height I became unconscious, O Lord of the monkeys. (5) After three days I regained my consciousness and saw my wings quite burnt. I was so confused that I could not know in which country or on what mountain I was. (6) Then slowly I opened my eyes and saw an auspicious *Āśrama* and I went slowly near that *Āśrama*. (7)

चन्द्रमा नाम मुनिराड् दृष्ट्वा मां विस्मितोऽवदत्। सम्पाते किमिदं तेऽद्य विरूपं केन वा कृतम्॥
जानामि त्वामहं पूर्वमत्यन्तं बलवानसि। दग्धौ किमर्थं ते पक्षौ कथ्यतां यदि मन्यसे॥
ततः स्वचेष्टितं सर्वं कथयित्वातिदुःखितः। अब्रवं मुनिशार्दूलं दह्येऽहं दाववह्निना॥
कथं धारयितुं शक्तो विपक्षो जीवितं प्रभो। इत्युक्तोऽथ मुनिर्वीक्ष्य मां दयार्द्रविलोचनः॥
शृणु वत्स वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम्। देहमूलमिदं दुःखं देहः कर्मसमुद्भवः॥
कर्म प्रवर्तते देहेऽहंबुद्ध्या पुरुषस्य हि। अहङ्कारस्त्वनादिः स्यादविद्यासम्भवो जडः॥
चिच्छायया सदा युक्तस्तप्तायःपिण्डवत्सदा। तेन देहस्य तादात्म्याद्देहश्चेतनवान्भवेत्॥
देहोऽहमिति बुद्धिः स्यादात्मनाऽहङ्कृतेर्बलात्। तन्मूल एष संसारः सुखदुःखादिसाधकः॥
आत्मनो निर्विकारस्य मिथ्या तादात्म्यतः सदा। देहोऽहं कर्मकर्ताहमिति सङ्कल्प्य सर्वदा॥
जीवः करोति कर्माणि तत्फलैर्बद्ध्यतेऽवशः। ऊर्ध्वाधो भ्रमते नित्यं पापपुण्यात्मकः स्वयम्॥
(8—17)

The *Muni* Candramā by name was amazed to see me and asked O Sampāti, what happened to you? Who deshaped you? (8) I know you. Formerly you were very strong. For what have your wings been burnt? Tell me if you think it proper. (9) Then I narrated very sadly all what I did and said to the ascetic that I would die by burning my body into the fire. (10) How can I hold my life O lord without my wings. When I said so the *Muni* looked at me very compassionately. (11)

(He said) listen to me my child and then do what you wish. "Sorrow is the offshoot of the body and the body originates from the *Karma*. (12) The *Puruṣa* is inclined to do *Karma* only when he feels 'I'ness and 'My'ness in body e.g., when he identifies body and soul as one. *Ahaṁkāra* is beginningless, an evolute of *Avidyā* and inert. (13) It is always pervaded by some sort of shadow of consciousness just like a clod of red iron pervaded by fire with the identification of that so called consciousness the body becomes sentient. (14) Due to the *Ahaṁkāra* the *Ātmā* feels "I am the body" and that results in the existence of *Saṁsāra* which is the giver of pleasure and pain. (15) Due to identification of immutable *Ātmā* even though it is false, the *Ātmā* always feels 'I am the body', 'I am the doer of this action.' (Feeling so) the *Jīva* does actions and then gets bound by their fruit and moves in the superior and inferior

कृतं मयाधिकं पुण्यं यज्ञदानादि निश्चितम्। स्वर्गं गत्वा सुखं भोक्ष्य इति सङ्कल्पवान्भवेत्॥
तथैवाध्यासतस्तत्र चिरं भुक्त्वा सुखं महत्। क्षीणपुण्यः पतत्यर्वागनिच्छन्कर्मचोदितः॥
पतित्वा मण्डले चेन्दोस्ततो नीहारसंयुतः। भूमौ पतित्वा व्रीह्यादौ तत्र स्थित्वा चिरं पुनः॥
भूत्वा चतुर्विधं भोज्यं पुरुषैर्भुज्यते ततः। रेतो भूत्वा पुनस्तेन ऋतौ स्त्रीयोनिसिञ्चितः॥
योनिरक्तेन संयुक्तं जरायुपरिवेष्टितम्। दिनेनैकेन कललं भूत्वा रूढत्वमाप्नुयात्॥
तत्पुनः पञ्चरात्रेण बुद्बुदाकारतामियात्। सप्तरात्रेण तदपि मांसपेशित्वमाप्नुयात्॥
पक्षमात्रेण सा पेशी रुधिरेण परिप्लुता। तस्या एवाङ्कुरोत्पत्तिः पञ्चविंशतिरात्रिषु॥
ग्रीवा शिरश्च स्कन्धश्च पृष्ठवंशस्तथोदरम्। पञ्चधाङ्गानि चैकैकं जायन्ते मासतः क्रमात्॥
पाणिपादौ तथा पार्श्वः कटिर्जानु तथैव च। मासद्वयात्प्रजायन्ते क्रमेणैव न चान्यथा॥
त्रिभिर्मासैः प्रजायन्ते अङ्गानां सन्धयः क्रमात्। सर्वाङ्गुल्यः प्रजायन्ते क्रमान्मासचतुष्टये॥
(18—27)

species swayed by virtue and vice. (16-17) He thinks 'I have done enough virtuous deeds like sacrifices and charity. This is certain. So I will attain heaven and enjoy heavenly comforts. (18) Through the same *Adhyāsa* (identification of body and soul) he enjoys these for a pretty long time. And then when the stock of virtue exhausts, then under the sway of *Karma* he falls downward though quite unwillingly. (19) First of all he falls in the world of moon and then alongwith the fog he comes down to earth on the plants like paddy etc. There again he remains for long. (20) Then he is transformed into four types of edibles and eaten by the male ones. Eventually the transformation into semen takes place. And it is then inserted into the female womb. (21) Mixed with the menstrual blood and covered by a filmy curtain it is converted into the former shape of embryo within twenty-four hours and gets condensed. (22) Thereafter within five nights it becomes like bubble. And after that within a week it assumes oval shape. (23) Within a fortnight blood appears in that ovum. After twenty-five days sprouting starts. (24) The neck, the head, the shoulders, the spinal column and the stomach—these five portions appear in the following months. (25) Then arms and legs, ribs, the waist, the knees appear within two months one after the other. (26) By three months appear the bodily joints one by one and then in the fourth month the

नासा कर्णौ च नेत्रे च जायन्ते पञ्चमासतः। दन्तपङ्क्तिर्नखा गुह्यं पञ्चमे जायते तथा॥
अर्वाक्षण्मासतश्छिद्रं कर्णयोर्भवति स्फुटम्। पायुर्मेढ्रमुपस्थं च नाभिश्चापि भवेन्नृणाम्॥
सप्तमे मासि रोमाणि शिरः केशास्तथैव च। विभक्तावयवत्वं च सर्वं सम्पद्यतेऽष्टमे॥
जठरे वर्धते गर्भः स्त्रिया एवं विहङ्गम। पञ्चमे मासि चैतन्यं जीवः प्राप्नोति सर्वशः॥
नाभिसूत्राल्परन्ध्रेण मातृभुक्तान्नसारतः। वर्धते गर्भगः पिण्डो न म्रियेत स्वकर्मतः॥
स्मृत्वा सर्वाणि जन्मानि पूर्वकर्माणि सर्वशः। जठरानलतप्तोऽयमिदं वचनमब्रवीत्॥
नानायोनिसहस्रेषु जायमानोऽनुभूतवान्। पुत्रदारादिसम्बन्धं कोटिशः पशुबान्धवान्॥
कुटुम्बभरणासक्त्या न्यायान्यायैर्धनार्जनम्। कृतं नाकरवं विष्णुचिन्तां स्वप्नेऽपि दुर्भगः॥
इदानीं तत्फलं भुञ्जे गर्भदुःखं महत्तरम्। अशाश्वते शाश्वतवद्देहे तृष्णासमन्वितः॥
अकार्याण्येव कृतवान्न कृतं हितमात्मनः। इत्येवं बहुधा दुःखमनुभूय स्वकर्मतः॥
कदा निष्क्रमणं ते स्याद्गर्भान्निरयसन्निभात्। इत ऊर्ध्वं नित्यमहं विष्णुमेवानुपूजये॥
(28—38)

fingers are sprouted. (27) In the fifth the nose, the ears, the eyes, the teeth, the nails, the private parts appear. (28) Before sixth month completes, the holes appear in the ears; anus, male and female genital organs respectively appear and the navel region develops. (29) In the seventh month the head and the hairs—both on the body and head appear and in the eighth month every limb is distinctly developed. (30) O bird, this way the foetus grows and develops in the uterus of the female. In the fifth month itself the *Jīva* obtains consciousness. (31) Through the fine hole of the umbilical cord the foetus gets nourishment from what the mother eats and does not die guided by its *Karma.* (32) It remembering all its previous births and the deeds done in everyway, parched by the fire in stomach said so—(33) "Born in several thousands of species I enjoyed crores of association with sons and wives; animals and near relatives. (34) Absorbed in maintaining the family I earned money through just and unjust means. I, the wicked one, did not remember Viṣṇu even in dreams. (35) Now I am reaping the consequences in the form of great pain due to being in the womb. I was attached to the perishable body as if it was eternal. (36) I did only what must have been abstained from and never did anything of real benefit to me." This way always experiencing

इत्यादि चिन्तयञ्जीवोयोनियन्त्रप्रपीडितः। जायमानोऽतिदुःखेन नरकात्पातकी यथा॥
पूतिव्रणान्निपतितः कृमिरेष इवापरः। ततो बाल्यादिदुःखानि सर्व एवं विभुञ्जते॥
त्वया चैवानुभूतानि सर्वत्र विदितानि च। न वर्णितानि मे गृध्र यौवनादिषु सर्वतः॥
एवं देहोऽहमित्यस्मादभ्यासान्निरयादिकम्। गर्भवासादिदुःखानि भवन्त्यभिनिवेशतः॥
तस्माद्देहद्वयादन्यमात्मानं प्रकृतेः परम्। ज्ञात्वा देहादिममतां त्यक्त्वात्मज्ञानवान् भवेत्॥
जाग्रदादिविनिर्मुक्तं सत्यज्ञानादिलक्षणम्। शुद्धं बुद्धं सदा शान्तमात्मानमवधारयेत्॥
चिदात्मनि परिज्ञाते नष्टे मोहेऽज्ञसम्भवे। देहः पततु वारब्धकर्मवेगेन तिष्ठतु॥
योगिनो न हि दुःखं वा सुखं वाज्ञानसम्भवम्। तस्माद्देहेन सहितो यावत्प्रारब्धसङ्क्षयः॥
तावत्तिष्ठ सुखेन त्वं धृतकञ्चुकसर्पवत्। अन्यद्वक्ष्यामि ते पक्षिन् शृणु मे परमं हितम्॥
(39—47)

the pain as a result of its own deeds, it thinks—when shall I get out of the uterus quite similar to hell. Hereafter I will only worship Viṣṇu everyday. (37-38) In this way the *Jīva* always ponders over (its present and past) and afflicted by the mechanism of uterus, somehow it comes out with great pain just as a sinner is released from the hell after a long affliction of hell. (39) It is just like a worm out of a stinking wound. And thereafter it has to undergo so many adversities of infanthood and childhood etc. (40) You yourself have experienced these things and everybody knows about them. This is why O vulture, I did not mention the sufferings of youth. (41) The notion "I am body" causes a lot of trouble like dwelling in the hell and the uterus etc. The root cause of all this is the desire of clinging to the life. (42) Therefore it is a prime duty of a person to discriminate *Ātmā* from the *Prakṛti* and the two bodies gross and subtle. So the attachment to the body etc., must be abandoned and the real knowledge be acquired. The *Ātmā* should be taken as quite different from the three conditions such as waking etc., it should be regarded as *Sat, Cit, Śuddha* (unalloyed), *Buddha* (the enlightened) and ever calm. (43-44) When the sentient *Ātmā* is known and the infatuation born of ignorance is done away with; it does not matter whether this body under the sway of destiny falls or continues. (45) And the *Yogī* does not have to experience pain

त्रेतायुगे दाशरथिर्भूत्वा नारायणोऽव्ययः। रावणस्य वधार्थाय दण्डकानागमिष्यति॥
सीतया भार्यया सार्धं लक्ष्मणेन समन्वितः। तत्राश्रमे जनकजां भ्रातृभ्यां रहिते वने॥
रावणश्चोरवन्नीत्वा लङ्कायां स्थापयिष्यति। तस्याः सुग्रीवनिर्देशाद्वानराः परिमार्गणे॥
आगमिष्यन्ति जलधेस्तीरं तत्र समागमः। त्वया तैः कारणवशाद्भविष्यति न संशयः॥
तदा सीतास्थितिं तेभ्यः कथयस्व यथार्थतः। तदैव तव पक्षौ द्वावुत्पत्स्येते पुनर्नवौ॥

सम्पातिरुवाच

बोधयामास मां चन्द्रनामा मुनिकुलेश्वरः। पश्यन्तु पक्षौ मे जातौ नूतनावतिकोमलौ॥
स्वस्ति वोऽस्तु गमिष्यामि सीतां द्रक्ष्यथ निश्चयम्। यत्नं कुरुध्वं दुर्लङ्घ्यसमुद्रस्य विलङ्घने॥
यन्नामस्मृतिमात्रतोऽपरिमितं संसारवारांनिधिंतीर्त्वा गच्छति दुर्जनोऽपि परमं विष्णोः पदं शाश्वतम्।
तस्यैव स्थितिकारिणस्त्रिजगतां रामस्य भक्ताः प्रिया यूयं किं न समुद्रमात्रतरणे शक्ताः कथं वानराः॥

(48—55)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डेऽष्टमः सर्गः॥ ८॥

or pleasure born of ignorance. Therefore till the *Prārabdha* does not come to an end live in the body happily. Just like a snake discards the slough and does not repent, so must be the attitude of a *Yogī* towards his body. Now I am going to tell something more O bird. Listen to me. It will be benevolent for you. (46-47)

In the *Tretāyuga* the immutable *Nārāyaṇa* will incarnate as Rāma, the son of Daśaratha, and will come to Dandaka forest for killing Rāvaṇa. (48) (He will be) accompanied by his wife Sītā and brother Lakṣmaṇa. There in the *Āśrama* when both the brothers will be out, Rāvaṇa will steal Jānakī and will take to Lanka. While conducting a search for her, monkeys under the instruction of Sugrīva will come and you will happen to meet them caused by (providence) there is no doubt. (49—51) Then you will report them the location of Sītā with exactitude and then two new wings of yours will sprout (from your body). (52)

Sampāti said—The lord of the *Munis* (Candramā) narrated all this. Now look for yourselves. I got two new wings so soft, sprouted. (53) May god bless you. Now I will go. You will certainly see Sītā. Make effort to cross the ocean which is almost uncrossable. (54) You are the favourite devotees of that

Rāma who is the cause of sustaining the three worlds and by just remembering whose name even the wicked person crosses the limitless ocean of the *Saṁsāra* and reaches the eternal abode of Viṣṇu. Why can't you be capable of crossing this small sea only O monkeys? (55)

Thus ends canto VIII of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IX

Deliberation—How to cross the ocean

श्रीमहादेव उवाच

गते विहायसा गृध्रराजे वानरपुङ्गवाः। हर्षेण महताविष्टाः सीतादर्शनलालसाः॥
ऊचुः समुद्रं पश्यन्तो नक्रचक्रभयङ्करम्। तरङ्गादिभिरुन्नद्धमाकाशमिव दुर्ग्रहम्॥
परस्परमवोचन्वै कथमेनं तरामहे। उवाच चाङ्गदस्तत्र शृणुध्वं वानरोत्तमाः॥
भवन्तोऽत्यन्तबलिनः शूराश्च कृतविक्रमाः। को वात्र वारिधिं तीर्त्वा राजकार्यं करिष्यति॥
एतेषां वानराणां स प्राणदाता न संशयः। तदुत्तिष्ठतु मे शीघ्रं पुरतो यो महाबलः॥
वानराणां च सर्वेषां रामसुग्रीवयोरपि। स एव पालको भूयान्नात्र कार्या विचारणा॥
इत्युक्ते युवराजेन तूष्णीं वानरसैनिकाः। आसन्नोचुः किञ्चिदपि परस्परविलोकिनः॥
(1—7)

Śrī Mahādeva said—When the vulture king flew away through the sky, the monkeys were charged with great hilarity desiring to see Sītā. (1) But when they had a look at the ocean full of aquatic animals like crocodiles and dreadful looking on account of mighty high waves and uncrossable like sky, they talked together—"How shall we cross it?" Aṅgada said—"Listen to me O monkeys. (2-3) You are all very strong, brave and have performed many valorous deeds. Who among you will perform the royal job by crossing the ocean? (4) It is he who will be undoubtedly life-giver to these monkeys. So whichever mighty brave may feel equal to the job, may get up before me immediately. (5) He will be the saviour of all the monkeys and protector of Rāma and Sugrīva also without doubt. (6) When the Crown Prince has said so all monkey soldiers kept silent.

अङ्गद उवाच

उच्यतां वै बलं सर्वैः प्रत्येकं कार्यसिद्धये। केन वा साध्यते कार्यं जानीमस्तदनन्तरम्॥
अङ्गदस्य वचः श्रुत्वा प्रोचुर्वीरा बलं पृथक्। योजनानां दशारभ्य दशोत्तरगुणं जगुः॥
शतादर्वाग्जाम्बवांस्तु प्राह मध्ये वनौकसाम्। पुरा त्रिविक्रमे देवे पादं भूमानलक्षणम्॥
त्रिःसप्तकृत्वोऽहमगां प्रदक्षिणविधानतः। इदानीं वार्धकग्रस्तो न शक्नोमि विलङ्घितुम्॥
अङ्गदोऽप्याह मे गन्तुं शक्यं पारं महोदधेः। पुनर्लङ्घनसामर्थ्यं न जानाम्यस्ति वा न वा॥
तमाह जाम्बवान्वीरस्त्वं राजा नो नियामकः। न युक्तं त्वां नियोक्तुं मे त्वं समर्थोऽसि यद्यपि॥

अङ्गद उवाच

एवं चेत्पूर्ववत्सर्वे स्वप्स्यामो दर्भविष्टरे। केनापि न कृतं कार्यं जीवितुं च न शक्यते॥
तमाह जाम्बवान्वीरो दर्शयिष्यामि ते सुत। येनास्माकं कार्यसिद्धिर्भविष्यत्यचिरेण च॥
इत्युक्त्वा जाम्बवान्प्राह हनूमन्तमवस्थितम्। हनूमन्किं रहस्तूष्णीं स्थीयते कार्यगौरवे॥
प्राप्तेऽज्ञेनेव सामर्थ्यं दर्शयाद्य महाबल। त्वं साक्षाद्वायुतनयो वायुतुल्यपराक्रमः॥
(8—17)

They looked at each other but spoke nothing. (7)

Aṅgada said—All of you please narrate your strength in regard of performing this task. Then we will assess who is capable of accomplishing it." Having heard Aṅgada the brave monkeys individually stated their strength. They first stated their capacity to cross ten *Yojanas.* Other one said that he could go twenty and some thirty and so on and so forth. (8-9) While all of them—they had the capacity to cross below one hundred *Yojanas,* Jāmbavān spoke in the midst of the monkeys—"When the lord incarnated as Trivikrama his legs were equal to the earth in size and I made a circumambulation twenty-one times around his feet. Now I am old and unable to cross the ocean. (10-11) Aṅgada now said "I am sure to reach the other shore of the ocean but I do not know if I can come back recrossing it." (12) Jāmbavān said "You are our ruling king. It is not proper to depute you even though you are quite capable of it." (13)

Aṅgada said—"If so let us sleep on the *Kuśa* grass (and die) because when nobody can do the job, how can we live. (14) Jāmbavān said to him "My child I will show you the person through whom our mission will be accomplished instantly." (15) After so saying Jāmbavān addressed Hanumān

रामकार्यार्थमेव त्वं जनितोऽसि महात्मना। जातमात्रेण ते पूर्वं दृष्ट्वोद्यन्तं विभावसुम्॥
पक्वं फलं जिघृक्षामीत्युत्प्लुतं बालचेष्टया। योजनानां पञ्चशतं पतितोऽसि ततो भुवि॥
अतस्त्वद्बलमाहात्म्यं को वा शक्नोति वर्णितुम्। उत्तिष्ठ कुरु रामस्य कार्यं नः पाहि सुव्रत॥
श्रुत्वा जाम्बवतो वाक्यं हनूमानतिहर्षितः। चकार नादं सिंहस्य ब्रह्माण्डं स्फोटयन्निव॥
बभूव पर्वताकारस्त्रिविक्रम इवापरः। लङ्घयित्वा जलनिधिं कृत्वा लङ्कां च भस्मसात्॥
रावणं सकुलं हत्वानेष्ये जनकनन्दिनीम्। यद्वा बद्ध्वा गले रज्ज्वा रावणं वामपाणिना॥
लङ्कां सपर्वतां धृत्वा रामस्याग्रे क्षिपाम्यहम्। यद्वा दृष्ट्वैव यास्यामि जानकीं शुभलक्षणाम्॥
श्रुत्वा हनुमतो वाक्यं जाम्बवानिदमब्रवीत्। दृष्ट्वैवागच्छ भद्रं ते जीवन्तीं जानकीं शुभाम्॥
पश्चाद्रामेण सहितो दर्शयिष्यसि पौरुषम्। कल्याणं भवताद्भद्र गच्छतस्ते विहायसा॥
(18—26)

seated there. O Hanumān, while such a big job is waiting for you how is it that you are sitting silent in a corner like one who knows nothing. O mighty one, show your valour. You are the son of wind-god himself and equally valorous. (16-17) You have been given birth by the great Pavanadeva in order to render service to Rāma. While you were just born you saw the son rising in east. You thought it is a ripe fruit so as a matter of your childish prank you sprang five hundred *Yojanas* in order to have that fruit and then fell on the ground. (18-19) Therefore who can describe the glory of your might? Get up. Do this job of Rāma and save us O Suvrata. (20) Having heard Jāmbavān, Hanumān was immensely pleased. He roared a lion's roar tearing apart the very cosmic egg. He assumed a body like mountain and was just like another Trivikrama. (He said) I will cross the sea; burn Lanka to ashes, killing Rāvaṇa with his kith and kins, bring Jānakī to Rāma or else roping Rāvaṇa by neck, holding him in my left hand and Lanka alongwith all its mountains and will throw before Rāma. Or else I will simply come back after seeing auspicious Jānakī. (21-24) Hearing Hanumān's words Jāmbavān said to him—"May god bless you. Come back only after seeing Jānakī bedecked with all auspicious characteristics. (25) Afterwards you will show your valour in the battle by the side of Rāma. God bless you while going through the sky. (26)

गच्छन्तं रामकार्यार्थं वायुस्त्वामनुगच्छतु। इत्याशीर्भिः समामन्त्र्य विसृष्टः प्लवगाधिपैः॥
महेन्द्राद्रिशिरो गत्वा बभूवाद्भुतदर्शनः॥
महानगेन्द्रप्रतिमो महात्मा सुवर्णवर्णोऽरुणचारुवक्त्रः।
महाफणीन्द्राभसुदीर्घबाहुर्वातात्मजोऽदृश्यत सर्वभूतैः॥
(27—29)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे नवमः सर्गः॥ ९॥

While you are on the way to perform the mission of Rāma, the wind may blow from behind you." With such blessings the monkey chieftains sent him off and he climbed on the top of Mahendra mountain and there he assumed a body looking most wonderful. (27-28) At that time all creatures looked at Hanumān who was huge like a big mountain; his bodily hue was golden and his beautiful face was red and his large arms appeared like big snakes. (29)

Thus ends canto IX of Kiṣkindhākāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Kiṣkindhākāṇḍa Completed

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Adhyātmarāmāyaṇa

Sundarakāṇḍa

Canto I

Hanumān crosses sea and enters Lanka

श्रीमहादेव उवाच

शतयोजनविस्तीर्णं समुद्रं मकरालयम्। लिलङ्घयिषुरानन्दसन्दोहो मारुतात्मजः॥
ध्यात्वा रामं परात्मानमिदं वचनमब्रवीत्। पश्यन्तु वानराः सर्वे गच्छन्तं मां विहायसा॥
अमोघं रामनिर्मुक्तं महाबाणमिवाखिलाः। पश्याम्यद्यैव रामस्य पत्नीं जनकनन्दिनीम्॥
कृतार्थोऽहं कृतार्थोऽहं पुनः पश्यामि राघवम्। प्राणप्रयाणसमये यस्य नाम सकृत्स्मरन्॥
नरस्तीर्त्वा भवाम्भोधिमपारं याति तत्पदम्। किं पुनस्तस्य दूतोऽहं तदङ्गाङ्गुलिमुद्रिकः॥
तमेव हृदये ध्यात्वा लङ्घयाम्यल्पवारिधिम्। इत्युक्त्वा हनुमान्बाहू प्रसार्यायतवालधिः॥
ऋजुग्रीवोर्ध्वदृष्टिः सन्नाकुञ्चितपदद्वयः। दक्षिणाभिमुखस्तूर्णं पुप्लुवेऽनिलविक्रमः॥
आकाशात्त्वरितं देवैर्वीक्ष्यमाणो जगाम सः। दृष्ट्वानिलसुतं देवा गच्छन्तं वायुवेगतः॥
परीक्षणार्थं सत्त्वस्य वानरस्येदमब्रुवन्। गच्छत्येष महासत्त्वो वानरो वायुविक्रमः॥

(1—9)

Śrī Mahādeva said—Prepared to cross the ocean which expanded for one hundred *Yojanas,* full of crocodiles, Hanumān, the son of wind-god, the bliss solidified said while contemplating on Śrī Rāma the *Paramātmā*—"Let all the monkeys see me going through sky like the infallible great arrow shot by Rāma. I will see today itself Jānakī the spouse of Rāma. (1—3) Surely I will be successful and see Rāma again whose name having remembered only once at the hour of departure, a person gets crossed the uncrossable ocean of *Saṁsāra* and reaches His abode, then why can't I, his messenger and holding his ring with me? (4-5) I will cross this small sea meditating upon Him in my heart. Saying so Hanumān stretched his arms and tail straightened his neck, looked at the sky and folded his hind legs, facing towards south, he the valorous like wind-god, took a jump. (6-7) While the gods were looking at him he went swiftly through the sky. When gods saw that the son of wind

लङ्कां प्रवेष्टुं शक्तो वा न वा जानीमहे बलम्। एवं विचार्य नागानां मातरं सुरसाभिधाम्॥
अब्रवीद्देवतावृन्दः कौतूहलसमन्वितः। गच्छ त्वं वानरेन्द्रस्य किञ्चिद्विघ्नं समाचर॥
ज्ञात्वा तस्य बलं बुद्धिं पुनरेहि त्वरान्विता। इत्युक्ता सा ययौ शीघ्रं हनुमद्विघ्नकारणात्॥
आवृत्य मार्गं पुरतः स्थित्वा वानरमब्रवीत्। एहि मे वदनं शीघ्रं प्रविशस्व महामते॥
देवैस्त्वं कल्पितो भक्ष्यः क्षुधासम्पीडितात्मनः। तामाह हनुमान्मातरहं रामस्य शासनात्॥
गच्छामि जानकीं द्रष्टुं पुनरागम्य सत्वरः। रामाय कुशलं तस्याः कथयित्वा त्वदाननम्॥
निवेक्ष्ये देहि मे मार्गं सुरसायै नमोऽस्तु ते। इत्युक्ता पुनरेवाह सुरसा क्षुधितास्म्यहम्॥
प्रविश्य गच्छ मे वक्त्रं नो चेत्त्वां भक्षयाम्यहम्। इत्युक्तो हनुमानाह मुखं शीघ्रं विदारय॥
प्रविश्य वदनं तेऽद्य गच्छामि त्वरयान्वितः। इत्युक्त्वा योजनायामदेहो भूत्वा पुरः स्थितः॥
दृष्ट्वा हनूमतो रूपं सुरसा पञ्चयोजनम्। मुखं चकार हनुमान् द्विगुणं रूपमादधत्॥
ततश्चकार सुरसा योजनानां च विंशतिम्। वक्त्रं चकार हनुमांस्त्रिंशद्योजनसम्मितम्॥

(10—20)

is going speedily they decided to test his power and said—"This mighty monkey valorous like wind-god is going. (8-9) We do not know about his might whether he will be able to get entry in Lanka or not. Thinking so they told Surasā the mother of serpents out of curiosity—"Do you go and present some obstacle before the monkey. (10-11) Find out his might and intelligence and come back soon." Having been so entrusted she quickly went for creating some obstacle before Hanumān. (12)

Barricading the path standing before Hanumān she spoke to him—"Come on. Enter soon in my mouth O wise one. (13) I am starving and the gods have sent you to be my food." Hanumān replied, "O mother, under the instruction of Rāma I am going to see Jānakī. I will very soon come back and then reporting the news of her well-being to Rāma I will enter your mouth. Give me way O Surasā, my obeisance to you." After that Surasā again said I am hungry. You may go only after entering my mouth otherwise I will eat you away. Then Hanumān said—open your mouth quickly. I will enter into it and go as I am in a hurry. So saying Hanumān stretched his body upto one *Yojana* and stood before her. (14—18) Seeing Hanumān's body Surasā extended her mouth to five *Yojanas* and Hanumān immediately doubled his body. (19) Then Surasā

ततश्चकार सुरसा पञ्चाशद्योजनायतम्। वक्त्रं तदा हनूमांस्तु बभूवाङ्गुष्ठसन्निभः॥
प्रविश्य वदनं तस्याः पुनरेत्य पुरः स्थितः। प्रविष्टो निर्गतोऽहं ते वदनं देवि ते नमः॥
एवं वदन्तं दृष्ट्वा सा हनूमन्तमथाब्रवीत्। गच्छ साधय रामस्य कार्यं बुद्धिमतां वर॥
देवैः सम्प्रेषिताहं ते बलं जिज्ञासुभिः कपे। दृष्ट्वा सीतां पुनर्गत्वा रामं द्रक्ष्यसि गच्छ भोः॥
इत्युक्त्वा सा ययौ देवलोकं वायुसुतः पुनः। जगाम वायुमार्गेण गरुत्मानिव पक्षिराट्॥
समुद्रोऽप्याह मैनाकं मणिकाञ्चनपर्वतम्। गच्छत्येष महासत्त्वो हनूमान्मारुतात्मजः॥
रामस्य कार्यसिद्ध्यर्थं तस्य त्वं सचिवो भव। सगरैर्वर्द्धितो यस्मात्पुराहं सागरोऽभवम्॥
तस्यान्वये बभूवासौ रामो दाशरथिः प्रभुः। तस्य कार्यार्थसिद्ध्यर्थं गच्छत्येष महाकपिः॥
त्वमुत्तिष्ठ जलात्तूर्णं त्वयि विश्रम्य गच्छतु। स तथेति प्रादुरभूज्जलमध्यान्महोन्नतः॥
नानामणिमयैः शृङ्गैस्तस्योपरि नराकृतिः। प्राह यान्तं हनूमन्तं मैनाकोऽहं महाकपे॥
(21—30)

made her mouth twenty *Yojanas* wide and Hanumān became upto thirty *Yojanas.* (20) Then Surasā made her mouth fifty *Yojana* wide and Hanumān then contracted his body to the size of a thumb. (21) He entered her mouth and instantly came out and stood before her and said "I entered your mouth and came out. My obeisance to you." (22) When Hanumān was so saying she told him "Go. O best among the talented ones, fulfil the mission of Rāma. (23) I am sent by gods who wanted to know about your capability, O monkey. Seeing Sītā you will sure come back and see Rāma. Now go." (24) So saying she went to heaven and Hanumān again proceeded through the sky like Garuḍa the king of the birds. (25) The ocean also (when saw Hanumān) asked the Maināka, a mountain made of gold and ruby—"Look, it is the mightiest Hanumān the son of wind-god, going to fulfil the mission of Rāma. Be friendly to him. I was made by the sons of Sagara, ages ago, so I am called Sāgara. Lord Rāma, son of Daśaratha is from that dynasty. This great monkey is going to fulfil his mission. (26—28) Get up immediately from the water so that he might take some rest on you and then go. 'Very well' Maināka said and then came above the water level very high. (29) It was full of so many peaks built of ruby and on the top he stood in the form of a man and said to Hanumān who was on his flight—O great

समुद्रेण समादिष्टस्त्वद्विश्रामाय मारुते। आगच्छामृतकल्पानि जग्ध्वा पक्वफलानि मे॥
विश्रम्यात्र क्षणं पश्चाद्गमिष्यसि यथासुखम्। एवमुक्तोऽथ तं प्राह हनूमान्मारुतात्मजः॥
गच्छतो रामकार्यार्थं भक्षणं मे कथं भवेत्। विश्रामो वा कथं मे स्याद्गन्तव्यं त्वरितं मया॥
इत्युक्त्वा स्पृष्टशिखरः कराग्रेण ययौ कपिः। किञ्चिद्दूरं गतस्यास्य छायां छायाग्रहोऽग्रहीत्॥
सिंहिका नाम सा घोरा जलमध्ये स्थिता सदा। आकाशगामिनां छायामाक्रम्याकृष्य भक्षयेत्॥
तया गृहीतो हनुमांश्चिन्तयामास वीर्यवान्। केनेदं मे कृतं वेगरोधनं विघ्नकारिणा॥
दृश्यते नैव कोऽप्यत्र विस्मयो मे प्रजायते। एवं विचिन्त्य हनूमानधो दृष्टिं प्रसारयत्॥
तत्र दृष्ट्वा महाकायां सिंहिकां घोररूपिणीम्। पपात सलिले तूर्णं पद्भ्यामेवाहनद्रुषा॥
पुनरुत्प्लुत्य हनुमान्दक्षिणाभिमुखो ययौ। ततो दक्षिणमासाद्य कूलं नानाफलद्रुमम्॥
नानापक्षिमृगाकीर्णं नानापुष्पलतावृतम्। ततो ददर्श नगरं त्रिकूटाचलमूर्धनि॥
(31—40)

monkey I am Maināka. (30) I am instructed by the ocean to provide rest to you, O Māruti. Come, eat some ripe fruits tasty like nectar. (31) Take rest for a moment and then go as you please." Having been so said Hanumān replied to him—I am Hanumān the son of wind. I am going on mission to do a job for Rāma. How can I take food or rest. I must go immediately. (32-33) After saying so he simply touched the peak with his fingers and went ahead. He must have covered some distance when *Chāyāgrāhī* (a demon who lived in the ocean and used to hunt the flying creatures by catching hold of their reflection in the water) caught hold of his shadow. (34) It was a dreadful demoness named Siṁhikā who always lived in the water and when opportuned, caught hold of the reflection of the flying creatures and ate them. (35) When she caught hold of him, the mighty Hanumān wondered for a moment—who is it checking my speed and making obstacle? (36) No body looks anywhere. It is creating a sense of surprise in me." So thinking Hanumān looked down. (37) There he saw the huge bodied Siṁhikā dreadful of appearance. He took a dive swiftly in the water and kicked her with his feet angrily. (38) Again he sprang up and took to the south. He reached the southern shore dense with fruit trees. (39) Full of various birds and animals covered with various flowery creepers. Then he saw the town situated

प्राकारैर्बहुभिर्युक्तं परिखाभिश्च सर्वतः। प्रवेक्ष्यामि कथं लङ्कामिति चिन्तापरोऽभवत्॥
रात्रौ वेक्ष्यामि सूक्ष्मोऽहं लङ्कां रावणपालिताम्। एवं विचिन्त्य तत्रैव स्थित्वा लङ्कां जगाम सः॥
धृत्वा सूक्ष्मं वपुर्द्वारं प्रविवेश प्रतापवान्। तत्र लङ्कापुरी साक्षाद्राक्षसीवेषधारिणी॥
प्रविशन्तं हनूमन्तं दृष्ट्वा लङ्का व्यतर्जयत्। कस्त्वं वानररूपेण मामनादृत्य लङ्किनीम्॥
प्रविश्य चोरवद्रात्रौ किं भवान्कर्तुमिच्छति। इत्युक्त्वा रोषताम्राक्षी पादेनाभिजघान तम्॥
हनुमानपि तां वाममुष्टिनावज्ञयाहनत्। तदैव पतिता भूमौ रक्तमुद्वमती भृशम्॥
उत्थाय प्राह सा लङ्का हनूमन्तं महाबलम्। हनूमन् गच्छ भद्रं ते जिता लङ्का त्वयानघ॥
पुराहं ब्रह्मणा प्रोक्ता ह्यष्टाविंशतिपर्यये। त्रेतायुगे दाशरथी रामो नारायणोऽव्ययः॥
जनिष्यते योगमाया सीता जनकवेश्मनि। भूभारहरणार्थाय प्रार्थितोऽयं मया क्वचित्॥
सभार्यो राघवो भ्रात्रा गमिष्यति महावनम्। तत्र सीतां महामायां रावणोऽपहरिष्यति॥
(41—51)

at the top of Trikuta mountain. (40) It was fenced by ramparts and trenches. It was a matter of concern to him how to enter the town. (41)

He decided to enter the town protected by Rāvaṇa during the night assuming a small form. So thinking he made a stay there and went to Lanka (at an appropriate time). (42) Assuming a very small body that mighty Hanumān entered through the gate, there he was encountered by a demoness as if Lanka itself was personified in her. (43) She saw Hanumān entering and threateningly questioned him—"Who are you in the form of a monkey unmindful of my presence? (44) You are entering into the city like a thief during the night. What do you intend to do? Saying so her eyes red with anger she kicked him. (45) Hanumān also gave a slight punch with his left fist. She fell down on the ground vomiting blood profusely. (46) Then she somehow got up and said to mighty Hanumān—O Hanumān, go. May god bless you. You have conquered Lanka, O sinless one. (47) Long long ago I was told by Brahmā that in the twenty-eighth *Tretā*, the immutable *Nārāyaṇa* will take birth as Rāma, the son of Daśaratha and his *Yogamāyā* will be born as Sītā in the house of Janaka. I once solicited Him for unburdening the earth. (48-49) That Rāma alongwith his wife and brother would go to the forest. There Rāvaṇa would kidnap *Mahāmāyā* Sītā. (50) Thereafter friendship between Rāma and

पश्चाद्रामेण साचिव्यं सुग्रीवस्य भविष्यति। सुग्रीवो जानकीं द्रष्टुं वानरान्प्रेषयिष्यति॥
तत्रैको वानरो रात्रावागमिष्यति तेऽन्तिकम्। त्वया च भर्त्सितः सोऽपि त्वां हनिष्यति मुष्टिना॥
तेनाहता त्वं व्यथिता भविष्यसि यदानघे। तदैव रावणस्यान्तो भविष्यति न संशयः॥
तस्मात्त्वया जिता लङ्का जितं सर्वं त्वयानघ। रावणान्तःपुरवरे क्रीडाकाननमुत्तमम्॥
तन्मध्येऽशोकवनिका दिव्यपादपसङ्कुला। अस्ति तस्यां महावृक्षः शिंशपा नाम मध्यगः॥
तत्रास्ते जानकी घोरराक्षसीभिः सुरक्षिता। दृष्ट्वैव गच्छ त्वरितं राघवाय निवेदय॥
धन्याहमप्यद्य चिराय राघवस्मृतिर्ममासीद्भवपाशमोचिनी।
तद्भक्तसङ्गोऽप्यतिदुर्लभो मम प्रसीदतां दाशरथिः सदा हृदि॥
उल्लङ्घितेऽब्धौ पवनात्मजेन धरासुतायाश्च दशाननस्य।
पुस्फोर वामाक्षि भुजश्च तीव्रं रामस्य दक्षाङ्गमतीन्द्रियस्य॥

(52—58)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे प्रथमः सर्गः॥ १॥

Sugrīva would be established and Sugrīva would send many monkeys in the search of Sītā. (51) Then one monkey will come near you in the night. Scolded by you he will strike you with his fist. (52) And then when you feel anguished after he strikes you, O sinless one, then will herald the end of Rāvaṇa, there is no doubt. (53) Therefore O sinless one by conquering me the Lanka you have conquered all. In the inner portion of Rāvaṇa's palace there is a beautiful pleasure garden. (54) In the centre of it there is *Aśoka Vana* full of celestial trees. In its centre there is a great Śiṁśapā tree. (55) There lives Jānakī well guarded by terrific demonesses. See her and swiftly go to Rāma and make a report. (56) I am blessed that after a very long time I happen to remember Rāghava which is capable of removing the bondage of *Saṁsāra*. Even the company of His devotee is very rare. Be that son of Daśaratha pleased and stay in my heart. (57) By the time Hanumān jumped across the ocean, simultaneously the left eye and the left arm of Sītā and Rāvaṇa both and the right eye and right arm of Rāma sharply fluttered. (58)

Thus ends canto I of Sundarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto II

Hanumān goes to the garden—Rāvaṇa threatens Sītā

श्रीमहादेव उवाच

ततो जगाम हनुमान् लङ्कां परमशोभनाम्। रात्रौ सूक्ष्मतनुर्भूत्वा बभ्राम परितः पुरीम्॥
सीतान्वेषणकार्यार्थी प्रविवेश नृपालयम्। तत्र सर्वप्रदेशेषु विविच्य हनुमान्कपिः॥
नापश्यज्जानकीं स्मृत्वा ततो लङ्काभिभाषितम्। जगाम हनुमान् शीघ्रमशोकवनिकां शुभाम्॥
सुरपादपसम्बाधां रत्नसोपानवापिकाम्। नानापक्षिमृगाकीर्णां स्वर्णप्रासादशोभिताम्॥
फलैरानम्रशाखाग्रपादपैः परिवारिताम्। विचिन्वन् जानकीं तत्र प्रतिवृक्षं मरुत्सुतः॥
ददर्शाभ्रंलिहं तत्र चैत्यप्रासादमुत्तमम्। दृष्ट्वा विस्मयमापन्नो मणिस्तम्भशतान्वितम्॥
समतीत्य पुनर्गत्वा किञ्चिद्दूरं स मारुतिः। ददर्श ·शिंशपावृक्षमत्यन्तनिविडच्छदम्॥
अदृष्टातपमाकीर्णं स्वर्णवर्णविहङ्गमम्। तन्मूले राक्षसीमध्ये स्थितां जनकनन्दिनीम्॥
ददर्श हनुमान् वीरो देवतामिव भूतले। एकवेणीं कृशां दीनां मलिनाम्बरधारिणीम्॥
(1—9)

Śrī Mahādeva said—From there Hanumān in his subtle form entered the exceptionally beautiful Lanka and moved around every corner. (1) In search of Sītā he entered the royal palace and did a thorough combing. (2) There he did not find Jānakī and then he remembered what the demoness Laṅkā told him. Then Hanumān swiftly went to *Aśoka Vana.* (3) It was dotted with wish-yielding trees. There were ponds with stairs studded with gems. It was full of several birds and animals and there were golden mansions. (4) It was dense with the trees whose branches were laden with fruits. Hanumān made a thorough search for Jānakī under every tree. (5) And then he saw a beautiful temple touching the clouds. There were hundreds of ruby pillars. Hanumān was wonder-struck to see that. (6) He went ahead and saw at some distance the big Śiṁśapā tree very thick with the leaves. (7) Even the sunbeams could not penetrate the thickness of the leaves, it was very spacious, inhabited by the birds of golden colours. Under this tree he saw Jānakī surrounded by the demonesses. (8) Hanumān saw Sītā as if it was a goddess on the earth, only one braid of hairs, lean and thin, sorrowful in soiled garment. (9)

भूमौ शयानां शोचन्तीं रामरामेति भाषिणीम्। त्रातारं नाधिगच्छन्तीमुपवासकृशां शुभाम्॥
शाखान्तच्छदमध्यस्थो ददर्श कपिकुञ्जरः। कृतार्थोऽहं कृतार्थोऽहं दृष्ट्वा जनकनन्दिनीम्॥
मयैव साधितं कार्यं रामस्य परमात्मनः। ततः किलकिलाशब्दो बभूवान्तःपुराद्बहिः॥
किमेतदिति सँल्लीनो वृक्षपत्रेषु मारुतिः। आयान्तं रावणं तत्र स्त्रीजनैः परिवारितम्॥
दशास्यं विंशतिभुजं नीलाञ्जनचयोपमम्। दृष्ट्वा विस्मयमापन्नः पत्रखण्डेष्वलीयत॥
रावणो राघवेणाशु मरणं मे कथं भवेत्। सीतार्थमपि नायाति रामः किं कारणं भवेत्॥
इत्येवं चिन्तयन्नित्यं राममेव सदा हृदि। तस्मिन्दिनेऽपररात्रौ रावणो राक्षसाधिपः॥
स्वप्ने रामेण सन्दिष्टः कश्चिदागत्य वानरः। कामरूपधरः सूक्ष्मो वृक्षाग्रस्थोऽनुपश्यति॥
इति दृष्ट्वाद्भुतं स्वप्नं स्वात्मन्येवानुचिन्त्य सः। स्वप्नः कदाचित्सत्यः स्यादेवं तत्र करोम्यहम्॥
जानकीं वाक्शरैर्विद्ध्वा दुःखितां नितरामहम्। करोमि दृष्ट्वा रामाय निवेदयतु वानरः॥
इत्येवं चिन्तयन्सीतासमीपमगमदद्रुतम्। नूपुराणां किङ्किणीनां श्रुत्वा शिञ्जितमङ्गना॥
(10—20)

Sleeping on the ground, merged in grief, muttering Rāma, Rāma, finding no saviour, thinned due to observing fast, the auspicious one. (10)

Hiding himself behind the thick leaves Hanumān saw her and said to himself "I am blessed, I am successful by seeing Sītā". (11) It is only I who served the purpose of Rāma, the *Paramātmā*." In the meanwhile suddenly arose a shrieking noise out side the gynaecium. (12) "What is this" he wondered and completely hid himself in the leaves. He saw Rāvaṇa coming surrounded by several women. (13) Rāvaṇa was ten-faced and twenty-armed like a heap of black collyrium. He was amazed to see him and hid himself behind the leaves. (14) "How soon may I meet my end at the hands of Rāma? What is the reason that Rāma is not coming even for Sītā." This is how he always thought of Rāma in his heart. That day in the last hour of the night the *Rākṣasa* king Rāvaṇa saw in a dream that some monkey, capable of assuming any form he likes, very small and subtle, sent by Rāma, has arrived and is watching from the tip of a tree. (16-17) Seeing this strange dream he thought within himself. May be the dream is true so let me do one thing. (18) I should get Jānakī badly wounded with the arrows of my words. The monkey will see it and will report it to Rāma. (19) So thinking

सीता भीता लीयमाना स्वात्मन्येव सुमध्यमा। अधोमुख्यश्रुनयना स्थिता रामार्पितान्तरा॥
रावणोऽपि तदा सीतामालोक्याह सुमध्यमे। मां दृष्ट्वा किं वृथा सुभ्रु स्वात्मन्येव विलीयसे॥
रामो वनचराणां हि मध्ये तिष्ठति सानुजः। कदाचिद्दृश्यते कैश्चित्कदाचिन्नैव दृश्यते॥
मया तु बहुधा लोकाः प्रेषितास्तस्य दर्शने। न पश्यन्ति प्रयत्नेन वीक्ष्यमाणाः समन्ततः॥
किं करिष्यसि रामेण निःस्पृहेण सदा त्वयि। त्वया सदालिङ्गितोऽपि समीपस्थोऽपि सर्वदा॥
हृदयेऽस्य न च स्नेहस्त्वयि रामस्य जायते। त्वत्कृतान्सर्वभोगांश्च त्वद्गुणानपि राघवः॥
भुञ्जानोऽपि न जानाति कृतघ्नो निर्गुणोऽधमः। त्वमानीता मया साध्वी दुःखशोकसमाकुला॥
इदानीमपि नायाति भक्तिहीनः कथं व्रजेत्। निःसत्त्वो निर्ममो मानी मूढः पण्डितमानवान्॥
नराधमं त्वद्विमुखं किं करिष्यसि भामिनि। त्वय्यतीव समासक्तं मां भजस्वासुरोत्तमम्॥
देवगन्धर्वनागानां यक्षकिन्नरयोषिताम्। भविष्यसि नियोक्त्री त्वं यदि मां प्रतिपद्यसे॥
(21—30)

he quickly went near Sītā. Hearing the tinkling sound of anklets and girdles the beautiful Sītā was terrified and she shrank within herself, she was looking at the ground with tearful eyes and her heart was wholly dedicated to Rāma. (20-21)

Rāvaṇa also said to Sītā after seeing her—"O one with the beautiful waist and eyebrows, why are you unnecessarily shrinking within you after seeing me. (22) Rāma with his brother lives among the wild ones. Sometimes he is seen and sometimes unseen. (23) I sent a number of persons to see him but even though they tried to find him everywhere but could not. (24) What will you do with Rāma who is always indifferent to you. You always embraced him and he was always close to you. (25) (Yet) Rāma has no affection in his heart for you even though he enjoyed all pleasures provided by you and even your qualities he does not acknowledge. He is so ungrateful devoid of good qualities and base. You, his virtuous wife, have been abducted by me and you are drowning in misery and sorrow even then he does not come. He does not have any affection for you. So why should he come? He is absolutely powerless, has no affinity for you, proud, foolish yet he thinks that he is wise. (26—28) What will you do with that wretched fellow quite averted to you O beautiful lady. Accept me, the best among the *Asuras*, and who am full of love for you. (29) If you accept me, you

रावणस्य वचः श्रुत्वा सीतामर्षसमन्विता। उवाचाधोमुखी भूत्वा निधाय तृणमन्तरे॥
राघवाद्विभ्यता नूनं भिक्षुरूपं त्वया धृतम्। रहिते राघवाभ्यां त्वं शुनेव हविरध्वरे॥
हृतवानसि मां नीच तत्फलं प्राप्स्यसेऽचिरात्। यदा रामशराघातविदारितवपुर्भवान्॥
ज्ञास्यसेऽमानुषं रामं गमिष्यसि यमान्तिकम्। समुद्रं शोषयित्वा वा शरैर्बद्ध्वाथ वारिधिम्॥
हन्तुं त्वां समरे रामो लक्ष्मणेन समन्वितः। आगमिष्यत्यसन्देहो द्रक्ष्यसे राक्षसाधम॥
त्वां सपुत्रं सहबलं हत्वा नेष्यति मां पुरम्। श्रुत्वा रक्षःपतिः क्रुद्धो जानक्याः परुषाक्षरम्॥
वाक्यं क्रोधसमाविष्टः खड्गमुद्यम्य सत्वरः। हन्तुं जनकराजस्य तनयां ताम्रलोचनः॥
मन्दोदरी निवार्याह पतिं पतिहिते रता। त्यजैनां मानुषीं दीनां दुःखितां कृपणां कृशाम्॥
देवगन्धर्वनागानां बह्व्यः सन्ति वराङ्गनाः। त्वामेव वरयन्त्युच्चैर्मदमत्तविलोचनाः।

(31—39)

will be ruling over the women of all gods, *Gandharvas, Nāgas, Yakṣas* and *Kinnaras.*" (30)

Having heard Rāvaṇa's words, Sītā got angry and she spoke interposing a blade of grass between her and Rāvaṇa and looking to the ground. (31) "Decidedly you were afraid of Rāma when you assumed a form of *Saṁnyāsī* and abducted me while both were absent just as a dog takes away the oblation material from the sacrificial canopy. O wicked fellow you will get the fruit of that very soon when your body will be torn apiece with the arrows of Rāma. (32-33) Then you will know that Rāma is superhuman. When you will go to the abode of *Yama.* O the meanest among the *Rākṣasas,* you will shortly see that Rāma alongwith Lakṣmaṇa comes in order to kill you by either drying the ocean with his arrows or building a bridge of arrows over it. (34-35) He will kill you alongwith your sons and army and take me to his capital." Rāvaṇa when heard harsh words of Sītā became infuriated. (36) The angered Rāvaṇa, his eyes red, drew his sword immediately to kill Sītā the daughter of Janaka. (37) Mandodarī stopped him being the well-wisher of her husband. She said—"Leave this woman. She is forlorn, sorrowful, pitiable and only a skeleton. (38) There are many beautiful and highbred women with their intoxicating eyes belonging to *Deva, Gandharva* and *Nāga* species who are very enthusiastic to get you. (39) Then the ten-headed demon asked the demonesses of horrifying faces—"In

ततोऽब्रवीद्दशग्रीवो राक्षसीर्विकृताननाः। यथा मे वशगा सीता भविष्यति सकामना।
तथा यतध्वं त्वरितं तर्जनादरणादिभिः॥
द्विमासाभ्यन्तरे सीता यदि मे वशगा भवेत्। तदा सर्वसुखोपेता राज्यं भोक्ष्यति सा मया॥
यदि मासद्वयादूर्ध्वं मच्छय्यां नाभिनन्दति। तदा मे प्रातराशाय हत्वा कुरुत मानुषीम्॥
इत्युक्त्वा प्रययौ स्त्रीभी रावणोऽन्तःपुरालयम्। राक्षस्यो जानकीमेत्य भीषयन्त्यः स्वतर्जनैः॥
तत्रैका जानकीमाह यौवनं ते वृथा गतम्। रावणेन समासाद्य सफलं तु भविष्यति॥
अपरा चाह कोपेन किं विलम्बेन जानकि। इदानीं छेद्यतामङ्गं विभज्य च पृथक् पृथक्॥
अन्या तु खड्गमुद्यम्य जानकीं हन्तुमुद्यता। अन्या करालवदना विदार्यास्यमभीषयत्॥
एवं तां भीषयन्तीस्ता राक्षसीर्विकृताननाः। निवार्य त्रिजटा वृद्धा राक्षसी वाक्यमब्रवीत्॥
शृणुध्वं दुष्टराक्षस्यो मद्वाक्यं वो हितं भवेत्॥
न भीषयध्वं रुदतीं नमस्कुरुत जानकीम्। इदानीमेव मे स्वप्ने रामः कमललोचनः॥
आरुह्यैरावतं शुभ्रं लक्ष्मणेन समागतः। दग्ध्वा लङ्कापुरीं सर्वां हत्वा रावणमाहवे॥
(40—50)

order to entice Sītā and make her willingly prepared to accept me as her husband, apply any method by threatening or cajoling or giving even respect. (40) If Sītā comes under my control within two months it is alright. She will enjoy the princely comforts alongwith me. If even after two months she does not agree to bed with me, kill her and present to me for my breakfast. (41-42) After so saying he went alongwith his wives to his gynaecium and there the demonesses came to Sītā and started frightening her in their own way. (43) One of them told Sītā—"Your youth has gone a waste. By accepting Rāvaṇa you can make it meaningful. (44) Another told angrily—"There is no sense in making more delay." Still another said—"Cut her limbs, each separately." Still another took sword and was ready to kill Sītā. Still another with her horrifying face widened, tried to frighten. (45-46)

But Trijaṭā, an old demoness, stopped those terrifically faced demonesses who were frightening her and said—"O evil demonesses, listen to what I say. It will do good to you. (47-48) Don't frighten this wailing Jānakī. On the contrary I have just seen a dream. There I saw the lotus eyed Rāma alongwith Lakṣmaṇa mounting on white Airāwata has come. Burning the entire Lanka, killing Rāvaṇa in battle,taking Jānakī in His embrace.He has been seen

आरोप्य जानकीं स्वाङ्के स्थितो दृष्टोऽगमूर्धनि। रावणो गोमयह्रदे तैलाभ्यक्तो दिगम्बरः॥
अगाहत्पुत्रपौत्रैश्च कृत्वा वदनमालिकाम्। विभीषणस्तु रामस्य सन्निधौ हृष्टमानसः॥
सेवां करोति रामस्य पादयोर्भक्तिसंयुतः। सर्वथा रावणं रामो हत्वा सकुलमञ्जसा॥
विभीषणायाधिपत्यं दत्त्वा सीतां शुभाननाम्। अङ्के निधाय स्वपुरीं गमिष्यति न संशयः॥
त्रिजटाया वचः श्रुत्वा भीतास्ता राक्षसस्त्रियः। तूष्णीमासंस्तत्र तत्र निद्रावशमुपागताः॥
तर्जिता राक्षसीभिः सा सीता भीतातिविह्वला। त्रातारं नाधिगच्छन्ती दुःखेन परिमूर्च्छिता॥
अश्रुभिः पूर्णनयना चिन्तयन्तीदमब्रवीत्। प्रभाते भक्षयिष्यन्ति राक्षस्यो मां न संशयः।
इदानीमेव मरणं केनोपायेन मे भवेत्॥
एवं सुदुःखेन परिप्लुता सा विमुक्तकण्ठं रुदती चिराय।
आलम्ब्य शाखां कृतनिश्चया मृतौ न जानती कञ्चिदुपायमङ्गना॥
(51—58)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे द्वितीयः सर्गः॥ २॥

by me at the top of the mountain. On the other hand Rāvaṇa and his sons and grand sons with their oiled bodies, quite naked, garlands of skulls in their neck were drowning in pond full of dung. Vibhīṣaṇa was seen near Rāma happily serving him sitting by his feet. (Take it from me) that Rāma will kill Rāvaṇa with his entire clan, appointing Vibhīṣaṇa as the king, holding Sītā, the beautiful faced one, in his lap, will go to his capital there is no doubt. (49—54)

Hearing Trijaṭā say so, those demonesses were terrified. They became silent and ultimately slept. (55) Being threatened by the demonesses Sītā was terrified and extremely sad. Finding nowhere a saviour she became unconscious due to sorrow. (56) Her eyes were full of tears. Thinking over the situation she said to herself—"The next morning these demonesses will eat me away so what means may I find to die now itself. (57) Even though she decided to put an end to her life yet could not find a way for that. So she was overwhelmed by sorrow and wept loudly for long holding a twig of a tree in her hand. (58)

Thus ends canto II of Sundarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

Meeting with Jānakī—destruction of the garden—bound by Brahmapāśa

श्रीमहादेव उवाच

उद्बन्धनेन वा मोक्ष्ये शरीरं राघवं विना। जीवितेन फलं किं स्यान्मम रक्षोऽधिमध्यतः॥
दीर्घा वेणी ममात्यर्थमुद्बन्धाय भविष्यति। एवं निश्चितबुद्धिं तां मरणायाथ जानकीम्॥
विलोक्य हनुमान्किञ्चिद्विचार्यैतदभाषत। शनैः शनैः सूक्ष्मरूपो जानक्याः श्रोत्रगं वचः॥
इक्ष्वाकुवंशसम्भूतो राजा दशरथो महान्। अयोध्याधिपतिस्तस्य चत्वारो लोकविश्रुताः॥
पुत्रा देवसमाः सर्वे लक्षणैरुपलक्षिताः। रामश्च लक्ष्मणश्चैव भरतश्चैव शत्रुहा॥
ज्येष्ठो रामः पितुर्वाक्याद्दण्डकारण्यमागतः। लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह॥
उवास गौतमीतीरे पञ्चवट्यां महामनाः। तत्र नीता महाभागा सीता जनकनन्दिनी॥
रहिते रामचन्द्रेण रावणेन दुरात्मना। ततो रामोऽतिदुःखार्तो मार्गमाणोऽथ जानकीम्॥
जटायुषं पक्षिराजमपश्यत्पतितं भुवि। तस्मै दत्त्वा दिवं शीघ्रमृष्यमूकमुपागमत्॥
सुग्रीवेण कृता मैत्री रामस्य विदितात्मनः। तद्भार्यापहारिणं हत्वा वालिनं रघुनन्दनः॥
(1—10)

Śrī Mahādeva said—(Sītā was thinking) why not to hang myself and die? Without Rāma what is the sense in living among these *Rākṣasa* ladies. (1) The long braid of my hairs will be enough for hanging myself. Hanumān saw that Sītā was now determined to kill herself. He thought for a moment and Hanumān in his subtle form spoke slowly and softly so that Sītā might hear. (2-3) There was a great king Daśaratha the descendent of *Ikṣwāku* dynasty. He was the ruler of Ayodhya. He had four sons famous all over the world. All of them had divine characteristics. They are Rāma, Lakṣmaṇa, Bharata and Śatrughna. (4-5) The eldest son Rāma under the instruction of his father came to Dandaka alongwith his wife Sītā and brother Lakṣmaṇa. (6) The great souled Rāma lived in Panchavati on the banks of Gautamī. There, while Rāma was absent, the wicked Rāvaṇa kidnapped Sītā, the daughter of Janaka. Thereafter the extremely sad Rāma started search for Jānakī and saw Jaṭāyu, the king of the birds, fallen on the ground. He sent Jaṭāyu to heaven and Himself reached Rishyamuka very soon. (7—9) There the self realised Rāma befriended Sugrīva after

राज्येऽभिषिच्य सुग्रीवं मित्रकार्यं चकार सः। सुग्रीवस्तु समानाय्य वानरान्वानरप्रभुः॥
प्रेषयामास परितो वानरान्परिमार्गणे। सीतायास्तत्र चैकोऽहं सुग्रीवसचिवो हरिः॥
सम्पातिवचनाच्छीघ्रमुल्लङ्घ्य शतयोजनम्। समुद्रं नगरीं लङ्कां विचिन्वञ्जानकीं शुभाम्॥
शनैरशोकवनिकां विचिन्वञ्शिंशपातरुम्। अद्राक्षं जानकीमत्र शोचन्तीं दुःखसम्प्लुताम्॥
रामस्य महिषीं देवीं कृतकृत्योऽहमागतः। इत्युक्त्वोपरराामाथ मारुतिर्बुद्धिमत्तरः॥
सीता क्रमेण तत्सर्वं श्रुत्वा विस्मयमाययौ। किमिदं मे श्रुतं व्योम्नि वायुना समुदीरितम्॥
स्वप्नो वा मे मनोभ्रान्तिर्यदि वा सत्यमेव तत्। निद्रा मे नास्ति दुःखेन जानाम्येतत्कुतो भ्रमः॥
येन मे कर्णपीयूषं वचनं समुदीरितम्। स दृश्यतां महाभागः प्रियवादी ममाग्रतः॥
श्रुत्वा तज्जानकीवाक्यं हनुमान्पत्रखण्डतः। अवतीर्य शनैः सीतापुरतः समवस्थितः॥
कलविङ्कप्रमाणाङ्गो रक्तास्यः पीतवानरः। ननाम शनकैः सीतां प्राञ्जलिः पुरतः स्थितः॥
(11—20)

killing Vāli who forcibly possessed the wife of Sugrīva. (10) Enthroned Sugrīva and established the norm of friendship. Sugrīva on his part sent everywhere monkeys quite equal to him in the search of Sītā. I am one of them, a friend and minister of Sugrīva. A monkey. (11-12) Getting the clue from Sampāti I jumped over the sea expanding one hundred *Yojanas*, came to Lanka while searching the auspicious Jānakī. (13) Slowly combing the *Aśoka* garden came to this *Śiṁśapā* tree and saw here Jānakī full of grief and sorrow. (14) I have been blessed to have come here to the queen of Rāma, a goddess in person. Saying so the wise Hanumān stopped. (15)

Sītā heard it all one by one and was amazed. "What have I heard this in the sky as if spoken by the wind itself." (16) Is it a dream or hallucination of the mind? Or is it possible to be true? Since I do not have a sleep at all because of the sorrow and since I am very clearly hearing it so there is no chance of it being hallucination. (17) He who said these words like nectar to my ears may that fortunate and sweet of tongue, appear before me. (18) So hearing the words of Jānakī, Hanumān came out from behind the leaves, slowly climbed down the tree and stood before Sītā. (19) Hanumān, his body of the size of sparrow, his mouth red and the body of yellow colour, slowly bade his *Praṇāma* to Sītā with folded hands and stood before

दृष्ट्वा तं जानकी भीता रावणोऽयमुपागतः। मां मोहयितुमायातो मायया वानराकृतिः॥
इत्येवं चिन्तयित्वा सा तूष्णीमासीदधोमुखी। पुनरप्याह तां सीतां देवि यत्त्वं विशङ्कसे॥
नाहं तथाविधो मातस्त्यज शङ्कां मयि स्थिताम्। दासोऽहं कोसलेन्द्रस्य रामस्य परमात्मनः॥
सचिवोऽहं हरीन्द्रस्य सुग्रीवस्य शुभप्रदे। वायोः पुत्रोऽहमखिलप्राणभूतस्य शोभने॥
तच्छ्रुत्वा जानकी प्राह हनूमन्तं कृताञ्जलिम्। वानराणां मनुष्याणां सङ्गतिर्घटते कथम्॥
यथा त्वं रामचन्द्रस्य दासोऽहमिति भाषसे। तामाह मारुतिः प्रीतो जानकीं पुरतः स्थितः॥
ऋष्यमूकमगाद्रामः शबर्या नोदितः सुधीः। सुग्रीवो ऋष्यमूकस्थो दृष्टवान् रामलक्ष्मणौ॥
भीतो मां प्रेषयामास ज्ञातुं रामस्य हृद्गतम्। ब्रह्मचारिवपुर्धृत्वा गतोऽहं रामसन्निधिम्॥
ज्ञात्वा रामस्य सद्भावं स्कन्धोपरि निधाय तौ। नीत्वा सुग्रीवसामीप्यं सख्यं चाकरवं तयोः॥
सुग्रीवस्य हृता भार्या वालिना तं रघूत्तमः। जघानैकेन बाणेन ततो राज्येऽभ्यषेचयत्॥
सुग्रीवं वानराणां स प्रेषयामास वानरान्। दिग्भ्यो महाबलान्वीरान् भवत्याः परिमार्गणे॥
(21—31)

her. (20) Jānakī was again afraid. She thought it is Rāvaṇa who came in the shape of an illusory monkey in order to delude me. (21) Thinking so she kept mum, having her face downwards. Hanumān again said "O *Devī* Sītā, what you suspect (is not correct). (22) I am not that what you think. Give up your suspicion and fear. I am the servant of Rāma, the king of Kosala and the *Paramātmā*. (23) I am a minister of monkey king Sugrīva. O one capable of giving auspiciousness." (24)

Having so heard Jānakī asked Hanumān who was standing with folded hands how the friendship of human beings and monkeys could be possible as you say that you are a servant of Rāma. Then Hanumān pleased within himself and standing before Jānakī said again. (25-26) As directed by Śabarī Rāma came to Rishyamuka where Sugrīva was already there and he saw Rāma and Lakṣmaṇa. (27) He became suspicious and sent me to find out the intention of Rāma. I went to Rāma in the guise of a *Brahmacārī*. (28) Knowing the good intention of Rāma I seated the two on my shoulders and took them to Sugrīva and caused Rāma and Sugrīva to become friends. (29) Vāli had forcibly possessed the wife of Sugrīva. Rāma killed him with a single shot of arrow and coronated Sugrīva on the throne. (30) Sugrīva on his turn sent the mighty brave monkeys

गच्छन्तं राघवो दृष्ट्वा मामभाषत सादरम्॥
त्वयि कार्यमशेषं मे स्थितं मारुतनन्दन। ब्रूहि मे कुशलं सर्वं सीतायै लक्ष्मणस्य च॥
अङ्गुलीयकमेतन्मे परिज्ञानार्थमुत्तमम्। सीतायै दीयतां साधु मन्नामाक्षरमुद्रितम्॥
इत्युक्त्वा प्रददौ मह्यं कराग्रादङ्गुलीयकम्। प्रयत्नेन मयानीतं देवि पश्याङ्गुलीयकम्॥
इत्युक्त्वा प्रददौ देव्यै मुद्रिकां मारुतात्मजः। नमस्कृत्य स्थितो दूराद्बद्धाञ्जलिपुटो हरिः॥
दृष्ट्वा सीता प्रमुदिता रामनामाङ्कितां तदा। मुद्रिकां शिरसा धृत्वा स्रवदानन्दनेत्रजा॥
कपे मे प्राणदाता त्वं बुद्धिमानसि राघवे। भक्तोऽसि प्रियकारी त्वं विश्वासोऽस्ति तवैव हि॥
नो चेन्मत्सन्निधिं चान्यं पुरुषं प्रेषयेत्कथम्। हनूमन्दृष्टमखिलं मम दुःखादिकं त्वया॥
सर्वं कथय रामाय यथा मे जायते दया। मासद्वयावधि प्राणाः स्थास्यन्ति मम सत्तम॥
नागमिष्यति चेद्रामो भक्षयिष्यति मां खलः। अतः शीघ्रं कपीन्द्रेण सुग्रीवेण समन्वितः॥
वानरानीकपैः सार्धं हत्वा रावणमाहवे। सपुत्रं सबलं रामो यदि मां मोचयेत्प्रभुः॥
तत्तस्य सदृशं वीर्यं वीर वर्णय वर्णितम्। यथा मां तारयेद्रामो हत्वा शीघ्रं दशाननम्॥
(32—43)

in all the quarters to make a search for you. (31) When I was just to depart Rāghava told me affectionately. (32) The entire mission of mine depends upon you O delighter of wind god. Communicate to Sītā the well-being of mine and Lakṣmaṇa. This ring of mine as the best credential on which my name has been engraved, give to Sītā. (33-34) Having so said he took off the ring from his finger and gave it to me. I brought it with great care O *Devī.* See it is for yourself. (35) And Hanumān handed over the ring to Sītā and bade his *Praṇāma* and stood at some distance with his folded hands. (36)

Sītā was happy to see the ring having the name of Rāma engraved. She held the ring at her head. Joyful tears rolled down. (37) (She said) O monkey, you are a giver of life to me and certainly wise. You have devotion for Rāma. You are doing what he cherishes. So I have faith in you. (38) Had it not been so he could not have sent a third person to me. Hanumān, you have seen for yourself the calamity befallen on me. (39) Narrate everything to Rāma so that he feels pity on me. My life is just for two months O good one. (40) If Rāma does not come by then the villain will eat me. Therefore he should make hurry and come with the monkey king Sugrīva accompanied with the

तथा यतस्व हनुमन्वाचा धर्ममवाप्नुहि। हनूमानपि तामाह देवि दृष्टो यथा मया॥
रामः सलक्ष्मणः शीघ्रमागमिष्यति सायुधः। सुग्रीवेण ससैन्येन हत्वा दशमुखं बलात्॥
समानेष्यति देवि त्वामयोध्यां नात्र संशयः। तमाह जानकी रामः कथं वारिधिमाततम्॥
तीर्त्वायास्यत्यमेयात्मा वानरानीकपैः सह। हनूमानाह मे स्कन्धावारुह्य पुरुषर्षभौ॥
आयास्यतः ससैन्यश्च सुग्रीवो वानरेश्वरः। विहायसा क्षणेनैव तीर्त्वा वारिधिमाततम्॥
निर्दहिष्यति रक्षौघांस्त्वत्कृते नात्र संशयः। अनुज्ञां देहि मे देवि गच्छामि त्वरयान्वितः॥
द्रष्टुं रामं सह भ्रात्रा त्वरयामि तवान्तिकम्। देवि किञ्चिदभिज्ञानं देहि मे येन राघवः॥
विश्वसेन्मां प्रयत्नेन ततो गन्ता समुत्सुकः। ततः किञ्चिद्विचार्याथ सीता कमललोचना॥
विमुच्य केशपाशान्ते स्थितं चूडामणिं ददौ। अनेन विश्वसेद्रामस्त्वां कपीन्द्र सलक्ष्मणः॥
(44—52)

other monkey chieftains, kill Rāvaṇa in the battle alongwith his sons and army. If the lord gets me released this way it will be the only thing becoming of him. O brave one, it is at that time that you should narrate his valour as already stated so that Rāma might kill Rāvaṇa soon and liberate me. (41-43) By doing so you will also be entitled for virtue through your oral services. Hanumān also told her—O *Devī*, as I have seen things (it appears to me) Rāma with Lakṣmaṇa, Sugrīva and the army will come soon quite equipped with his weapons and will kill Rāvaṇa through his valour. (44-45) And will take you to Ayodhya there is no doubt. Then Jānakī asked him how will Rāma cross the expanding ocean even though he is matchless with his immeasurable valour alongwith the monkey army and the monkey chiefs? Hanumān said—"The two best among men will come here on my shoulders. Sugrīva also with the army will come here through the sky crossing this expanding ocean within a moment and will annihilate all the *Rākṣasas* for your sake. Now permit me O *Devī*, I will soon go back to see Rāma and still sooner I will come back to you with Rāma and Lakṣmaṇa. O *Devī*, give me some token of credence so Rāma may believe what I say and now I am eager to depart. Then Sītā thought a little and then that lotus eyed one unbraided her locks and gave him the *Cūḍāmaṇi.* She said that with this O the king of monkeys, Rāma and Lakṣmaṇa will believe you. (46—52)

अभिज्ञानार्थमन्यच्च वदामि तव सुव्रत। चित्रकूटगिरौ पूर्वमेकदा रहसि स्थितः।
मदङ्के शिर आधाय निद्राति रघुनन्दनः॥
ऐन्द्रः काकस्तदागत्य नखैस्तुण्डेन चासकृत्। मत्पादाङ्गुष्ठमारक्तं विददारामिषाशया॥
ततो रामः प्रबुद्ध्याथ दृष्ट्वा पादं कृतव्रणम्। केन भद्रे कृतं चैतद्विप्रियं मे दुरात्मना॥
इत्युक्त्वा पुरतोऽपश्यद्वायसं मां पुनः पुनः। अभिद्रवन्तं रक्ताक्तनखतुण्डं चुकोप ह॥
तृणमेकमुपादाय दिव्यास्त्रेणाभियोज्य तत्। चिक्षेप लीलया रामो वायसोपरि तज्ज्वलत्॥
अभ्यद्रवद्वायसश्च भीतो लोकान् भ्रमन्पुनः। इन्द्रब्रह्मादिभिश्चापि न शक्यो रक्षितुं तदा॥
रामस्य पादयोरग्रेऽपतद्भीत्या दयानिधेः। शरणागतमालोक्य रामस्तमिदमब्रवीत्॥
अमोघमेतदस्त्रं मे दत्त्वैकाक्षमितो व्रज। सव्यं दत्त्वा गतः काक एवं पौरुषवानपि॥
उपेक्षते किमर्थं मामिदानीं सोऽपि राघवः। हनूमानपि तामाह श्रुत्वा सीतानुभाषितम्॥
देवि त्वां यदि जानाति स्थितामत्र रघूत्तमः। करिष्यति क्षणाद्भस्म लङ्कां राक्षसमण्डिताम्॥
(53—62)

To earn his confidence I am telling you something more O virtuous one. Once on Chitrakuta mountain in a secluded corner Rāma was sleeping, with his head in my lap. (53) The son of Indra came in the guise of a crow and struck me more than once with his claws and beak at my big toe red in colour. He perhaps thought that it was a piece of flesh. (54) Then Rāma woke up and saw my foot wounded. He asked who is the wicked fellow who did this, quite inimical to me? (55) So saying he saw before him the crow coming again and again to me. His claws and beak were smeared with blood. (56) He took a piece of grass and charged it with some divine weapon and sportively hurled it at the crow. The grass was burning. (57) The weaponised grass charged after the crow and the crow fled to all the spheres but even gods like Indra and Brahmā could not be a safeguard to him. (58) Then eventually he came back and fell at the feet of the kind Rāma extremely terrified. When Rāma saw him soliciting shelter he told him. (59) This weapon of mine does never miss its aim. So give one of your eyes and go from here. Then the crow gave its left eye and went away. In spite of having such a valour, why is the same Rāma neglecting me now? Hearing what Sītā said Hanumān also replied. (60-61)

Devī, if Rāma comes to know that you are here in Lanka

जानकी प्राह तं वत्स कथं त्वं योत्स्यसेऽसुरैः। अतिसूक्ष्मवपुः सर्वे वानराश्च भवादृशाः॥
श्रुत्वा तद्वचनं देव्यै पूर्वरूपमदर्शयत्। मेरुमन्दरसङ्काशं रक्षोगणविभीषणम्॥
दृष्ट्वा सीता हनूमन्तं महापर्वतसन्निभम्। हर्षेण महताविष्टा प्राह तं कपिकुञ्जरम्॥
समर्थोऽसि महासत्त्व द्रक्ष्यन्ति त्वां महाबलम्। राक्षस्यस्ते शुभः पन्था गच्छ रामान्तिकं द्रुतम्॥
बुभुक्षितः कपिः प्राह दर्शनात्पारणं मम। भविष्यति फलैः सर्वैस्तव दृष्टौ स्थितैर्हि मे॥
तथेत्युक्तः स जानक्या भक्षयित्वा फलं कपिः। ततः प्रस्थापितोऽगच्छज्जानकीं प्रणिपत्य सः।
किञ्चिद्दूरमथो गत्वा स्वात्मन्येवान्वचिन्तयत्॥
कार्यार्थमागतो दूतः स्वामिकार्याविरोधतः। अन्यत्किञ्चिदसम्पाद्य गच्छत्यधम एव सः॥
अतोऽहं किञ्चिदन्यच्च कृत्वा दृष्ट्वाथ रावणम्। सम्भाष्य च ततो रामदर्शनार्थं व्रजाम्यहम्॥
इति निश्चित्य मनसा वृक्षखण्डान्महाबलः। उत्पाट्याशोकवनिकां निर्वृक्षामकरोत्क्षणात्॥
(63—71)

he will instantly burn the entire Lanka to ashes alongwith all its ogre inhabitants. (62) Jānakī asked—"My child, how will you fight with the demons? You are so small and all the monkeys must be like you." (63) Lo! He immediately showed to Sītā his previous form which was as big as mountain like *Meru* and *Mandara* and a source of terror to *Rākṣasas.* (64) Sītā saw Hanumān in his present form like a huge mountain and was charged with great joy. She said to the best of the monkeys. (65) O mighty one, you are competent enough. The demonesses will see you. May your journey be happy. Go to Rāma swiftly. (66)

The hungry Hanumān said "After seeing you, I would like to breakfast with these fruits in front of you. (67) Permitted by Jānakī he had a sumptuous meal of fruits and he came back to Sītā saluted her, obtained her permission and started. He could have hardly covered some distance he thought within him. (68) If an envoy coming on a certain errand of a master does not do some side business beneficial to his master even though not specifically instructed to do so is of the meanest type. (69) Therefore I must do something more and having seen Rāvaṇa and talked to him then I will go to see Rāma. (70) Having so decided in his mind he uprooted the trees of *Aśoka Vana* and he made the garden without trees within a moment. (71)

सीताश्रयनगं त्यक्त्वा वनं शून्यं चकार सः। उत्पाटयन्तं विपिनं दृष्ट्वा राक्षसयोषितः॥
अपृच्छञ्जानकीं कोऽसौ वानराकृतिरुद्भटः॥

जानक्युवाच

भवत्य एव जानन्ति मायां राक्षसनिर्मिताम्। नाहमेनं विजानामि दुःखशोकसमाकुला॥
इत्युक्तास्त्वरितं गत्वा राक्षस्यो भयपीडिताः। हनूमता कृतं सर्वं रावणाय न्यवेदयन्॥
देव कश्चिन्महासत्त्वो वानराकृतिदेहभृत्। सीतया सह सम्भाष्य ह्यशोकवनिकां क्षणात्।
उत्पाट्य चैत्यप्रासादं बभञ्जामितविक्रमः॥
प्रासादरक्षिणः सर्वान्हत्वा तत्रैव तस्थिवान्। तच्छ्रुत्वा तूर्णमुत्थाय वनभङ्गं महाप्रियम्॥
किङ्करान्प्रेषयामास नियुतं राक्षसाधिपः। निभग्नचैत्यप्रासादप्रथमान्तरसंस्थितः॥
हनुमान्पर्वताकारो लोहस्तम्भकृतायुधः। किञ्चिल्लाङ्गूलचलनो रक्तास्यो भीषणाकृतिः॥
आपतन्तं महासङ्घं राक्षसानां ददर्श सः। चकार सिंहनादं च श्रुत्वा ते मुमुहुर्भृशम्॥
हनूमन्तमथो दृष्ट्वा राक्षसा भीषणाकृतिम्। निर्जघ्नुर्विविधास्त्रौघैः सर्वराक्षसघातिनम्॥
(72—81)

Excepting the tree under which Sītā was seated he destroyed the entire garden. When the demonesses saw him destroying the garden, they asked Jānakī—"Who is this mighty and brave monkey." (72-73)

Jānakī said—you yourselves may be knowing the *Māyā* of *Rākṣasas.* I do not know him. I am already plunged in my sorrow. (74) Having so heard from Jānakī the frightened demonesses went to Rāvaṇa and reported what Hanumān had done. (75) "O lord, some exceptionally brave creature in the guise of a monkey talked something with Sītā and within no time he uprooted the entire Aśoka garden and demolished the mansion containing the temple also. He is of illimitable valour. (76) He killed all guards of the mansion and he is still there. Rāvaṇa, when heard the most unpleasant news, of the destruction of garden,immediately got up and dispatched one million soldiers.

This side Hanumān was standing in the first gate of the mansion, his body like a mountain and an iron pillar in his hand as the only weapon. His tail was a little moving. His mouth was red and his form terrible. (77—79) He saw the great army of *Rākṣasas* coming to attack him and he roared like a lion. The *Rākṣasas* were quite perplexed to hear his roar.(80) The *Rākṣasas*

तत उत्थाय हनुमान्मुद्गरेण समन्ततः। निष्पिपेष क्षणादेव मशकानिव यूथपः॥
निहतान्किङ्कराञ्श्रुत्वा रावणः क्रोधमूर्च्छितः। पञ्च सेनापतींस्तत्र प्रेषयामास दुर्मदान्॥
हनूमानपि तान्सर्वाल्लोहस्तम्भेन चाहनत्। ततः क्रुद्धो मन्त्रिसुतान्प्रेषयामास सप्त सः॥
आगतानपि तान्सर्वान्पूर्ववद्वानरेश्वरः। क्षणान्निःशेषतो हत्वा लोहस्तम्भेन मारुतिः॥
पूर्वस्थानमुपाश्रित्य प्रतीक्षन् राक्षसान् स्थितः। ततो जगाम बलवान्कुमारोऽक्षः प्रतापवान्॥
तमुत्पपात हनुमान् दृष्ट्वाकाशे समुद्गरः। गगनात्त्वरितो मूर्ध्नि मुद्गरेण व्यताडयत्॥
हत्वा तमक्षं निःशेषं बलं सर्वं चकार सः॥
ततः श्रुत्वा कुमारस्य वधं राक्षसपुङ्गवः। क्रोधेन महताविष्ट इन्द्रजेतारमब्रवीत्॥
पुत्र गच्छाम्यहं तत्र यत्रास्ते पुत्रहा रिपुः। हत्वा तमथवा बद्ध्वा आनयिष्यामि तेऽन्तिकम्॥
इन्द्रजित्पितरं प्राह त्यज शोकं महामते। मयि स्थिते किमर्थं त्वं भाषसे दुःखितं वचः॥
बद्ध्वानेष्ये द्रुतं तात वानरं ब्रह्मपाशतः। इत्युक्त्वा रथमारुह्य राक्षसैर्बहुभिर्वृतः॥
(82—92)

when saw the terrific looking Hanumān, the killer of all *Rākṣasas,* hit him with various weapons. (81) The monkey chief Hanumān stood up and with his iron club crushed the demons within a moment like mosquitos, here there and everywhere. (82) When Rāvaṇa heard that all his soldiers had been killed he maddened with anger, sent five of his commanders who were quite arrogant and overbearing. (83) Hanumān with his iron pillar killed them also. Then the angry Rāvaṇa sent seven sons of ministers. (84) And the lord of the monkeys killed all of the new arrivals like earlier with his iron pillar within a moment. (85) Then he again went to the place previously occupied by him. Sitting there he was waiting more *Rākṣasas* to come. Then came the mighty and glorious Akṣa Kumāra. (86) Seeing him Hanumān with his club jumped high into the sky and swiftly he struck him with the club on his head. (87) After killing Akṣa he annihilated all his army also. (88) When Rāvaṇa heard the death of Akṣa, he in great anger spoke to Indrajit—(89) "My son, I am going where the enemy, the killer of my son is. Either killing him or roping him I will get him near you." (90) Indrajit said to his father—"Wise father, give up this grief. While I am present why do you speak such painful words? (91) I will fetch that monkey soon, tied by *Brahmapāśa.*" He said so and mounting

जगाम वायुपुत्रस्य समीपं वीरविक्रमः। ततोऽतिगर्जितं श्रुत्वा स्तम्भमुद्यम्य वीर्यवान्॥
उत्पपात नभोदेशं गरुत्मानिव मारुतिः। ततो भ्रमन्तं नभसि हनूमन्तं शिलीमुखैः॥
विद्ध्वा तस्य शिरोभागमिषुभिश्चाष्टभिः पुनः। हृदयं पादयुगलं षड्भिरेकेन वालधिम्॥
भेदयित्वा ततो घोरं सिंहनादमथाकरोत्। ततोऽतिहर्षाद्धनुमान् स्तम्भमुद्यम्य वीर्यवान्॥
जघान सारथिं साश्वं रथं चाचूर्णयत्क्षणात्। ततोऽन्यं रथमादाय मेघनादो महाबलः॥
शीघ्रं ब्रह्मास्त्रमादाय बद्ध्वा वानरपुङ्गवम्। निनाय निकटं राज्ञो रावणस्य महाबलः॥

यस्य नाम सततं जपन्ति येऽज्ञानकर्मकृतबन्धनं क्षणात्।
सद्य एव परिमुच्य तत्पदं यान्ति कोटिरविभासुरं शिवम्॥
तस्यैव रामस्य पदाम्बुजं सदा हृत्पद्ममध्ये सुनिधाय मारुतिः।
सदैव निर्मुक्तसमस्तबन्धनः किं तस्य पाशैरितरैश्च बन्धनैः॥

(93—100)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे तृतीयः सर्गः॥ ३॥

on a chariot accompanied by a huge number of *Rākṣasas* the valorous Indrajit went near Hanumān. Then the mighty Hanumān hearing that tumultuous sound raising the pillar sprang up to the sky like Garuḍa. Indrajit saw him flying in the sky and hit his head with eight arrows and then again his heart with another eight, two feet with six and the tail with one and made a terrible roar like a lion. Then Hanumān very gladly raised the pillar killed the charioteer as well as the horses and smashed the chariot into smithereens within a moment. Then the mighty Meghanāda took another chariot and tied Hanumān with *Brahmapāśa* very soon and conducted him near the mighty king Rāvaṇa. (92—98) By muttering always whose name the devotees cut asunder the bondages of ignorance and reach instantly the supreme beatific abode, effulgent like crores of suns, having the lotus feet of same lord Rāma always in his lotus heart. Hanumān was ever free from all bondages. What was to him the *Brahmapāśa* or any other fastener. (99-100)

Thus ends canto III of Sundarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto IV

The dialogue between Hanumān and Rāvaṇa—Burning of Lanka

श्रीमहादेव उवाच

यान्तं कपीन्द्रं धृतपाशबन्धनं विलोकयन्तं नगरं विभीतवत्।
अताडयन्मुष्टितलैः सुकोपनाः पौराः समन्तादनुयान्त ईक्षितुम्॥
ब्रह्मास्त्रमेनं क्षणमात्रसङ्गमं कृत्वा गतं ब्रह्मवरेण सत्वरम्।
ज्ञात्वा हनूमानपि फल्गुरज्जुभिर्धृतो ययौ कार्यविशेषगौरवात्॥
सभान्तरस्थस्य च रावणस्य तं पुरो निधायाह बलारिजित्तदा।
बद्धो मया ब्रह्मवरेण वानरः समागतोऽनेन हता महासुराः॥
यद्युक्तमत्रार्य विचार्य मन्त्रिभिर्विधीयतामेष न लौकिको हरिः।
ततो विलोक्याह स राक्षसेश्वरः प्रहस्तमग्रे स्थितमञ्जनाद्रिभम्॥
प्रहस्त पृच्छैनमसौ किमागतः किमत्र कार्यं कुत एव वानरः।
वनं किमर्थं सकलं विनाशितं हताः किमर्थं मम राक्षसा बलात्॥

(1—5)

Śrī Mahādeva said—While Hanumān, tied in *Brahmapāśa*, was going on like a terrified person at the same time he was watching the city. The inhabitants of the city gathered there to see him. They were following Hanumān and angrily beating him with their fists. (1) Due to the effect of the boon from Brahmā, the *Brahmapāśa* only touched Hanumān and left him at once. Hanumān knew it yet he played the role of a tied person with those ordinary ropes in order to complete the great mission (he undertook) and went to Rāvaṇa. (2) Indrajit carried him to Rāvaṇa sitting in his court and said—"I brought this monkey tying due to the boon obtained from Brahmā. He has killed great demons. (3) Please do whatever you think fit after consulting the ministers. It is not an ordinary monkey. Then the lord of the demons saw Hanumān and then spoke to Prahasta present there like a big mountain of collyrium. (4) O Prahasta, ask this monkey—"Why has he come here, what is his business here? Where has he come from? Why has he destroyed my garden and killed my demons without fault"? (5)

ततः प्रहस्तो हनुमन्तमादरात् पप्रच्छ केन प्रहितोऽसि वानर।
भयं च ते मास्तु विमोक्ष्यसे मया सत्यं वदस्वाखिलराजसन्निधौ॥
ततोऽतिहर्षात्पवनात्मजो रिपुं निरीक्ष्य लोकत्रयकण्टकासुरम्।
वक्तुं प्रचक्रे रघुनाथसत्कथां क्रमेण रामं मनसा स्मरन्मुहुः॥
शृणु स्फुटं देवगणाद्यमित्र हे रामस्य दूतोऽहमशेषहृत्स्थितेः।
यस्याखिलेशस्य हृताधुना त्वया भार्या स्वनाशाय शुनेव सद्धविः॥
स राघवोऽभ्येत्य मतङ्गपर्वतं सुग्रीवमैत्रीमनलस्य सन्निधौ।
कृत्वैकबाणेन निहत्य वालिनं सुग्रीवमेवाधिपतिं चकार तम्॥
स वानराणामधिपो महाबली महाबलैर्वानरयूथकोटिभिः।
रामेण सार्धं सह लक्ष्मणेन भोः प्रवर्षणोऽमर्षयुतोऽवतिष्ठते॥
सञ्चोदितास्तेन महाहरीश्वरा धरासुतां मार्गयितुं दिशो दश।
तत्राहमेकः पवनात्मजः कपिः सीतां विचिन्वञ्छनकैः समागतः॥

(6—11)

Then Prahasta asked Hanumān with due respect—"Monkey, who has sent you? Don't fear. Tell the truth before the emperor of the emperors. I will get you released. (6) Hanumān then saw his enemy the *Rākṣasa* king Rāvaṇa who pinched all the three worlds like a thorn. Remembering Rāma in his mind started narrating gladly the virtuous story of Rāma one by one. (7)

O Rāvaṇa, the enemy of gods, hearken clearly;I am the messenger of Rāma who has his abode in every heart and who is the overlord of the universe, whose consort you have stolen just like a dog steals the pious oblation in the *Yajña*. It will be the cause of your destruction. (8) That Rāma came to Mataṅga mountain and made friendship with Sugrīva in presence of the fire-god. He killed Vāli with a single shot of arrow and made Sugrīva the king. (9) That mighty monkey king alongwith the crores of mighty monkeys is camping on Pravarṣaṇa alongwith Rāma and Lakṣmaṇa. And he is angry. (10) He sent the great monkeys in all the ten quarters to make a thorough search for Sītā the daughter of Earth. I am one of them, a monkey, the son of wind. In connection with the search of Sītā I came here slowly. (11)

दृष्टा मया पद्मपलाशलोचना सीता कपित्वाद्विपिनं विनाशितम्।
दृष्ट्वा ततोऽहं रभसा समागतान्मां हन्तुकामान् धृतचापसायकान्॥
मया हतास्ते परिरक्षितं वपुः प्रियो हि देहोऽखिलदेहिनां प्रभो।
ब्रह्मास्त्रपाशेन निबध्य मां ततः समागमन्मेघनिनादनामकः॥
स्पृष्ट्वैव मां ब्रह्मवरप्रभावतस्त्यक्त्वा गतं सर्वमवैमि रावण।
तथाप्यहं बद्ध इवागतो हितं प्रवक्तुकामः करुणारसार्द्रधीः॥
विचार्य लोकस्य विवेकतो गतिं न राक्षसीं बुद्धिमुपैहि रावण।
दैवीं गतिं संसृतिमोक्षहैतुकीं समाश्रयात्यन्तहिताय देहिनः॥
त्वं ब्रह्मणो ह्युत्तमवंशसम्भवः पौलस्त्यपुत्रोऽसि कुबेरबान्धवः।
देहात्मबुद्ध्यापि च पश्य राक्षसो नास्यात्मबुद्ध्या किमु राक्षसो नहि॥
शरीरबुद्धीन्द्रियदुःखसन्ततिर्न ते न च त्वं तव निर्विकारतः।
अज्ञानहेतोश्च तथैव सन्ततेरसत्त्वमस्याः स्वपतो हि दृश्यवत्॥

(12—17)

I saw Sītā whose eyes are like lotus petals. Being a monkey I destroyed the garden then I saw your army speedily coming holding bow and arrow with a desire to kill me. (12) I killed them and protected my body as the body is dear to every embodied person O lord. Then Meghanāda came and brought me here tying me in *Brahmapāśa.* (13) Due to the boon from Brahmā the *Brahmapāśa* left me and disappeared. I know everything O Rāvaṇa yet out of compassion for you I came here like an imprisoned one in order to tell something very beneficial for you. (14) O Rāvaṇa, look into what happens to the world and do not cling to demoniacal tendencies. Acquire divine virtues which may cause the liberation from birth and death and which is for your ultimate benediction. (15) You are born in a family originated from Brahmā. You are the son of Viśravā who was born of Pulastya and brother of Kubera. So you are not a *Rākṣasa* from the view point of *Dehātmabuddhi* (assuming *Ātmā* to be body) and so how can you be a *Rākṣasa* from pure *Ātmabuddhi* (from monistic point of view). (16) Since you are immutable, these body, intellect, senses, pain etc., are not yours nor are you body etc., yourself. The ignorance is the root cause of these things

इदं तु सत्यं तव नास्ति विक्रिया विकारहेतुर्न च तेऽद्वयत्वतः।
यथा नभः सर्वगतं न लिप्यते तथा भवान्देहगतोऽपि सूक्ष्मकः।
देहेन्द्रियप्राणशरीरसङ्गतस्त्वात्मेति बुद्ध्वाखिलबन्धभाग्भवेत्॥
चिन्मात्रमेवाहमजोऽहमक्षरो ह्यानन्दभावोऽहमिति प्रमुच्यते।
देहोऽप्यनात्मा पृथिवीविकारजो न प्राण आत्मानिल एष एव सः॥
मनोऽप्यहङ्कारविकार एव नो न चापि बुद्धिः प्रकृतेर्विकारजा।
आत्मा चिदानन्दमयोऽविकारवान्देहादिसङ्घाद्व्यतिरिक्त ईश्वरः॥
निरञ्जनो मुक्त उपाधितः सदा ज्ञात्वैवमात्मानमितो विमुच्यते।
अतोऽहमात्यन्तिकमोक्षसाधनं वक्ष्ये शृणुष्वावहितो महामते॥
विष्णोर्हि भक्तिः सुविशोधनं धियस्ततो भवेज्ज्ञानमतीव निर्मलम्।
विशुद्धतत्त्वानुभवो भवेत्ततः सम्यग्विदित्वा परमं पदं व्रजेत्॥

(18—22)

and they are unreal like a scene in the dream. (17) It is a fact that you are beyond any mutation because the *Ātmā* being one without the second, has no scope in it for any mutation. Just as the ether even though all pervasive yet is never tainted; similarly you, the *Ātmā* though stationed in the body are different from it. When it is assumed that the *Ātmā* is interchangeably mingled with the body, senses, vital airs and then it becomes subjected to all bondages. (18) When the *Jīva* realises that it is pure consciousness, unborn and imperishable and embodiment of *Ānanda,* then it becomes free. The body being an evolute of earth and *Prāṇa* being a form of wind, both are *Anātmā* (insentient). (19) Mind—a by-product of *Ahaṁkāra* and *Buddhi* being an evolute of *Prakṛti*—both are not *Ātmā. Ātmā* is the embodiment of consciousness and joy, immutable, above and apart from the congregation of body etc., and the Lord of these all. (20) 'It is always unblemished and attributeless'—the moment this knowledge dawns in a man, he is freed from the world. So I will tell you the only means of salvation and you please listen attentively O talented one. (21)

The devotion to Viṣṇu is purifier of intellect which thereafter reveals unalloyed knowledge. Thereafter the devotee

अतो भजस्वाद्य हरिं रमापतिं रामं पुराणं प्रकृतेः परं विभुम्।
विसृज्य मौर्ख्यं हृदि शत्रुभावनां भजस्व रामं शरणागतप्रियम्।
सीतां पुरस्कृत्य सपुत्रबान्धवो रामं नमस्कृत्य विमुच्यसे भयात्॥
रामं परात्मानमभावयञ्जनो भक्त्या हृदिस्थं सुखरूपमद्वयम्।
कथं परं तीरमवाप्नुयाज्जनो भवाम्बुधेर्दुःखतरङ्गमालिनः॥
नो चेत्त्वमज्ञानमयेन वह्निना ज्वलन्तमात्मानमरक्षितारिवत्।
नयस्यधोऽधः स्वकृतैश्च पातकैर्विमोक्षशङ्का न च ते भविष्यति॥
श्रुत्वामृतास्वादसमानभाषितं तद्वायुसूनोर्दशकन्धरोऽसुरः।
अमृष्यमाणोऽतिरुषा कपीश्वरं जगाद रक्तान्तविलोचनो ज्वलन्॥
कथं ममाग्रे विलपस्यभीतवत् प्लवङ्गमानामधमोऽसि दुष्टधीः।
क एष रामः कतमो वनेचरो निहन्मि सुग्रीवयुतं नराधमम्॥

(23—27)

attains self-realisation. After that knowing the supreme truth he attains to the supreme abode. (22) Therefore adore the very First and Ancient person, beyond *Prakṛti,* ultimate, all pervasive Hari, the Lord of Lakṣmī—Rāma. Shun your foolishness and sense of enmity in your heart and adore Rāma who loves those who take refuge in him. Taking Sītā ahead of you, followed by your sons and other family members, offer your prostrated salute and you will be freed from all fears. (23) The person who does not with devotion, meditate upon Rāma, the *Paramātmā,* beatitude incarnate and one without the second in his heart, how can he cross the ocean of the world full of mighty waves of misery. (24) (If you do not adore Rāma) you will burn yourself like an unprotected enemy into the fire of ignorance and due to the sins committed by you, you will go on falling and falling down and there will remain no possibility of liberation for you. (25)

Although what the son of wind-god said, was sweet like nectar yet the ten-shouldered demon could not tolerate it. His eyes reddened with anger, he burst into conflagration and said to Hanumān. (26) O evil-minded and wretched among the monkeys, how do you dare to speak before me like one who has no fear? What is this Rāma and what is that wild animal

त्वां चाद्य हत्वा जनकात्मजां ततो निहन्मि रामं सहलक्ष्मणं ततः।
सुग्रीवमग्रे बलिनं कपीश्वरं सवानरं हन्म्यचिरेण वानर।
श्रुत्वा दशग्रीववचः स मारुतिर्विवृद्धकोपेन दहन्निवासुरम्॥
न मे समा रावणकोटयोऽधम रामस्य दासोऽहमपारविक्रमः।
श्रुत्वातिकोपेन हनूमतो वचो दशाननो राक्षसमेवमब्रवीत्॥
पार्श्वे स्थितं मारय खण्डशः कपिं पश्यन्तु सर्वेऽसुरमित्रबान्धवाः।
निवारयामास ततो विभीषणो महासुरं सायुधमुद्यतं वधे।
राजन्वधार्हो न भवेत्कथञ्चन प्रतापयुक्तैः परराजवानरः॥
हतेऽस्मिन्वानरे दूते वार्तां को वा निवेदयेत्। रामाय त्वं यमुद्दिश्य वधाय समुपस्थितः॥
अतो वधसमं किञ्चिदन्यच्चिन्तय वानरे। सचिह्नो गच्छतु हरिर्यं दृष्ट्वायास्यति द्रुतम्॥
रामः सुग्रीवसहितस्ततो युद्धं भवेत्तव। विभीषणवचः श्रुत्वा रावणोऽप्येतदब्रवीत्॥
वानराणां हि लाङ्गूले महामानो भवेत्किल। अतो वस्त्रादिभिः पुच्छं वेष्टयित्वा प्रयत्नतः॥
(28—34)

Sugrīva (before me)? I will kill that wretched Rāma alongwith Sugrīva. (27) First of all I will kill you today itself, then the daughter of Janaka, then Rāma with Lakṣmaṇa. After that I will kill that mighty monkey king Sugrīva with all his monkeys within no time O monkey. Hearing the words of Rāvaṇa Hanumān very angrily (looked at him) as if he will burn the demon (and spoke). (28) O wretch, crores of Rāvaṇas cannot be equal to me and I, of the illimitable valour, am a slave of Rāma. Having heard Hanumān's speech the ten-faced Rāvaṇa angrily spoke to a nearby demon—"Cut this monkey into pieces. Let all the demons, our friends and relatives witness it." Then Vibhīṣaṇa stopped the demon with raised weapon to kill him (and said) "O King, the mighty kings should not kill an emissary (monkey) of other kings. (29-30) If you kill this monkey emissary, who will communicate the news to Rāma whom you intend to kill. (31) So think out some other punishment equal to killing for this monkey. Let this monkey go back with some mark seeing which Rāma may come soon alongwith Sugrīva and then you get an opportunity to fight." Having heard Vibhīṣaṇa, Rāvaṇa also said like this. (32-33)

The monkeys entertain a great pride on account of their

वह्निना योजयित्वैनं भ्रामयित्वा पुरेऽभितः। विसर्जयत पश्यन्तु सर्वे वानरयूथपाः॥
तथेति शणपट्टैश्च वस्त्रैरन्यैरनेकशः। तैलाक्तैर्वेष्टयामासुर्लाङ्गूलं मारुतेर्दृढम्॥
पुच्छाग्रे किञ्चिदनलं दीपयित्वाथ राक्षसाः। रज्जुभिः सुदृढं बद्ध्वा धृत्वा तं बलिनोऽसुराः॥
समन्ताद् भ्रामयामासुश्चोरोऽयमिति वादिनः। तूर्यघोषैर्घोषयन्तस्ताडयन्तो मुहुर्मुहुः॥
हनूमतापि तत्सर्वं सोढं किञ्चिच्चिकीर्षुणा। गत्वा तु पश्चिमद्वारसमीपं तत्र मारुतिः॥
सूक्ष्मो बभूव बन्धेभ्यो निःसृतः पुनरप्यसौ। बभूव पर्वताकारस्तत उत्प्लुत्य गोपुरम्॥
तत्रैकं स्तम्भमादाय हत्वा तान् रक्षिणः क्षणात्। विचार्य कार्यशेषं स प्रासादाग्राद् गृहाद् गृहम्॥
उत्प्लुत्योत्प्लुत्य सन्दीप्तपुच्छेन महता कपिः। ददाह लङ्कामखिलां साट्टप्रासादतोरणाम्॥
हा तात पुत्र नाथेति क्रन्दमानाः समन्ततः। व्याप्ताः प्रासादशिखरेऽप्यारूढा दैत्ययोषितः॥
देवता इव दृश्यन्ते पतन्त्यः पावकेऽखिलाः। विभीषणगृहं त्यक्त्वा सर्वं भस्मीकृतं पुरम्॥
(35—44)

tail. Therefore coil cloths around his tail with great care. (34) Then set afire the tail and make him parade the whole city. Then let him go so that all the monkey chiefs see him (in that state). (35) 'Very well', they said and they rolled firmly many pieces of jute and cotton cloth soaked with oil around the tail of Hanumān. (36) And then they set fire on the tip of his tail. The mighty *Rākṣasas* tied him firmly with ropes and catching hold of him paraded throughout the town making an announcement that he was a thief with the buggling of bugles beating him again and again. (37-38)

Hanumān also intending to do something unique tolerated all that. When he reached the western gate he became very small and came out of his ropings. Then again he became like a mountain and jumped on a *Gopura*. (39-40) There he took a pillar and killed all the guards in a moment. Then having decided what else was there to be done he started springing from the *Gopura* of the mansion and then from house to house, springing and jumping he burnt down the entire Lanka inclusive of royal palace and the *Toraṇa* with his large kindled tail. (41-42) The demon ladies on the top of the mansions here, there and everywhere, were crying 'O father, O son, O darling' etc. (43) Those ogre women—all of them falling into the fire looked like group of goddesses. Excepting the house of Vibhīṣaṇa the entire town was burnt to

तत उत्प्लुत्य जलधौ हनूमान्मारुतात्मजः। लाङ्गूलं मज्जयित्वान्तः स्वस्थचित्तो बभूव सः॥
वायोः प्रियसखित्वाच्च सीतया प्रार्थितोऽनलः। न ददाह हरेः पुच्छं बभूवात्यन्तशीतलः॥
यन्नामसंस्मरणधूतसमस्तपापास्तापत्रयानलमपीह तरन्ति सद्यः।
तस्यैव किं रघुवरस्य विशिष्टदूतः सन्तप्यते कथमसौ प्रकृतानलेन॥

(45—47)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे चतुर्थः सर्गः॥ ४॥

ashes. (44) After that Hanumān, the son of Wind, took a jump into the ocean and extinguished his tail and became his normal self. (45) The fire being the friend of wind and secondly solicited by Sītā did not burn the tail of the monkey; rather it became very cool. (46) By remembering whose name people get all their sins washed out and cross the fire of three *Tāpas (Daihika, Daivika, Bhautika)* within no time; how could this ordinary fire scorch the very special messenger of the same Rāma? (47)

Thus ends canto IV of Sundarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto V

Hanumān takes leave of Sītā—narrates her messege to Rāma

श्रीमहादेव उवाच

ततः सीतां नमस्कृत्य हनूमानब्रवीद्वचः। आज्ञापयतु मां देवि भवती रामसन्निधिम्॥
गच्छामि रामस्त्वां द्रष्टुमागमिष्यति सानुजः। इत्युक्त्वा त्रिःपरिक्रम्य जानकीं मारुतात्मजः॥
प्रणम्य प्रस्थितो गन्तुमिदं वचनमब्रवीत्। देवि गच्छामि भद्रं ते तूर्णं द्रक्ष्यसि राघवम्॥
लक्ष्मणं च ससुग्रीवं वानरायुतकोटिभिः। ततः प्राह हनूमन्तं जानकी दुःखकर्शिता॥

(1—4)

Śrī Mahādeva said—(After being his normal self) Hanumān came to Sītā and saluting her, he spoke—"*Devi,* now permit me, I am going to Rāma and he will shortly come with Lakṣmaṇa to see you." Having so said the son of Wind circumambulated Jānakī thrice. (1-2) After bidding his *Praṇāma* when he was ready to depart, he again said—"*Devi,* I am going. May god bless you. Very soon you will see Rāma with

त्वां दृष्ट्वा विस्मृतं दुःखमिदानीं त्वं गमिष्यसि। इतः परं कथं वर्ते रामवार्ताश्रुतिं विना॥

मारुतिरुवाच

यद्येवं देवि मे स्कन्धमारोह क्षणमात्रतः। रामेण योजयिष्यामि मन्यसे यदि जानकि॥

सीतोवाच

रामः सागरमाशोष्य बद्ध्वा वा शरपञ्जरैः। आगत्य वानरैः सार्धं हत्वा रावणमाहवे॥
मां नयेद्यदि रामस्य कीर्तिर्भवति शाश्वती। अतो गच्छ कथं चापि प्राणान्सन्धारयाम्यहम्॥
इति प्रस्थापितो वीरः सीतया प्रणिपत्य ताम्। जगाम पर्वतस्याग्रे गन्तुं पारं महोदधेः॥
तत्र गत्वा महासत्त्वः पादाभ्यां पीडयन् गिरिम्। जगाम वायुवेगेन पर्वतश्च महीतलम्॥
गतो महीसमानत्वं त्रिंशद्योजनमुच्छ्रितः। मारुतिर्गगनान्तःस्थो महाशब्दं चकार सः॥
तं श्रुत्वा वानराः सर्वे ज्ञात्वा मारुतिमागतम्। हर्षेण महताविष्टाः शब्दं चक्रुर्महास्वनम्॥
शब्देनैव विजानीमः कृतकार्यः समागतः। हनूमानेव पश्यध्वं वानरा वानरर्षभम्॥

(5—13)

Lakṣmaṇa, Sugrīva and ten thousand crores of monkeys." Then the pitiful Jānakī said to Hānumān—"I forgot my misery to see you. Now you also are departing. How shall I live hereafter without hearing about Rāma. (3—5)

Hanumān said—"If it is so and if you approve of it, sit on my shoulder and I will take you to Rāma within no time O Jānakī." (6)

Sītā said—"If Rāma crosses the ocean either by drying it or building a bridge by arrows across it and comes here with monkeys and takes me back after killing Rāvaṇa in battle, he will earn an eternal fame. So you better go. I will somehow hold my life." (7-8) Permitted by Sītā this way he saluted her and climbed up the top of a mountain with an intention to cross the great sea. (9)

Going there the mighty Hanumān pressing the mountain with his feet sprang and went with the speed of wind and (on this side) the thirty *Yojana* high mountain sank into the earth and was labelled with the ground. And in the sky Hanumān produced a tumultuous roaring sound. (10-11) Monkeys on the other shore, hearing that sound were charged with joy, knew the arrival of Hanumān and they also shrieked loudly. (12) (They said) we know with his roar itself that he has come

एवं ब्रुवत्सु वीरेषु वानरेषु स मारुतिः। अवतीर्य गिरेर्मूर्ध्नि वानरानिदमब्रवीत्॥
दृष्टा सीता मया लङ्का धर्षिता च सकानना। सम्भाषितो दशग्रीवस्ततोऽहं पुनरागतः॥
इदानीमेव गच्छामो रामसुग्रीवसन्निधिम्। इत्युक्ता वानराः सर्वे हर्षेणालिङ्ग्य मारुतिम्॥
केचिच्चुचुम्बुर्लाङ्गूलं ननृतुः केचिदुत्सुकाः। हनूमता समेतास्ते जग्मुः प्रस्रवणं गिरिम्॥
गच्छन्तो ददृशुर्वीरा वनं सुग्रीवरक्षितम्। मधुसंज्ञं तदा प्राहुरङ्गदं वानरर्षभाः॥
क्षुधिताः स्मो वयं वीर देह्यनुज्ञां महामते। भक्षयामः फलान्यद्य पिबामोऽमृतवन्मधु॥
सन्तुष्टा राघवं द्रष्टुं गच्छामोऽद्यैव सानुजम्॥

अङ्गद उवाच

हनूमान्कृतकार्योऽयं पिबतैतत्प्रसादतः। जक्षध्वं फलमूलानि त्वरितं हरिसत्तमाः॥
ततः प्रविश्य हरयः पातुमारेभिरे मधु। रक्षिणस्तानानादृत्य दधिवक्त्रेण नोदितान्॥
पिबतस्ताडयामासुर्वानरान्वानरर्षभाः। ततस्तान्मुष्टिभिः पादैश्चूर्णयित्वा पपुर्मधु॥
(14—23)

successfully completing his mission. O monkeys, look, it is Hanumān the best among the monkeys and nobody else. (13) While the brave monkeys were talking to themselves Hanumān landed on the peak of the mountain and spoke thus to the monkeys. (14) "I saw Sītā, crushed the entire Lanka with its groves, talked to ten-faced Rāvaṇa and came back." (15) "We will at once go to Rāma and Sugrīva" having been so said all the monkeys joyfully embraced Hanumān. (16) Some of them kissed his tail while others danced happily. And they all, led by Hanumān went to Prasravaṇa mountain. (17) On their way the brave monkeys saw the pleasure garden of Sugrīva named Madhuvana. Then they said to Aṅgada. (18) We are hungry, O brave one. Please accord permission O wise one. We will eat fruits today and drink honey like nectar. (19) After being satiated we will go today itself to see Rāma with his younger brother. (20)

Aṅgada said—"Here is Hanumān who has done the job successfully. By his grace drink the honey and eat fruits and roots but make haste O best among the monkeys." (21) Then the monkeys entered the garden and started drinking honey neglecting the guards deputed by Dadhimukha. (22) When they were so drinking, the guards struck them and then in

ततो दधिमुखः क्रुद्धः सुग्रीवस्य स मातुलः। जगाम रक्षिभिः सार्धं यत्र राजा कपीश्वरः॥
गत्वा तमब्रवीद्देव चिरकालाभिरक्षितम्। नष्टं मधुवनं तेऽद्य कुमारेण हनूमता॥
श्रुत्वा दधिमुखेनोक्तं सुग्रीवो हृष्टमानसः। दृष्ट्वागतो न सन्देहः सीतां पवननन्दनः॥
नो चेन्मधुवनं द्रष्टुं समर्थः को भवेन्मम। तत्रापि वायुपुत्रेण कृतं कार्यं न संशयः॥
श्रुत्वा सुग्रीववचनं हृष्टो रामस्तमब्रवीत्। किमुच्यते त्वया राजन्वचः सीताकथान्वितम्॥
सुग्रीवस्त्वब्रवीद्वाक्यं देव दृष्टावनीसुता। हनूमत्प्रमुखाः सर्वे प्रविष्टा मधुकाननम्॥
भक्षयन्ति स्म सकलं ताडयन्ति स्म रक्षिणः। अकृत्वा देवकार्यं ते द्रष्टुं मधुवनं मम॥
न समर्थास्ततो देवी दृष्टा सीतेति निश्चितम्। रक्षिणो वो भयं मास्तु गत्वा ब्रूत ममाज्ञया॥
वानरानङ्गदमुखानानयध्वं ममान्तिकम्। श्रुत्वा सुग्रीववचनं गत्वा ते वायुवेगतः॥
हनूमत्प्रमुखानूचुर्गच्छतेश्वरशासनात्। द्रष्टुमिच्छति सुग्रीवः सरामो लक्ष्मणान्वितः॥
युष्मानतीव हृष्टास्ते त्वरयन्ति महाबलाः। तथेत्यम्बरमासाद्य ययुस्ते वानरोत्तमाः॥
(24—34)

return they crushed the guards with their fists and feet. (23) Thereafter the angry Dadhimukha who was the maternal uncle of Sugrīva went alongwith the guards where the monkey king Sugrīva was. (24) Reaching there he reported to him—"*Deva,* your pleasure garden, so well guarded for a long time has been destroyed today by the Crown Prince Aṅgada and Hanumān." (25) Hearing the report from Dadhimukha Sugrīva felt happy (and thought), no doubt the delighter of wind-god, Hanumān has come back after seeing Sītā. (26) Otherwise who will dare to caste an eye on my *Madhuvana?* Moreover it has been done by Hanumān and no other person. (27) Overhearing Sugrīva the happy Rāma said to him—"What are you talking and making a reference to Sītā O king. (28) Sugrīva replied—*"Deva,* Sītā, the daughter of earth has been seen. All the monkeys led by Hanumān have entered *Madhuvana.* (29) They are eating everything and beating the guards. Without having fulfilled the mission they could not dare to caste an eye at my garden. So decidedly Sītā has been traced and seen. O guards, have no fear. Go and communicate my orders and get them headed by Aṅgada to me." Hearing those words of Sugrīva they went speedily like wind and told them having Hanumān as their head—"By the order of the king you

हनूमन्तं पुरस्कृत्य युवराजं तथाङ्गदम्। रामसुग्रीवयोरग्रे निपेतुर्भुवि सत्वरम्॥
हनूमान् राघवं प्राह दृष्टा सीता निरामया। साष्टाङ्गं प्रणिपत्याग्रे रामं पश्चाद्धरीश्वरम्॥
कुशलं प्राह राजेन्द्र जानकी त्वां शुचान्विता। अशोकवनिकामध्ये शिंशपामूलमाश्रिता॥
राक्षसीभिः परिवृता निराहारा कृशा प्रभो। हा राम राम रामेति शोचन्ती मलिनाम्बरा॥
एकवेणी मया दृष्टा शनैराश्वासिता शुभा। वृक्षशाखान्तरे स्थित्वा सूक्ष्मरूपेण ते कथाम्॥
जन्मारभ्य तवात्यर्थं दण्डकागमनं तथा। दशाननेन हरणं जानक्या रहिते त्वयि॥
सुग्रीवेण यथा मैत्री कृत्वा वालिनिबर्हणम्। मार्गणार्थं च वैदेह्याः सुग्रीवेण विसर्जिताः॥
महाबला महासत्त्वा हरयो जितकाशिनः। गताः सर्वत्र सर्वे वै तत्रैकोऽहमिहागतः॥
अहं सुग्रीवसचिवो दासोऽहं राघवस्य हि। दृष्टा यज्जानकी भाग्यात्प्रयासः फलितोऽद्य मे॥
(35—43)

all go to him. Sugrīva with Rāma and Lakṣmaṇa wants to meet you. Then they were immensely happy and all the valorous monkeys hurriedly went through the sky—all of them the best among the monkeys. Led by Hanumān and Crown Prince Aṅgada they all prostrated themselves soon before Rāma and Sugrīva. (30—35)

Hanumān first prostrated before Rāma and then saluted Sugrīva also and said to Rāma—"I have seen Sītā well enough and the sorrowful Jānakī enquired of your well being O Rājendra. She is sitting underneath a Śiṁśapā tree in the *Aśokavana,* surrounded by demonesses, without taking any food so lean and thin muttering *Hā Rāma, Hā Rāma,* grief stricken, in soiled garments having one braid of hair. I saw her and gently consoled that auspicious lady while I was in a subtle form behind the branches of a tree. I narrated your entire biography right from your birth, arrival in Dandaka, the abduction of Jānakī by Rāvaṇa in your absense, befriending Sugrīva, killing of Vāli, the deputing of monkeys by Sugrīva in search of Sītā. (36—41) Many valorous and exceptionally mighty monkeys who are capable of conquering anybody have gone in all directions and I as one of them have come here. (42) I am a minister of Sugrīva and a slave of Rāma. I have seen you, the daughter of Janaka with a stroke of luck and my efforts became fruitful. (43) When

इत्युदीरितमाकर्ण्य सीता विस्फारितेक्षणा। केन वा कर्णपीयूषं श्रावितं मे शुभाक्षरम्॥
यदि सत्यं तदायातु मद्दर्शनपथं तु सः। ततोऽहं वानराकारः सूक्ष्मरूपेण जानकीम्॥
प्रणम्य प्राञ्जलिर्भूत्वा दूरादेव स्थितः प्रभो। पृष्टोऽहं सीतया कस्त्वमित्यादि बहुविस्तरम्॥
मया सर्वं क्रमेणैव विज्ञापितमरिन्दम। पश्चान्मयार्पितं देव्यै भवद्दत्ताङ्गुलीयकम्॥
तेन मामतिविश्वस्ता वचनं चेदमब्रवीत्। यथा दृष्टास्मि हनुमन्पीड्यमाना दिवानिशम्॥
राक्षसीनां तर्जनैस्तत्सर्वं कथय राघवे। मयोक्तं देवि रामोऽपि त्वच्चिन्तापरिनिष्ठितः॥
परिशोचत्यहोरात्रं त्वद्वार्तां नाधिगम्य सः। इदानीमेव गत्वाहं स्थितिं रामाय ते ब्रुवे॥
रामः श्रवणमात्रेण सुग्रीवेण सलक्ष्मणः। वानरानीकपैः सार्धमागमिष्यति तेऽन्तिकम्॥
रावणं सकुलं हत्वा नेष्यति त्वां स्वकं पुरम्। अभिज्ञां देहि मे देवि यथा मां विश्वसेद्विभुः॥
इत्युक्ता सा शिरोरत्नं चूडापाशे स्थितं प्रियम्। दत्त्वा काकेन यद्वृत्तं चित्रकूटगिरौ पुरा॥
(44—53)

Sītā heard this much narrated by me, her eyes widened and she asked—"Who is it narrating these beautiful words like nectar to my ears? (44) If it is true let him appear before me." Then I appeared before Jānakī in a very small form of a monkey. (45) Saluting her with my folded hands I stood at some considerable distance O Lord. Sītā asked me of my whereabouts like who I was etc., in greater details. (46) And then I narrated everything one by one serially O subduer of foes. Thereafter I handed over to her the ring given by you. (47) That made her confide in me and she said—"O Hanumān, narrate to Śrī Rāma as you see me being tortured day and night. (48) Tell him also how the demonesses threaten me." I said—"*Devi,* Rāma also is worried on your account and not getting any clue about your well being, grieves day and night. Just now I will go and inform Śrī Rāma of your conditions.(49-50) Just as he learns about you, he and Lakṣmaṇa alongwith monkey chieftains will immediately come to you. (51) After killing Rāvaṇa, his family members and all the ogres, he will take you to his capital. Now give me some token for credence so that the lord may trust me. (52) Having been so said she took her dear *Cuḍāmaṇi* from her hair locks and gave it to me and then she narrated the happening what the crow did on Chitrakuta mountain in the

तदप्याहाश्रुपूर्णाक्षी कुशलं ब्रूहि राघवम्। लक्ष्मणं ब्रूहि मे किञ्चिद्दुरुक्तं भाषितं पुरा॥
तत्क्षमस्वाज्ञभावेन भाषितं कुलनन्दन। तारयेन्मां यथा रामस्तथा कुरु कृपान्वितः॥
इत्युक्त्वा रुदती सीता दुःखेन महतावृता। मयाप्याश्वासिता राम वदता सर्वमेव ते॥
ततः प्रस्थापितो राम त्वत्समीपमिहागतः। तदागमनवेलायामशोकवनिकां प्रियाम्॥
उत्पाट्य राक्षसांस्तत्र बहून्हत्वा क्षणादहम्। रावणस्य सुतं हत्वा रावणेनाभिभाष्य च॥
लङ्कामशेषतो दग्ध्वा पुनरप्यागमं क्षणात्। श्रुत्वा हनूमतो वाक्यं रामोऽत्यन्तप्रहृष्टधीः॥
हनूमंस्ते कृतं कार्यं देवैरपि सुदुष्करम्। उपकारं न पश्यामि तव प्रत्युपकारिणः॥
इदानीं ते प्रयच्छामि सर्वस्वं मम मारुते। इत्यालिङ्ग्य समाकृष्य गाढं वानरपुङ्गवम्॥
सार्द्रनेत्रो रघुश्रेष्ठः परां प्रीतिमवाप सः। हनूमन्तमुवाचेदं राघवो भक्तवत्सलः॥
परिरम्भो हि मे लोके दुर्लभः परमात्मनः। अतस्त्वं मम भक्तोऽसि प्रियोऽसि हरिपुङ्गव॥
(54—63)

remote past. (53) Then with tearful eyes she asked me to inform you of her well-being. She asked me to tell Lakṣmaṇa—"In the past I said some malicious words due to my ignorance O delighter of the clan. Kindly excuse me for that and make everything possible so that Śrī Rāma may have pity on me and liberate me." (54-55) So saying Sītā extremely miserable started weeping. I on my part consoled her by saying this thing or that regarding you.(56) Then permitted by her I have come in your presence. Before I departed from there I have completely destroyed the favourite *Aśokavana* of Rāvaṇa, uprooted all the trees and killed a huge number of demons and even the son of Rāvaṇa then I had a talk with Rāvaṇa personally; burnt the entire Lanka to ashes and (after doing this) I have come here immediately. Having heard Hanumān's words Rāma became very happy (and said). (57—59) "O Hanumān, you have done what is difficult even for gods to do. I do not find any return for what benevolence you have done to me. (60) Now I am giving you everything I possess O Hanumān. Saying so he took him in his arms and gave a tight embrace to that best among the monkeys. (61) Tears appeared in the eyes of Śrī Rāma and he felt supreme joy. Then the lover of the devotees Śrī Rāma told Hanumān "The embrace of mine, the *Paramātmā*,

यत्पादपद्मयुगलं तुलसीदलाद्यैः सम्पूज्य विष्णुपदवीमतुलां प्रयान्ति।
तेनैव किं पुनरसौ परिरब्धमूर्ती रामेण वायुतनयः कृतपुण्यपुञ्जः॥ (64)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे पञ्चमः सर्गः॥ ५॥

is very rare in the world. Therefore you are my devotee and you are dear to me, O the best among the monkeys. (62-63) By adoring whose pair of lotus feet with *Tulasī* leaves etc., the devotees attain the incomparable abode of Viṣṇu the same Rāma embraced Hanumān. Then what remains to be talked about him? (64)

Thus ends canto V of Sundarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Sundarakāṇḍa Completed

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Adhyātmarāmāyaṇa

Yuddhakāṇḍa

Canto I

March of the monkey army

श्रीमहादेव उवाच

यथावद्भाषितं वाक्यं श्रुत्वा रामो हनूमतः। उवाचानन्तरं वाक्यं हर्षेण महतावृतः॥
कार्यं कृतं हनुमता देवैरपि सुदुष्करम्। मनसापि यदन्येन स्मर्तुं शक्यं न भूतले॥
शतयोजनविस्तीर्णं लङ्घयेत्कः पयोनिधिम्। लङ्कां च राक्षसैर्गुप्तां को वा धर्षयितुं क्षमः॥
भृत्यकार्यं हनुमता कृतं सर्वमशेषतः। सुग्रीवस्येदृशो लोके न भूतो न भविष्यति॥
अहं च रघुवंशश्च लक्ष्मणश्च कपीश्वरः। जानक्या दर्शनेनाद्य रक्षिताः स्मो हनूमता॥
सर्वथा सुकृतं कार्यं जानक्याः परिमार्गणम्। समुद्रं मनसा स्मृत्वा सीदतीव मनो मम॥
कथं नक्रझषाकीर्णं समुद्रं शतयोजनम्। लङ्घयित्वा रिपुं हन्यां कथं द्रक्ष्यामि जानकीम्॥
श्रुत्वा तु रामवचनं सुग्रीवः प्राह राघवम्। समुद्रं लङ्घयिष्यामो महानक्रझषाकुलम्॥
लङ्कां च विधमिष्यामो हनिष्यामोऽद्य रावणम्। चिन्तां त्यज रघुश्रेष्ठ चिन्ता कार्यविनाशिनी॥
(1—9)

Śrī Mahādeva said—Hearing the verbatim version from Hanumān, the overjoyed Rāma spoke thereafter. (1) What Hanumān did, is extremely difficult even for gods. Nobody on earth could even think of such thing. (2) Who else could jump across the ocean expanding for one hundred *Yojanas* or could destroy Lanka guarded by the *Rākṣasas*. (3) Hanumān has done the job of an envoy of Sugrīva from A to Z. Such a one was neither in the past nor will be in future. (4) By seeing Jānakī, Hanumān has today saved myself, Lakṣmaṇa the Raghu dynasty and Sugrīva. (5) The search of Jānakī has been successfully over but the thought of ocean troubles my mind. (6) How shall I cross this one hundred *Yojana* long sea full of crocodiles and large fishes, kill the enemy and see Jānakī? (7) Hearing Rāma's words Sugrīva said to him—"We will now cross the sea full of crocodiles and fishes, destroy Lanka and kill Rāvaṇa. Don't worry O best among the Raghus. Grief ordinarily spoils

एतान्पश्य महासत्त्वान् शूरान्वानरपुङ्गवान्। त्वत्प्रियार्थं समुद्युक्तान्प्रवेष्टुमपि पावकम्॥
समुद्रतरणे बुद्धिं कुरुष्व प्रथमं ततः। दृष्ट्वा लङ्कां दशग्रीवो हत इत्येव मन्महे॥
नहि पश्याम्यहं कञ्चित्त्रिषु लोकेषु राघव। गृहीतधनुषो यस्ते तिष्ठेदभिमुखो रणे॥
सर्वथा नो जयो राम भविष्यति न संशयः। निमित्तानि च पश्यामि तथाभूतानि सर्वशः॥
सुग्रीववचनं श्रुत्वा भक्तिवीर्यसमन्वितम्। अङ्गीकृत्याब्रवीद्रामो हनूमन्तं पुरःस्थितम्॥
येन केन प्रकारेण लङ्घ्यामो महार्णवम्। लङ्कास्वरूपं मे ब्रूहि दुःसाध्यं देवदानवैः॥
ज्ञात्वा तस्य प्रतीकारं करिष्यामि कपीश्वर। श्रुत्वा रामस्य वचनं हनूमान्विनयान्वितः॥
उवाच प्राञ्जलिर्देव यथा दृष्टं ब्रवीमि ते। लङ्का दिव्या पुरी देव त्रिकूटशिखरे स्थिता॥
स्वर्णप्राकारसहिता स्वर्णाट्टालक संयुता। परिखाभिः परिवृता पूर्णाभिर्निर्मलोदकैः॥
नानोपवनशोभाढ्या दिव्यवापीभिरावृता। गृहैर्विचित्रशोभाढ्यैर्मणिस्तम्भमयैः शुभैः॥
पश्चिमद्वारमासाद्य गजवाहाः सहस्रशः। उत्तरे द्वारि तिष्ठन्ति साश्ववाहाः सपत्तयः॥
(10—20)

everything. (8-9) Look at these mighty brave monkeys who are prepared to jump even in the fire for your pleasure. (10)

First of all make out some plan to cross the sea and thereafter (there remains not much to be done) the moment we see Lanka, I take Rāvaṇa to have already been killed. (11) I do not see anybody in all the three worlds who dare stay before you when you have bow in your hand. (12) I am overconfident that the victory is undoubtedly ours as I see favourable omens everywhere. (13) Hearing the words of Sugrīva that were mixed with devotion and valour Rāma took them at their face-value and then spoke to Hanumān present before him—(14) "We will somehow cross the sea. Before it, give a full description of Lanka which is reportedly invincible to gods as well as demons. (15) Having a first hand knowledge we will try to meet the situation. Hearing Rāma's words Hanumān said humbly with the folded hands—"I will describe before you as I have seen it. Lanka is a beautiful town situated at the top of Trikuta mountain. (16-17) It is enclosed by golden rampart, full of golden mansions surrounded by trenches full upto the brim with clean water. (18) It is bedecked with beautiful gardens and lovely ponds. The houses therein are beautiful with ruby-made pillars. (19) At the western gate there are thousands of soldiers

तिष्ठन्त्यर्बुदसङ्ख्याकाः प्राच्यामपि तथैव च। रक्षिणो राक्षसा वीरा द्वारं दक्षिणमाश्रिताः॥
मध्यकक्षेऽप्यसङ्ख्याता गजाश्वरथपत्तयः। रक्षयन्ति सदा लङ्कां नानास्त्रकुशलाः प्रभो॥
सङ्क्रमैर्विविधैर्लङ्का शतघ्नीभिश्च संयुता। एवं स्थितेऽपि देवेश शृणु मे तत्र चेष्टितम्॥
दशाननबलौघस्य चतुर्थांशो मया हतः। दग्ध्वा लङ्कां पुरीं स्वर्णप्रासादो धर्षितो मया॥
शतघ्न्यः सङ्क्रमाश्चैव नाशिता मे रघूत्तम। देव त्वद्दर्शनादेव लङ्का भस्मीकृता भवेत्॥
प्रस्थानं कुरु देवेश गच्छामो लवणाम्बुधेः। तीरं सह महावीरैर्वानरौघैः समन्ततः॥
श्रुत्वा हनूमतो वाक्यमुवाच रघुनन्दनः। सुग्रीव सैनिकान्सर्वान्प्रस्थानायाभिनोदय॥
इदानीमेव विजयो मुहूर्तः परिवर्तते। अस्मिन्मुहूर्ते गत्वाहं लङ्कां राक्षससङ्कुलाम्॥
सप्राकारां सुदुर्धर्षां नाशयामि सरावणाम्। आनेष्यामि च सीतां मे दक्षिणाक्षि स्फुरत्यधः॥
प्रयातु वाहिनी सर्वा वानराणां तरस्विनाम्। रक्षन्तु यूथपाः सेनामग्रे पृष्ठे च पार्श्वयोः॥
(21—30)

mounting on elephants. At the northern gate there are horse-riders with infantry battalions. (20) At the eastern gates there are one hundred million soldiers and similarly the southern gate is also guarded by brave demons in equal number. (21) In the middle region also there are innumerable elephants, horses, chariots and infantry battalions. They are expert in handling various types of weapons and they all vigilantly guard Lanka always. (22) This way Lanka is equipped by various tunnels and cannons. In spite of this all kindly listen to what I did. (23) The one fourth military strength of Rāvaṇa I have destroyed and burning Lanka demolished his golden palace. (24) I destroyed all his artillery and tunnels. O lord I am sure only with a look of yours Lanka will burn to ashes. (25) O lord of gods, let us march with the army of brave monkeys from all sides to the shores of the salty ocean. (26)

Hearing Hanumān's words Rāma said—"O Sugrīva, order all the soldiers for a march." (27) Right at this moment the auspicious time named *Vijaya* is about to pass. I will start in this *Muhūrta* and after reaching there I will annihilate the entire Lanka full of *Rākṣasas* and Rāvaṇa himself alongwith its ramparts howsoever invincible it may be. And I will bring Sītā back. The lower part of my right eye is fluttering. (28-29) Let the army of the mighty monkeys march and the chieftains be

हनूमन्तमथारुह्य गच्छाम्यग्रेऽङ्गदं ततः। आरुह्य लक्ष्मणो यातु सुग्रीव त्वं मया सह॥
गजो गवाक्षो गवयो मैन्दो द्विविद एव च। नलो नीलः सुषेणश्च जाम्बवांश्च तथापरे॥
सर्वे गच्छन्तु सर्वत्र सेनायाः शत्रुघातिनः। इत्याज्ञाप्य हरीन् रामः प्रतस्थे सहलक्ष्मणः॥
सुग्रीवसहितो हर्षात्सेनामध्यगतो विभुः। वारणेन्द्रनिभाः सर्वे वानराः कामरूपिणः॥
क्ष्वेलन्तः परिगर्जन्तो जग्मुस्ते दक्षिणां दिशम्। भक्षयन्तो ययुः सर्वे फलानि च मधूनि च॥
ब्रुवन्तो राघवस्याग्रे हनिष्यामोऽद्य रावणम्। एवं ते वानरश्रेष्ठा गच्छन्त्यतुलविक्रमाः॥
हरिभ्यामुह्यमानौ तौ शुशुभाते रघूत्तमौ। नक्षत्रैः सेवितौ यद्वच्चन्द्रसूर्याविवाम्बरे॥
आवृत्य पृथिवीं कृत्स्नां जगाम महती चमूः। प्रस्फोटयन्तः पुच्छाग्रानुद्वहन्तश्च पादपान्॥
शैलानारोहयन्तश्च जग्मुर्मारुतवेगतः। असङ्ख्याताश्च सर्वत्र वानराः परिपूरिताः॥
हृष्टास्ते जग्मुरत्यर्थं रामेण परिपालिताः। गता चमूर्दिवारात्रं क्वचिन्नासज्जत क्षणम्॥
(31—40)

on guard from the front, the back and the two sides right and left. (30) I, on the shoulders of Hanumān, will lead the army and then Lakṣmaṇa may come on the shoulder of Aṅgada and you, Sugrīva, come with me. (31) Gaja, Gawākṣa, Gawaya, Mainda, Dwivida, Nala, Nīla, Suṣeṇa, Jāmbavān and others all capable of killing enemy go alongwith the army. Having passed this order for the monkeys Rāma started with Lakṣmaṇa. (32-33) The lord in the company of Sugrīva was happily going in the centre of the army. All the monkeys were like big elephants and capable of assuming any form they wished. (34) They marched towards south while jumping and roaring eating fruits and drinking honey. (35) They were all saying before Rāma "We will kill Rāvaṇa today." In this way all the great monkeys of incomparable valour were going. (36) Being carried by the two monkeys (Hanumān and Aṅgada) the two (Rāma and Lakṣmaṇa) looked wonderful. They looked like the sun and moon in the sky attended upon by the stars. (37) That huge army covering the entire earth proceeded waving their tail ends, uprooting the trees, climbing on the mountains—the monkeys with the speed of wind. At that time only the innumerable monkeys were seen everywhere. (38-39) Protected by Rāma they happily marched. That army went on marching day and night and did not stop even for a moment. (40)

काननानि विचित्राणि पश्यन्मलयसह्ययोः। ते सह्यं समतिक्रम्य मलयं च तथा गिरिम्॥
आययुश्चानुपूर्व्येण समुद्रं भीमनिःस्वनम्। अवतीर्य हनूमन्तं रामः सुग्रीवसंयुतः॥
सलिलाभ्याशमासाद्य रामो वचनमब्रवीत्। आगताः स्मो वयं सर्वे समुद्रं मकरालयम्॥
इतो गन्तुमशक्यं नो निरुपायेन वानराः। अत्र सेनानिवेशोऽस्तु मन्त्रयामोऽस्य तारणे॥
श्रुत्वा रामस्य वचनं सुग्रीवः सागरान्तिके। सेनां न्यवेशयत्क्षिप्रं रक्षितां कपिकुञ्जरैः॥
ते पश्यन्तो विषेदुस्तं सागरं भीमदर्शनम्। महोन्नततरङ्गाढ्यं भीमनक्रभयङ्करम्॥
अगाधं गगनाकारं सागरं वीक्ष्य दुःखिताः। तरिष्यामः कथं घोरं सागरं वरुणालयम्॥
हन्तव्योऽस्माभिरद्यैव रावणो राक्षसाधमः। इति चिन्ताकुलाः सर्वे रामपार्श्वे व्यवस्थिताः॥
रामः सीतामनुस्मृत्य दुःखेन महतावृतः। विलप्य जानकीं सीतां बहुधा कार्यमानुषः॥
अद्वितीयश्चिदात्मैकः परमात्मा सनातनः। यस्तु जानाति रामस्य स्वरूपं तत्त्वतो जनः॥
तं न स्पृशति दुःखादि किमुतानन्दमव्ययम्। दुःखहर्षभयक्रोधलोभमोहमदादयः ॥
(41—51)

Seeing the various jungles on Malaya and Sahya mountains they overcrossed first Sahya and then Malaya mountains. (41)

Then one after the other they reached the ocean which was producing a tumultuous roar. Then Rāma climbing down from Hanumān's shoulders, alongwith Sugrīva came near the water and said—"We have reached the ocean the abode of crocodiles. (42-43) Hereafter our monkeys are helpless to go ahead. Let us camp here and discuss the means for crossing it. (44) Hearing Rāma's words Sugrīva immediately made the army guided by the senior monkeys, camp near the sea. (45) The monkeys were disheartened to see the terrific-looking ocean with high waves and full of dreadful crocodiles. (46) They became sad seeing the unfathomable ocean expanding like sky. (They were worried) how shall we cross this terrible sea, the abode of Varuṇa? (47) We have got to kill Rāvaṇa the wretched among the *Rākṣasas* today itself" this way they were worried and went to Rāma. (48)

Rāma remembering Sītā was feeling miserable. As he assumed the guise of human being so he was crying for Jānakī in consonance with the human nature even though he was one without the second, pure consciousness embodied, the *Paramātmā* and eternal. Pains etc., do not even affect anyone who is aware of the real form of Rāma. Then how can pain, pleasure, fear,

अज्ञानलिङ्गान्येतानि कुतः सन्ति चिदात्मनि। देहाभिमानिनो दुःखं न देहस्य चिदात्मनः॥
सम्प्रसादे द्वयाभावात्सुखमात्रं हि दृश्यते। बुद्ध्याद्यभावात्संशुद्धे दुःखं तत्र न दृश्यते।
अतो दुःखादिकं सर्वं बुद्धेरेव न संशयः॥
रामः परात्मा पुरुषः पुराणो नित्योदितो नित्यसुखो निरीहः।
तथापि मायागुणसङ्गतोऽसौ सुखीव दुःखीव विभाव्यतेऽबुधैः॥
(52—54)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे प्रथमः सर्गः॥ १॥

anger, greed, infatuation, pride etc., overpower Him (Rāma) who is *Ānanda* personified and imperishable? (49—51) These are the marks of ignorance. How can they appear in *Paramātmā* the pure consciousness? The bodily pain affects one who identifies himself with the body. It has no concern with the sentient *Ātmā.* (52) In the stage of *Samādhi* since all dualities disappear there remains only *Ānanda.* Since the intellect etc., remain no longer there, the pure *Ātmā* cannot feel any pain. Therefore the pain etc., are the characteristics of only intellect there is no doubt. (53) Rāma is *Paramātmā,* the person ancient, ever self-luminous, ever *Ānanda* personified, devoid of all desires but because of association with the qualities of *Māyā* he is considered by the ignorant persons as sometimes happy and sometimes sad. (54)

Thus ends canto I of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto II

Rāvaṇa Reproaches Vibhīṣaṇa

श्रीमहादेव उवाच

लङ्कायां रावणो दृष्ट्वा कृतं कर्म हनूमता। दुष्करं दैवतैर्वापि ह्रिया किञ्चिदवाङ्मुखः॥
आहूय मन्त्रिणः सर्वानिदं वचनमब्रवीत्। हनूमता कृतं कर्म भवद्भिर्दृष्टमेव तत्॥
(1—2)

Śrī Mahādeva said—This side in Lanka Rāvaṇa, after witnessing what Hanumān did which was almost impossible

प्रविश्य लङ्कां दुर्धर्षां दृष्ट्वा सीतां दुरासदाम्। हत्वा च राक्षसान्वीरानक्षं मन्दोदरीसुतम्॥
दग्ध्वा लङ्कामशेषेण लङ्घयित्वा च सागरम्। युष्मान्सर्वानतिक्रम्य स्वस्थोऽगात्पुनरेव सः॥
किंकर्तव्यमितोऽस्माभिर्यूयं मन्त्रविशारदाः। मन्त्रयध्वं प्रयत्नेन यत्कृतं मे हितं भवेत्॥
रावणस्य वचः श्रुत्वा राक्षसास्तमथाब्रुवन्। देव शङ्का कुतो रामात्तव लोकजितो रणे॥
इन्द्रस्तु बद्ध्वा निक्षिप्तः पुत्रेण तव पत्तने। जित्वा कुबेरमानीय पुष्पकं भुज्यते त्वया॥
यमो जितः कालदण्डाद्भयं नाभूत्तव प्रभो। वरुणो हुङ्कृतेनैव जितः सर्वेऽपि राक्षसाः॥
मयो महासुरो भीत्या कन्यां दत्त्वा स्वयं तव। त्वद्वशे वर्ततेऽद्यापि किमुतान्ये महासुराः॥
हनूमद्धर्षणं यत्तु तदवज्ञाकृतं च नः। वानरोऽयं किमस्माकमस्मिन्पौरुषदर्शने॥
इत्युपेक्षितमस्माभिर्धर्षणं तेन किं भवेत्। वयं प्रमत्ताः किं तेन वञ्चिताः स्मो हनूमता॥
(3—11)

even for gods, felt shy. He called a meeting of his ministers and with downcast eyes he told them all—"You all have seen what Hanumān did. (1-2) He entered the impenetrable Lanka, saw Sītā who was beyond approach, killed the *Rākṣasas* including Akṣa the son of Mandodarī. (3) He burnt Lanka completely, jumped across the ocean disregarding all of you he went back quite hale and hearty. (4) Now what should we do? You are all expert in diplomacy. Kindly discuss thoroughly and find out some way that may be beneficial for me. (5)

After hearing Rāvaṇa's words the *Rākṣasas* told him—"*Deva,* what is the cause of fear from Rāma to you who have conquered the whole world in battle. (6) Indra tightly roped was thrown in your town by your son. You yourself conquering Kubera possessed his *Puśpaka* and now it is in your service.(7) You have conquered Yama and had no fear from his *Kāladaṇḍa* (the sceptre of death) O lord. You conquered Varuṇa also only with your thundering roar and all *Rākṣasas* also (made subordinates). (8) The great *Asura* Maya being frightened, gave his daughter to you and he himself is under your subordination even now. Then what to talk of other great *Asuras?* (9) As regards the affront from Hanumān is concerned it was all due to our negligence. We thought it is a monkey. It is disgraceful to show our valour against `him. (10) This way we simply avoided him otherwise how could he insult us? If we were

जानीमो यदि तं सर्वे कथं जीवन् गमिष्यति। आज्ञापय जगत्कृत्स्नमवानरममानुषम्॥
कृत्वायास्यामहे सर्वे प्रत्येकं वा नियोजय। कुम्भकर्णस्तदा प्राह रावणं राक्षसेश्वरम्॥
आरब्धं यत्त्वया कर्म स्वात्मनाशाय केवलम्। न दृष्टोऽसि तदा भाग्यात्त्वं रामेण महात्मना॥
यदि पश्यति रामस्त्वां जीवन्नायासि रावण। रामो न मानुषो देवः साक्षान्नारायणोऽव्ययः॥
सीता भगवती लक्ष्मी रामपत्नी यशस्विनी। राक्षसानां विनाशाय त्वयानीता सुमध्यमा॥
विषपिण्डमिवागीर्य महामीनो यथा तथा। आनीता जानकी पश्चात्त्वया किं वा भविष्यति॥
यद्यप्यनुचितं कर्म त्वया कृतमजानता। सर्वं समं करिष्यामि स्वस्थचित्तो भव प्रभो॥
कुम्भकर्णवचः श्रुत्वा वाक्यमिन्द्रजिदब्रवीत्। देहि देव ममानुज्ञां हत्वा रामं सलक्ष्मणम्।
सुग्रीवं वानरांश्चैव पुनर्यास्यामि तेऽन्तिकम्॥
तत्रागतो भागवतप्रधानो विभीषणो बुद्धिमतां वरिष्ठः।
श्रीरामपादद्वयएकतानः प्रणम्य देवारिमुपोपविष्टः॥
(12—20)

played a trick against by Hanumān due to our carelessness it is immaterial. (11) If we knew him how could he go alive and free? Please accord permission and we will wipe out all monkeys and human beings from the entire world and come back or else depute us severally. Then Kumbhakarṇa made a request to Rāvaṇa the king of *Rākṣasas*. (12-13)

"What *Karma* you have started is only for your self-destruction. You were lucky that then (at the time of abducting Sītā) you were not seen by the great-souled Rāma. (14) Had he seen you O Rāvaṇa, you would not have come back alive. Rāma is not a man. He is the supreme Lord Nārāyaṇa in person. He is imperishable. (15) The celebrated Sītā, the spouse of Rāma is nobody else but Lakṣmī. That lovely lady you have brought only for the destruction of the *Rākṣasas*. (16) Just as some large fish swallows a clod of deadly poison similarly you have brought Jānakī. What else will be the result? (17) Although you have done a wrong thing and that too unknowingly yet be your normal self. I will set everything right. (18) Having heard Kumbhakarṇa, thus spoke Indrajit—"O lord, accord me permission I will go and return soon to you after killing Rāma, Lakṣmaṇa, Sugrīva and all the monkeys. (19)

In the meantime there came Vibhīṣaṇa a senior among the

विलोक्य कुम्भश्रवणादिदैत्यान्मत्तप्रमत्तानतिविस्मयेन।
विलोक्य कामातुरमप्रमत्तो दशाननं प्राह विशुद्धबुद्धिः॥
न कुम्भकर्णेन्द्रजितौ च राजंस्तथा महापार्श्वमहोदरौ तौ।
निकुम्भकुम्भौ च तथातिकायः स्थातुं न शक्ता युधि राघवस्य॥
सीताभिधानेन महाग्रहेण ग्रस्तोऽसि राजन् न च ते विमोक्षः।
तामेव सत्कृत्य महाधनेन दत्त्वाभिरामाय सुखी भव त्वम्॥
यावन्न रामस्य शिताः शिलीमुखा लङ्कामभिव्याप्य शिरांसि रक्षसाम्।
छिन्दन्ति तावद्रघुनायकस्य भोस्तां जानकीं त्वं प्रतिदातुमर्हसि॥
यावन्नगाभाः कपयो महाबला हरीन्द्रतुल्या नखदंष्ट्रयोधिनः।
लङ्कां समाक्रम्य विनाशयन्ति ते तावद्द्रुतं देहि रघूत्तमाय ताम्॥
जीवन्न रामेण विमोक्ष्यसे त्वं गुप्तः सुरेन्द्रैरपि शङ्करेण।
न देवराजाङ्कगतो न मृत्योः पाताललोकानपि सम्प्रविष्टः॥
(21—26)

Bhāgavatas and the best among the wise persons. He was constantly absorbed in the devotion to Śrī Rāma's lotus feet. He saluted Rāvaṇa and took his seat near him. (20) He had a fleeting glance on the *Rākṣasas* like Kumbhakarṇa who were intoxicated for their valour. Vibhīṣaṇa was a bit amazed. He also noticed that Rāvaṇa was in a stage of love sickness. Being ever careful and having his intellect purified he spoke to Rāvaṇa. (21) Kumbhakarṇa, Indrajīt, Mahāpārśwa, Mahodara, Nikumbha, Kumbha, Atikāya—none of them can stand in battle before Rāma. (22) O king you have been eclipsed by the great planet in the form of Sītā. There is no way of riddance from it. There is the only way and it is to return Sītā respectfully with a considerable dowry to Rāma and be happy. (23) You behove to return Jānakī before the sharp arrows of Rāma covering the entire Lanka start beheading the *Rākṣasas.* (24) Surrender Sītā quickly to Rāma before the mountain like monkeys, mighty as lions who fight with their nails and teeth invade Lanka and destroy it. (25) You cannot keep yourself alive when attacked by Rāma even if Indra and Śaṅkara protect you; even if you take shelter in the lap of Indra or Death itself and even if you go and enter *Pātāla.* (26)

शुभं हितं पवित्रं च विभीषणवचः खलः। प्रतिजग्राह नैवासौ म्रियमाण इवौषधम्॥
कालेन नोदितो दैत्यो विभीषणमथाब्रवीत्। मद्दत्तभोगैः पुष्टाङ्गो मत्समीपे वसन्नपि॥
प्रतीपमाचरत्येष ममैव हितकारिणः। मित्रभावेन शत्रुर्मे जातो नास्त्यत्र संशयः॥
अनार्येण कृतघ्नेन सङ्गतिर्मे न युज्यते। विनाशमभिकाङ्क्षन्ति ज्ञातीनां ज्ञातयः सदा॥
योऽन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेकं निशाचरः। हन्मि तस्मिन् क्षणे एव धिक् त्वां रक्षःकुलाधमम्॥
रावणेनैवमुक्तः सन्परुषं स विभीषणः। उत्पपात सभामध्याद्गदापाणिर्महाबलः॥
चतुर्भिर्मन्त्रिभिः सार्धं गगनस्थोऽब्रवीद्वचः। क्रोधेन महताविष्टो रावणं दशकन्धरम्।
मा विनाशमुपैहि त्वं प्रियवादिनमेव माम्॥
धिक्करोषि तथापि त्वं ज्येष्ठो भ्राता पितुः समः। कालो राघवरूपेण जातो दशरथालये॥
काली सीताभिधानेन जाता जनकनन्दिनी। तावुभावागतावत्र भूमेर्भारापनुत्तये॥
तेनैव प्रेरितस्त्वं तु न शृणोषि हितं मम। श्रीरामः प्रकृतेः साक्षात्परस्तात्सर्वदा स्थितः॥
(27—36)

The wicked Rāvaṇa did not concede to the benign, beneficial and sacred words of Vibhīṣaṇa just as a moribundus refuses to take medicine. (27) Rāvaṇa motivated by *Kāla* (the death) then spoke to Vibhīṣaṇa—"Look here, he is getting nourished on the delicious food provided by me, lives near me, opposes me who am his benevolent. Undoubtedly he had taken birth as my enemy even though acting like a friend. (28-29) This ignoble and ungrateful man does not deserve my company. 'Iron cutting iron' is totally justified in his case. (30) If any other *Rākṣasa* had said like this I would have killed him instantly. Fie on you, O wretched in the *Rākṣasa* family.(31)

Having been so harshly rebuked by Rāvaṇa the mighty Vibhīṣaṇa with a mace in his hand flew from the centre of the court accompanied by four of his ministers and from the sky he angrily said to the ten-headed Rāvaṇa—"I am your well-wisher and whatever I said, it was in good faith. I wish that you should not be doomed. Yet you condemn me. Anyway you are my elder brother and like father to me. (I warn that) your death has incarnated in the palace of Daśaratha in the form of Rāma. (32—34) Mahākālī has appeared in the form of Sītā the daughter of Janaka. Both of them have reached here in order to unburden the earth. (35) It is Rāma (God) who is

बहिरन्तश्च भूतानां समः सर्वत्र संस्थितः। नामरूपादिभेदेन तत्तन्मय इवामलः॥
यथा नानाप्रकारेषु वृक्षेष्वेको महानलः। तत्तदाकृतिभेदेन भिद्यतेऽज्ञानचक्षुषाम्॥
पञ्चकोशादिभेदेन तत्तन्मय इवाबभौ। नीलपीतादियोगेन निर्मलः स्फटिको यथा॥
स एव नित्यमुक्तोऽपि स्वमायागुणबिम्बितः। कालः प्रधानं पुरुषोऽव्यक्तं चेति चतुर्विधः॥
प्रधानपुरुषाभ्यां स जगत्कृत्स्नं सृजत्यजः। कालरूपेण कलनां जगतः कुरुतेऽव्ययः॥
कालरूपी स भगवान् रामरूपेण मायया॥
ब्रह्मणा प्रार्थितो देवस्त्वद्वधार्थमिहागतः। तदन्यथा कथं कुर्यात्सत्यसंकल्प ईश्वरः॥
हनिष्यति त्वां रामस्तु सपुत्रबलवाहनम्। हन्यमानं न शक्नोमि द्रष्टुं रामेण रावण॥
त्वां राक्षसकुलं कृत्स्नं ततो गच्छामि राघवम्। मयि याते सुखीभूत्वा रमस्व भवने चिरम्॥
(37—45)

inspiring you not to listen to my benevolent words. Śrī Rāma is always beyond the range of *Prakṛti.* (36) He permeates equally everybody and everywhere from within and without. Even though being quite taintless yet appears differently differentiated by name and form. (37) Just as only one cosmic fire permeating several types of trees, appears in those different forms or else a pure crystal appears to have contained different colours in the proximity of those colours so he appears in different forms due to the five sheaths and looks as if he himself has assumed those different forms. But it all happens only in the eyes of ignorant persons. (38-39) Even though he is ever free yet being reflected in the qualities of his *Māyā,* he is known sometimes as *Kāla,* sometimes *Pradhāna,* sometimes *Puruṣa* and sometimes *Avyakta.* (40) Although being unborn he creates the entire universe assuming the form of *Pradhāna* and *Puruṣa* and although being imperishable himself destroys the world in the form of *Kāla.* (41) That Lord as *Kāla,* solicited by Brahmā has incarnated himself through his *Māyā* in the form of Rāma and he has come here to kill you. Since the Lord is *Satyasaṅkalpa* (whose intention always comes true So how could it be otherwise (in your case)? (42-43) Rāma will kill you with all your sons, army and vehicular means and I cannot afford to see you and entire *Rākṣasa* dynasty being killed by Rāma. So I am going to Rāma. After

विभीषणो रावणवाक्यतः क्षणाद्विसृज्य सर्वं सपरिच्छदं गृहम्।
जगाम रामस्य पदारविन्दयोः सेवाभिकाङ्क्षी परिपूर्णमानसः॥
(46)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे द्वितीयः सर्गः॥ २॥

I have gone, be happy and enjoy sportively your palace for a long time. (44-45) This way the fully contented Vibhīṣaṇa due to harsh words of Rāvaṇa instantly abandoned his house equipped with all paraphernallia, and went to Rāma with a desire to serve his lotus feet. (46)

Thus ends the canto II of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

Vibhīṣaṇa takes refuge— the ocean gets terrified— undertaking of bridge building

श्रीमहादेव उवाच

विभीषणो महाभागश्चतुर्भिर्मन्त्रिभिः सह। आगत्य गगने रामसम्मुखे समवस्थितः॥
उच्चैरुवाच भोः स्वामिन् राम राजीवलोचन। रावणस्यानुजोऽहं ते दारहर्तुर्विभीषणः॥
नाम्ना भ्रात्रा निरस्तोऽहं त्वामेव शरणं गतः। हितमुक्तं मया देव तस्य चाविदितात्मनः॥
सीतां रामाय वैदेहीं प्रेषयेति पुनः पुनः। उक्तोऽपि न शृणोत्येव कालपाशवशं गतः॥
हन्तुं मां खड्गमादाय प्राद्रवद्राक्षसाधमः। ततोऽचिरेण सचिवैश्चतुर्भिः सहितो भयात्॥
त्वामेव भवमोक्षाय मुमुक्षुः शरणं गतः। विभीषणवचः श्रुत्वा सुग्रीवो वाक्यमब्रवीत्॥
(1—6)

Śrī Mahādeva said—The fortunate Vibhīṣaṇa alongwith his four ministers came and stopped in the sky before Rāma. (1) He said loudly, O lotus eyed Rāma, my lord, I am Vibhīṣaṇa by name, the younger brother of Rāvaṇa, the kidnapper of your wife. My brother has exiled me and I have come in your shelter. O lord, I advised that ignorant fool for his benediction. (2-3) I asked him again and again to return Sītā, the daughter of Videha to Rāma but he refused to listen to what I said, under the influence of *Kāla* as he is. (4) He the wretched among the *Rākṣasas* rushed with a sword to kill me. Then due to fear

विश्वासार्हो न ते राम मायावी राक्षसाधमः। सीताहर्तुर्विशेषेण रावणस्यानुजो बली॥
मन्त्रिभिः सायुधैरस्मान् विवरे निहनिष्यति। तदाज्ञापय मे देव वानरैर्हन्यतामयम्॥
ममैवं भाति ते राम बुद्ध्या किं निश्चितं वद। श्रुत्वा सुग्रीववचनं रामः सस्मितमब्रवीत्॥
यदीच्छामि कपिश्रेष्ठ लोकान्सर्वान्सहेश्वरान्। निमिषार्धेन संहन्यां सृजामि निमिषार्धतः॥
अतो मयाभयं दत्तं शीघ्रमानय राक्षसम्॥
सकृदेव प्रपन्नाय तवास्मीति च याचते। अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम॥
रामस्य वचनं श्रुत्वा सुग्रीवो हृष्टमानसः। विभीषणमथानाय्य दर्शयामास राघवम्॥
विभीषणस्तु साष्टाङ्गं प्रणिपत्य रघूत्तमम्। हर्षगद्गदया वाचा भक्त्या च परयान्वितः॥
रामं श्यामं विशालाक्षं प्रसन्नमुखपंकजम्। धनुर्बाणधरं शान्तं लक्ष्मणेन समन्वितम्॥
कृताञ्जलिपुटो भूत्वा स्तोतुं समुपचक्रमे॥

(7—16)

I came to you with my four ministers in order to acquire freedom from the bondages of the world. Hearing Vibhīṣaṇa's words, Sugrīva said—(5-6) "O Rāma, this conjurer, wretched among the *Rākṣasas,* particularly the younger brother of Rāvaṇa, who kidnapped Sītā, is not at all trustworthy. (7) Alongwith his ministers who are equipped with weaponry, he will kill us at an opportunate time. So permit me O Lord, to get him killed by monkeys. (8) This is what I feel. Kindly tell how you feel about it in your mind. Hearing Sugrīva's words Rāma spoke with smile. (9)

If I wish, O best among the monkeys, I might destroy within half a moment all the worlds with their lords and create it again within half a moment. (10) Therefore I assure him full security. Let him have no fear. So bring him in immediately. (11) I vouchsafe security against all living beings who begs for shelter in me praying but once saying, I am yours, such is my vow. (12) Hearing Rāma's words, the happy Sugrīva brought Vibhīṣaṇa in and presented before Rāma. (13) Vibhīṣaṇa bade his *Praṇāma* with prostration to Rāma and in a voice choked with devotion and pleasure, with his hands folded he started praising Rāma whose body was of black hue, eyes big and the lotus face cheerful, holding bow and arrow, quite calm and quiet accompanied by Lakṣmaṇa. (14-16)

विभीषण उवाच

नमस्ते राम राजेन्द्र नमः सीतामनोरम। नमस्ते चण्डकोदण्ड नमस्ते भक्तवत्सल॥
नमोऽनन्ताय शान्ताय रामायामिततेजसे। सुग्रीवमित्राय च ते रघूणां पतये नमः॥
जगदुत्पत्तिनाशानां कारणाय महात्मने। त्रैलोक्यगुरवेऽनादिगृहस्थाय नमो नमः॥
त्वमादिर्जगतां राम त्वमेव स्थितिकारणम्। त्वमन्ते निधनस्थानं स्वेच्छाचारस्त्वमेव हि॥
चराचराणां भूतानां बहिरन्तश्च राघव। व्याप्यव्यापकरूपेण भवान् भाति जगन्मयः॥
त्वन्मायया हृतज्ञाना नष्टात्मानो विचेतसः। गतागतं प्रपद्यन्ते पापपुण्यवशात्सदा॥
तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा। यावन्न ज्ञायते ज्ञानं चेतसानन्यगामिना॥
त्वदज्ञानात्सदा युक्ताः पुत्रदारगृहादिषु। रमन्ते विषयान्सर्वानन्ते दुःखप्रदान्विभो॥
(17—24)

Vibhīṣaṇa said—My salutations to you O Rāma, the king of kings; salutations to the beloved of Sītā, salutations to you who hold a mighty bow; O lover of the devotees my salutations to you. (17) Salutations to the infinite, calm, Rāma with illimitable resplendence. My salutations to Rāma the friend of Sugrīva and the Lord of Raghus. (18) My salutations again and again to you who are the single cause of the origin and destruction of the world, a great souled one, the preceptor of the three worlds and eternal house-holder. (19) O Rāma, you are the uncaused cause of the universe, you are the cause of its sustenance and you are the final abode wherein the creation dissolves and you act according to your free will. (20) You are pervading all beings, mobile and immobile, from within and without O Rāghava on the basis of pervader and pervaded, and so you appear as the universe itself. (21) The ignorant people whose intellect has been blunted by your *Māyā,* who have their self deluded and the foolish ones led by their vicious and virtuous actions become the subject of birth and death. (22) The world seems to be true like silver in a pearl shell until a devotee is aware of your real form, the knowledge embodied with the exclusive and single-minded devotion. (23) O all pervasive one, not knowing you the people get infatuated with their sons, wives and homes and enjoy all the sense-objects which are only pain-givers in the end. (24)

त्वमिन्द्रोऽग्निर्यमो रक्षो वरुणश्च तथानिलः। कुबेरश्च तथा रुद्रस्त्वमेव पुरुषोत्तम॥
त्वमणोरप्यणीयांश्च स्थूलात् स्थूलतरः प्रभो। त्वं पिता सर्वलोकानां माता धाता त्वमेव हि॥
आदिमध्यान्तरहितः परिपूर्णोऽच्युतोऽव्ययः। त्वं पाणिपादरहितश्चक्षुःश्रोत्रविवर्जितः॥
श्रोता द्रष्टा ग्रहीता च जवनस्त्वं खरान्तक। कोशेभ्यो व्यतिरिक्तस्त्वं निर्गुणो निरुपाश्रयः॥
निर्विकल्पो निर्विकारो निराकारो निरीश्वरः। षड्भावरहितोऽनादिः पुरुषः प्रकृतेः परः॥
मायया गृह्यमाणस्त्वं मनुष्य इव भाव्यसे। ज्ञात्वा त्वां निर्गुणमजं वैष्णवा मोक्षगामिनः॥
अहं त्वत्पादसद्भक्तिनिःश्रेणीं प्राप्य राघव। इच्छामि ज्ञानयोगाख्यं सौधमारोढुमीश्वर॥
नमः सीतापते राम नमः कारुणिकोत्तम। रावणारे नमस्तुभ्यं त्राहि मां भवसागरात्॥
ततः प्रसन्नः प्रोवाच श्रीरामो भक्तवत्सलः। वरं वृणीष्व भद्रं ते वाञ्छितं वरदोऽस्म्यहम्॥
(25—33)

You are Indra, the fire god, Yama, Nirṛti, Varuṇa, wind god, Kubera and Rudra O *Puruṣottama.* (25) You are subtler than the subtlest and grosser than the grossest O Lord and you are the father, the mother and the sustainer of all the worlds. (26) You are without beginning, middle and end, complete in yourself, infallible and imperishable. You are devoid of hands and feet and eyes and ears. (27) Yet you hear everything, witness everything, hold everything and capable of walking speedily O killer of Khara. You are above and apart from the five sheaths; you are attributeless and your own substratum. (28) You are unconditioned (undifferentiated), immutable, formless without having a super lord, you are unaffected by the six stages (birth, growth, change, decay, decrepitude and destruction) beginningless and the *Puruṣa* beyond the *Prakṛti.* (29) On account of your *Māyā* you simply appear like a human being. When your devotees know you as attributeless and unborn they attain salvation. (30) O Rāghava, O Lord, I intend to climb up on the peak known as *Jñānayoga* through the stares of devotion to your feet. (31) O Lord of Sītā, my obeisance to you. O the best among the compassionates, my salutations to you. O enemy of Rāvaṇa, my obeisance to you. Save me from the ocean of the *Saṁsāra.* (32) Then the lover of the devotees Śrī Rāma got pleased and said—"May god bless you. Ask for any boon. I will grant you anything." (33)

विभीषण उवाच

धन्योऽस्मिकृतकृत्योऽस्मिकृतकार्योऽस्मि राघव। त्वत्पाददर्शनादेव विमुक्तोऽस्मि न संशयः॥
नास्ति मत्सदृशो धन्यो नास्ति मत्सदृशः शुचिः। नास्ति मत्सदृशो लोके राम त्वन्मूर्तिदर्शनात्॥
कर्मबन्धविनाशाय त्वज्ज्ञानं भक्तिलक्षणम्। त्वद्ध्यानं परमार्थं च देहि मे रघुनन्दन॥
न याचे राम राजेन्द्र सुखं विषयसम्भवम्। त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे॥
ओमित्युक्त्वा पुनः प्रीतो रामः प्रोवाच राक्षसम्। शृणु वक्ष्यामि ते भद्रं रहस्यं मम निश्चितम्॥
मद्भक्तानां प्रशान्तानां योगिनां वीतरागिणाम्। हृदये सीतया नित्यं वसाम्यत्र न संशयः॥
तस्मात्त्वं सर्वदा शान्तः सर्वकल्मषवर्जितः। मां ध्यात्वा मोक्ष्यसे नित्यं घोरसंसारसागरात्॥
स्तोत्रमेतत्पठेद्यस्तु लिखेद्यः शृणुयादपि। मत्प्रीतये ममाभीष्टं सारूप्यं समवाप्नुयात्॥
इत्युक्त्वा लक्ष्मणं प्राह श्रीरामो भक्तभक्तिमान्। पश्यत्विदानीमेवैष मम सन्दर्शने फलम्॥
(34—42)

Vibhīṣaṇa said—"O Rāghava, blessed I am. There remains nothing for me to be done any more. I am accomplished one now. Through the vision of your feet I am liberated there is no doubt. (34) There is nobody on this earth as blessed as I am; as pure as I am. There is nobody equal to me in the world simply because of your vision. (35) O delighter of Raghus, grant me the knowledge that is the result of your devotion for destroying the shackles of *Karma* and the meditation through which I may visualise your real form. (36) O Rāma, the king of kings I do not beg for the pleasure derived from the sense-objects. Let there be always the devotion to your lotus feet in me. (87) Rāma expressed his agreement and pleased as he was, he spoke to the *Rākṣasa* (Vibhīṣaṇa)—"Listen to me. May god bless you. I will tell you the well-considered secret of mine. (38) There is no doubt, I live always alongwith Sītā in the hearts of my devotees, the peaceful *Yogīs* who are detached from the world. (39) Therefore you always being calm and bereft of all sins meditating always on me will get release from the terrible ocean of the world. (40) Who will read this *Stotra* or write or even hear it for my pleasure he will get the *Sārūpya Mokṣa* dear to me. (41) Sc saying Śrī Rāma, the lover of his devotees said to Lakṣmaṇa—Let him see the fruit of my vision this very moment. (42)

लङ्काराज्येऽभिषेक्ष्यामि जलमानय सागरात्। यावच्चन्द्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी॥
यावन्मम कथा लोके तावद्राज्यं करोत्वसौ। इत्युक्त्वा लक्ष्मणेनाम्बु ह्यानाय्य कलशेन तम्॥
लङ्काराज्याधिपत्यार्थमभिषेकं रमापतिः। कारयामास सचिवैर्लक्ष्मणेन विशेषतः॥
साधु साध्विति ते सर्वे वानरास्तुष्टुवुर्भृशम्। सुग्रीवोऽपि परिष्वज्य विभीषणमथाब्रवीत्॥
विभीषण वयं सर्वे रामस्य परमात्मनः। किङ्करास्तत्र मुख्यस्त्वं भक्त्या रामपरिग्रहात्।
रावणस्य विनाशे त्वं साहाय्यं कर्तुमर्हसि॥

विभीषण उवाच

अहं कियान्सहायत्वे रामस्य परमात्मनः। किं तु दास्यं करिष्येऽहं भक्त्या शक्त्या ह्यमायया॥
दशग्रीवेण सन्दिष्टः शुको नाम महासुरः। संस्थितो ह्यम्बरे वाक्यं सुग्रीवमिदमब्रवीत्॥
त्वामाह रावणो राजा भ्रातरं राक्षसाधिपः। महाकुलप्रसूतस्त्वं राजासि वनचारिणाम्॥
मम भ्रातृसमानस्त्वं तव नास्त्यर्थविप्लवः। अहं यदहरं भार्यां राजपुत्रस्य किं तव॥
(43—51)

I will coronate him on the throne of Lanka. Fetch some water from the sea. So long as moon and sun are there (in the sky) or so long as the earth is there; so long as my *Kathā* lives in the world, let him enjoy the kingdom. So saying he got the water through Lakṣmaṇa in a pitcher the spouse of the Lakṣmī got the coronation ceremony performed by his ministers more particularly by Lakṣmaṇa, for the rulership of Lanka. (43—45) All the monkeys gladly made the slogan of 'well done, well done'. Sugrīva also embraced Vibhīṣaṇa and said—(46)"Vibhīṣaṇa, we are all the servants of *Paramātmā* Rāma and you are the head. On account of your devotion he has accepted you. Therefore you behove to help him in the destruction of Rāvaṇa." (47)

Vibhīṣaṇa said—How much can I help Rāma who is *Paramātmā* himself? But I will perform the duties of the servants with full devotion and power quite guilelessly. (48) At that very time the great *Asura* named Śuka deputed by Rāvaṇa, told Sugrīva from the sky. (49) The king Rāvaṇa the lord of the *Rākṣasas* communicated to you who are just like a brother to him that you are born in a high family and are the king of monkeys. (50) You are equal to my brother and no interest of yours is endangered. It is none of your concern that I abducted the wife

किष्किन्धां याहि हरिभिर्लङ्का शक्या न दैवतैः। प्राप्तुं किं मानवैरल्पसत्त्वैर्वानरयूथपैः॥
तं प्रापयन्तं वचनं तूर्णमुत्प्लुत्य वानराः। प्रापद्यन्त तदा क्षिप्रं निहन्तुं दृढमुष्टिभिः॥
वानरैर्हन्यमानस्तु शुको राममथाब्रवीत्। न दूतान् घ्नन्ति राजेन्द्र वानरान्वारय प्रभो॥
रामः श्रुत्वा तदा वाक्यं शुकस्य परिदेवितम्। मा वधिष्टेति रामस्तान्वारयामास वानरान्॥
पुनरम्बरमासाद्य शुकः सुग्रीवमब्रवीत्। ब्रूहि राजन्दशग्रीवं किं वक्ष्यामि व्रजाम्यहम्॥

सुग्रीव उवाच

यथा वाली मम भ्राता तथा त्वं राक्षसाधम। हन्तव्यस्त्वं मया यत्नात्सपुत्रबलवाहनः॥
ब्रूहि मे रामचन्द्रस्य भार्यां हत्वा क्व यास्यसि। ततो रामाज्ञया धृत्वा शुकं बध्वान्वरक्षयत्॥
शार्दूलोऽपि ततः पूर्वं दृष्ट्वा कपिबलं महत्। यथावत्कथयामास रावणाय स राक्षसः॥
दीर्घचिन्तापरो भूत्वा निःश्वसन्नास मन्दिरे। ततः समुद्रमावेक्ष्य रामो रक्तान्तलोचनः॥
पश्य लक्ष्मण दुष्टोऽसौ वारिधिर्मामुपागतम्। नाभिनन्दति दुष्टात्मा दर्शनार्थं ममानघ॥
(52—61)

of the prince. (51) Go back to Kiṣkindhā alongwith your monkeys. Lanka is not possible to be conquered even by gods and what to talk of the petty humans and monkeys. (52) While Śuka was communicating the message the monkeys swiftly sprang up and caught hold of him in order to beat him with their mighty blows. (53)Being beaten by monkeys Śuka requested Rāma—"O Rājendra it is improper to punish emissaries. Stop the monkey O lord. (54) Rāma on his part hearing his words and wailing, stopped the monkeys and ordered them not to kill him. (55) Śuka again went to the sky and said to Sugrīva—"Tell me O king, what I should communicate to Rāvaṇa. Now I am going." (56)

Śugrīva said—"Just as Bāli was my brother, so are you O wretched among the *Rākṣasas.* I will make every effort to have you killed with your sons, army and vehicles. (57) Tell me where you will go after stealing the consort of Rāma. After that with the permission of Rāma they arrested Śuka, tied him and kept him under guards. (58) Already Śārdūla also had surveyed the great monkey army and that *Rākṣasa* reported to Rāvaṇa as it was. (His report) made him worried and thoughtful and he heaved sighs and sat in his palace. On the other side Rāma looking at the ocean with reddened eyes (said to Lakṣmaṇa). (59-60) Lakṣmaṇa look at this wicked sea that (even though he knows)

जानाति मानुषोऽयं मे किं करिष्यति वानरैः। अद्य पश्य महाबाहो शोषयिष्यामि वारिधिम्॥
पादेनैव गमिष्यन्ति वानरा विगतज्वराः। इत्युक्त्वा क्रोधताम्राक्ष आरोपितधनुर्धरः॥
तूणीराद्बाणमादाय कालाग्निसदृशप्रभम्। सन्धाय चापमाकृष्य रामो वाक्यमथाब्रवीत्॥
पश्यन्तु सर्वभूतानि रामस्य शरविक्रमम्। इदानीं भस्मसात्कुर्यां समुद्रं सरितां पतिम्॥
एवं ब्रुवति रामे तु सशैलवनकानना। चचाल वसुधा द्यौश्च दिशश्च तमसावृताः॥
चुक्षुभे सागरो वेलां भयाद्योजनमत्यगात्। तिमिनक्रझषा मीनाः प्रतप्ताः परितत्रसुः॥
एतस्मिन्नन्तरे साक्षात्सागरो दिव्यरूपधृक्। दिव्याभरणसम्पन्नः स्वभासा भासयन् दिशः॥
स्वान्तःस्थदिव्यरत्नानि कराभ्यां परिगृह्य सः। पादयोः पुरतः क्षिप्त्वा रामस्योपायनं बहु॥
दण्डवत्प्रणिपत्याह रामं रक्तान्तलोचनम्। त्राहि त्राहि जगन्नाथ राम त्रैलोक्यरक्षक॥
जडोऽहं राम ते सृष्टः सृजता निखिलं जगत्। स्वभावमन्यथा कर्तुं कः शक्तो देवनिर्मितम्॥
(62—71)

I have come yet this crooked one did not come to have my *Darśana* and pay respect. (61) He thinks that I am an ordinary man and what can I do with these monkeys. You watch today O large armed, I am going to dry up the ocean. (62) My monkeys will cross this carefree on their foot. Saying so his eyes red with anger he took his bow. (63) Took an arrow from the quiver which was resplendent like fire raging at final dissolutionment, put it on the string and pulling the bow he said—(64) "Let all beings witness valour of Rāma's arrow. Just now I will burn the ocean, the lord of the rivers, to ashes." (65) While Rāma was saying so the whole earth with its mountains, forests and gardens quaked. The heaven and the quarters were covered with darkness. (66) The ocean was greatly fretted and due to fear it overcrossed its shores by one *Yojana*. The whales, the crocodiles, big and small fishes were scorched and frightened. (67)

In the meantime the ocean in person assuming a divine form bedecked with divine ornaments illuminating the quarters with its resplendence, holding in his hands the beautiful numerous gems from within itself as a present for Rāma offered before his feet. (68-69) Bade his *Praṇāma* with prostration to Rāma whose eyes were red, (cried) "Save, save O lord of the world, O Rāma, O protector of the three worlds. (70) While you were creating the universe you made me *Jaḍa* (insentient). Who can

स्थूलानि पञ्चभूतानि जडान्येव स्वभावतः। सृष्टानि भवतैतानि त्वदाज्ञां लङ्घयन्ति न॥
तामसादहमो राम भूतानि प्रभवन्ति हि। कारणानुगमात्तेषां जडत्वं तामसं स्वतः॥
निर्गुणस्त्वं निराकारो यदा मायागुणान्प्रभो। लीलयाङ्गीकरोषि त्वं तदा वैराजनामवान्॥
गुणात्मनो विराजश्च सत्त्वाद्देवा बभूविरे। रजोगुणात्प्रजेशाद्या मन्योर्भूतपतिस्तव॥
त्वामहं मायया छन्नं लीलया मानुषाकृतिम्॥
जडबुद्धिर्जडो मूर्खः कथं जानामि निर्गुणम्। दण्ड एव हि मूर्खाणां सन्मार्गप्रापकः प्रभो॥
भूतानाममरश्रेष्ठ पशूनां लगुडो यथा। शरणं ते व्रजामीशं शरण्यं भक्तवत्सल।
अभयं देहि मे राम लङ्कामार्गं ददामि ते॥

श्रीराम उवाच

अमोघोऽयं महाबाणः कस्मिन्देशे निपात्यताम्। लक्ष्यं दर्शय मे शीघ्रं बाणस्यामोघपातिनः॥
रामस्य वचनं श्रुत्वा करे दृष्ट्वा महाशरम्। महोदधिर्महातेजा राघवं वाक्यमब्रवीत्॥
(72—80)

change the nature made by the Lord. (71) The five gross elements are naturally inert because you have created them so. So they do not overrule your orders. (72) O Rāma all the elements are born of *Tāmasa Ahankāra.* And because they follow their originating cause, the inertia is their innate nature. (73)You are devoid of attributes and form. When you sportively assume the qualities of *Māyā* O Lord, then you are named by Vairāja. (74) From the *Sāttvika* aspect of *Virāja* gods came out, from the *Rājasika* aspect came the Prajāpatis and from the *Tāmasika* aspect came out Rūdra. (75) How could I recognise you who have sportively disguised in the form of a human being and veiling yourself with *Māyā.* (76) Since I am foolish and insentient; how may I know you the attributeless one? Only punishment can make the foolish ones to adopt the right path O Lord. Just as the stick sets right the animal beings. I have come in your shelter O shelter and the lover of devotees. Please grant me security O Rāma, I will give you way to Lanka. (77-78)

Śrī Rāma said—"This arrow of mine is infallible. Tell where should I shoot it. Show me the target soon for this unfailing arrow of mine. (79) Hearing Rāma's words and seeing the great arrow in his hand, the greatly resplendent ocean said

रामोत्तरप्रदेशे तु द्रुमकुल्य इति श्रुतः। प्रदेशस्तत्र बहवः पापात्मानो दिवानिशम्॥
बाधन्ते मां रघुश्रेष्ठ तत्र ते पात्यतां शरः। रामेण सृष्टो बाणस्तु क्षणादाभीरमण्डलम्॥
हत्वा पुनः समागत्य तूणीरे पूर्ववत्स्थितः। ततोऽब्रवीद्रघुश्रेष्ठं सागरो विनयान्वितः॥
नलः सेतुं करोत्वस्मिन् जले मे विश्वकर्मणः। सुतो धीमान् समर्थोऽस्मिन्कार्ये लब्धवरो हरिः॥
कीर्तिं जानन्तु ते लोकाः सर्वलोकमलापहाम्। इत्युक्त्वा राघवं नत्वा ययौ सिन्धुरदृश्यताम्॥
ततो रामस्तु सुग्रीवलक्ष्मणाभ्यां समन्वितः। नलमाज्ञापयच्छीघ्रं वानरैः सेतुबन्धने॥
ततोऽतिहृष्टः प्लवगेन्द्रयूथपैर्महानगेन्द्रप्रतिमैर्युतो नलः।
बबन्ध सेतुं शतयोजनायतं सुविस्तृतं पर्वतपादपैर्दृढम्॥
(81—87)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे तृतीयः सर्गः॥ ३॥

to Rāghava. (80) O Rāma, in the northern region there is a country named Drumakulya. There live innumerable sinners to disturb me day and night. Shoot your arrow there. Shot by Rāma that arrow killing all the Ābhīras came back and took its place in the quiver. Then the ocean with all humility said to the best among the Raghus—(81—83) Nala the wise son of Viśwakarmā may build a bridge on my waters. He is competent for this job as this monkey has been granted a boon. (84) (Through this bridge) let the people be aware of your fame which is capable of removing the sins of all the world. So saying and saluting Rāma the ocean disappeared. (85)

Thereafter Rāma with Lakṣmaṇa and Sugrīva ordered Nala to build bridge with the help of monkeys. (86) Then Nala cheerfully built a strong bridge one hundred *Yojana* long and wide enough out of mountains and trees helped by the monkey-chieftains who were huge like mountains. (87)

Thus ends canto III of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto IV

Crossing ocean—flying survey of Lanka—Dialogue between Śuka and Rāvaṇa

श्रीमहादेव उवाच

सेतुमारभमाणस्तु तत्र रामेश्वरं शिवम्। संस्थाप्य पूजयित्वाह रामो लोकहिताय च॥
प्रणमेत्सेतुबन्धं यो दृष्ट्वा रामेश्वरं शिवम्। ब्रह्महत्यादिपापेभ्यो मुच्यते मदनुग्रहात्॥
सेतुबन्धे नरः स्नात्वा दृष्ट्वा रामेश्वरं हरम्। सङ्कल्पनियतो भूत्वा गत्वा वाराणसीं नरः॥
आनीय गङ्गासलिलं रामेशमभिषिच्य च। समुद्रे क्षिप्ततद्भारो ब्रह्म प्राप्नोत्यसंशयम्॥
कृतानि प्रथमेनाह्ना योजनानि चतुर्दश। द्वितीयेन तथा चाह्ना योजनानि तु विंशतिः॥
तृतीयेन तथा चाह्ना योजनान्येकविंशतिः। चतुर्थेन तथा चाह्ना द्वाविंशतिरिति श्रुतम्॥
पञ्चमेन त्रयोविंशद्योजनानि समन्ततः। बबन्ध सागरे सेतुं नलो वानरसत्तमः॥
तेनैव जग्मुः कपयो योजनानां शतं द्रुतम्। असङ्ख्याताः सुवेलाद्रिं रुरुधुः प्लवगोत्तमाः॥
आरुह्य मारुतिं रामो लक्ष्मणोऽप्यङ्गदं तथा। दिदृक्षू राघवो लङ्कामारुरोहाचलं महत्॥
दृष्ट्वा लङ्कां सुविस्तीर्णां नानाचित्रध्वजाकुलाम्। चित्रप्रासादसम्बाधां स्वर्णप्राकारतोरणाम्॥
(1—10)

Śrī Mahādeva said—In the beginning of bridge-building work Rāma installed the Lord Rāmeśwara Śiva and worshipped him and said for the benediction of the world. (1) He, who having vision of the Lord Rāmeśwara (Śiva) will pay his obeisance to this bridge, will, by my grace, be freed from all sins even like *Brahmahatyā*. (2) If somebody, after having a dip in the Setusamudra, has vision of Rāmeśwara Śiva, and then goes to Varanasi with due *Saṅkalpa,* gets Gaṅgā water, consecrates the Lord with it and throws the (empty) vessel into the sea, undoubtedly attains *Brahma*. (3-4) The best among the monkeys, Nala built the bridge fourteen *Yojanas* on the first day, twenty *Yojanas* on the second, twenty-one on the third, twenty-two on the fourth and twenty-three *Yojanas* on the fifth day. (5-7) Through that bridge the monkeys quickly crossed one hundred *Yojanas* and innumerable monkeys besieged Suvela mount. (8) Rāma mounted on Hanumān and Lakṣmaṇa on Aṅgada. Rāma, inquisitive as he was to see Lanka, climbed upon a big mountain. (9) He saw Lanka (from there which was)

परिखाभिः शतघ्नीभिः सङ्क्रमैश्च विराजिताम्। प्रासादोपरि विस्तीर्णप्रदेशे दशकन्धरः॥
मन्त्रिभिः सहितो वीरैः किरीटदशकोज्ज्वलः। नीलाद्रिशिखराकारः कालमेघसमप्रभः॥
रत्नदण्डैः सितच्छत्रैरनेकैः परिशोभितः। एतस्मिन्नन्तरे बद्धो मुक्तो रामेण वै शुकः॥
वानरैस्ताडितः सम्यग् दशाननमुपागतः। प्रहसन् रावणः प्राह पीडितः किं परैः शुक॥
रावणस्य वचः श्रुत्वा शुको वचनमब्रवीत्। सागरस्योत्तरे तीरेऽब्रवं ते वचनं यथा।
तत उत्प्लुत्य कपयो गृहीत्वा मां क्षणात्ततः॥
मुष्टिभिर्नखदन्तैश्च हन्तुं लोप्तुं प्रचक्रमुः। ततो मां राम रक्षेति क्रोशन्तं रघुपुङ्गवः॥
विसृज्यतामिति प्राह विसृष्टोऽहं कपीश्वरैः। ततोऽहमागतो भीत्या दृष्ट्वा तद्वानरं बलम्॥
राक्षसानां बलौघस्य वानरेन्द्रबलस्य च। नैतयोर्विद्यते सन्धिर्देवदानवयोरिव॥
पुरप्राकारमायान्ति क्षिप्रमेकतरं कुरु। सीतां वास्मै प्रयच्छाशु युद्धं वा दीयतां प्रभो॥
(11—19)

very expansive full of variegated flags, dense with colourful mansions, and fenced by golden ramparts and bedecked with Toraṇas (decorative arches)—having trenches and tunnels and dotted with cannons. There was the ten-headed Rāvaṇa—on the expansive roof of his palace, ten bright crowns on his heads, sitting with his ministers. He was like a black mountain and dreadful like black cloud. (11-12) Many white umbrellas with the staff of gems were enhancing to his glory. Meanwhile Śuka who was arrested and released by Rāma, heavily beaten by the monkeys came to Rāvaṇa. Rāvaṇa laughed and asked—"O Śuka, have you been tortured by the enemies?" (13-14)

Hearing Rāvaṇa's words Śuka made a reply. "At the north shore of the ocean I repeated your words verbatim. Then so many monkeys jumped and caught hold of me within a moment. (15) They started to injure me with their punches, nails and teeth and tried to annihilate me. Then I made an appeal 'save me O Rāma'. Then Rāma, the best of Raghus ordered to release me and I was released by the monkeys. At that time I saw the strength of monkey army and came to you with an alarmed mind.(16-17) There seems to be no settlement possible between the two parties of ogres and monkeys like gods and demons. (18) Any moment they may attack the ramparts of the town. Either surrender Sītā or give a fierce battle. Do one of the two. But be quick. (19)

मामाह रामस्त्वं ब्रूहि रावणं मद्वचः शुक। यद्बलं च समाश्रित्य सीतां मे हृतवानसि॥
तद्दर्शय यथाकामं ससैन्यः सहबान्धवः। श्वः काले नगरीं लङ्कां सप्राकारां सतोरणाम्॥
राक्षसं च बलं पश्य शरैर्विध्वंसितं मया। घोररोषमहं मोक्ष्ये बलं धारय रावण॥
इत्युक्त्वोपरराामाथ रामः कमललोचनः। एकस्थानगता यत्र चत्वारः पुरुषर्षभाः॥
श्रीरामो लक्ष्मणश्चैव सुग्रीवश्च विभीषणः। एत एव समर्थास्ते लङ्कां नाशयितुं प्रभो॥
उत्पाट्य भस्मीकरणे सर्वे तिष्ठन्तु वानराः। तस्य यादृग् बलं दृष्टं रूपं प्रहरणानि च॥
वधिष्यति पुरं सर्वमेकस्तिष्ठन्तु ते त्रयः। पश्य वानरसेनां तामसङ्ख्यातां प्रपूरिताम्॥
गर्जन्ति वानरास्तत्र पश्य पर्वतसन्निभाः। न शक्यास्ते गणयितुं प्राधान्येन ब्रवीमि ते॥
एष योऽभिमुखो लङ्कां नदंस्तिष्ठति वानरः। यूथपानां सहस्राणां शतेन परिवारितः॥
सुग्रीवसेनाधिपतिर्नीलो नामाग्निनन्दनः। एष पर्वतशृङ्गाभः पद्मकिञ्जल्कसन्निभः॥
स्फोटयत्यभिसंरब्धो लाङ्गूलं च पुनः पुनः। युवराजोऽङ्गदो नाम वालिपुत्रोऽतिवीर्यवान्॥
(20—30)

Rāma asked me to communicate his message to you. Show your strength and might alongwith your army and relatives, banking upon which you stole my wife Sītā. Tomorrow in the morning you will see Lanka with its ramparts and Toraṇas completely ruined and destroyed by my arrows and all the *Rākṣasas* and the army annihilated. Tomorrow I will show extreme anger. So gather all your strength and courage.(20—22) Having so said the lotus-eyed Rāma stopped. O lord, if these four best persons Rāma, Lakṣmaṇa, Sugrīva and Vibhīṣaṇa be together, as they are, they themselves are quite competent to destroy Lanka even if all the monkeys stand aside. They can uproot Lanka, they can burn Lanka. His strength, his form and his weaponry as I have seen them, Rāma alone will destroy the town: let the other three stand alone. Look at the monkey army and its innumerable strength spreading over all directions. (23—26) Look, the mountainous monkeys are roaring. They cannot be counted. I will enumerate only few of them—the chief ones. (27) This monkey who is repeatedly roaring looking towards Lanka and surrounded by one hundred thousand chieftains, is a commander of the army of Sugrīva. Nīla by name, he is the son of fire god. That who is just like a mountain peak and his hue is just like the filament of lotus and who is waving and

येन दृष्टा जनकजा रामस्यातीववल्लभा। हनूमानेष विख्यातो हतो येन तवात्मजः॥
श्वेतो रजतसङ्काशो महाबुद्धिपराक्रमः। तूर्णं सुग्रीवमागम्य पुनर्गच्छति वानरः॥
यस्त्वेष सिंहसङ्काशः पश्यत्यतुलविक्रमः। रम्भो नाम महासत्त्वो लङ्कां नाशयितुं क्षमः॥
एष पश्यति वै लङ्कां दिधक्षन्निव वानरः। शरभो नाम राजेन्द्र कोटियूथपनायकः॥
पनसश्च महावीर्यो मैन्दश्च द्विविदस्तथा। नलश्च सेतुकर्तासौ विश्वकर्मसुतो बली॥
वानराणां वर्णने वा सङ्ख्याने वा क ईश्वरः। शूराः सर्वे महाकायाः सर्वे युद्धाभिकाङ्क्षिणः॥
शक्ताः सर्वे चूर्णयितुं लङ्कां रक्षोगणैः सह। एतेषां बलसङ्ख्यानं प्रत्येकं वच्मि ते शृणु॥
एषां कोटिसहस्राणि नव पञ्च च सप्त च। तथा शङ्खसहस्राणि तथार्बुदशतानि च॥
सुग्रीवसचिवानां ते बलमेतत्प्रकीर्तितम्। अन्येषां तु बलं नाहं वक्तुं शक्तोऽस्मि रावण॥
रामो न मानुषः साक्षादादिनारायणः परः। सीता साक्षाज्जगद्धेतुश्चिच्छक्तिर्जगदात्मिका॥
(31—40)

slashing his tail again and again is mighty Aṅgada, the Crown Prince and the son of Vāli. (28-30) This is well known Hanumān, who killed your son and who visited Sītā, the darling of Rāma. (31) Look at that silvery white monkey, he possesses a great talent and valour. He has swiftly come to Sugrīva and now going back. He is of incomparable valour like a lion. His name is Rambha. He is exceptionally strong and capable of destroying Lanka (single handedly). (32-33) And the other one who is looking towards Lanka as if he will burn it with only his eyes, is Śarabha O Rājendra. He is the leader of one crore chieftains. (34) This is the mighty Panasa and these are Mainda and Dwiwida. That is the bridge-builder mighty Nala, the son of Viśwakarmā. (35) Nobody is capable of describing the monkeys or counting them. All are huge bodied and valorous. All are eager to wage battle. (36) All of them are competent to crush Lanka with all its *Rākṣasas.* Now I am going to tell you the numerical strength of their armies severally. Listen—(37) Each of them has twenty-one thousand hundred crores, thousands of *Śaṅkhas* and hundreds of *Arbuds* under him. (38) O Rāvaṇa I have given the number of armies under only the ministers of Sugrīva. The strength of other monkeys, I am totally incompetent to describe. (39) Rāma is not a human being. He is Supreme and Ādi Nārāyaṇa himself and Sītā is the primal cause of the

ताभ्यामेव समुत्पन्नं जगत्स्थावरजङ्गमम्। तस्माद्रामश्च सीता च जगतस्तस्थुषश्च तौ॥
पितरौ पृथिवीपाल तयोर्वैरी कथं भवेत्। अजानता त्वयानीता जगन्मातैव जानकी॥
क्षणनाशिनि संसारे शरीरे क्षणभङ्गुरे। पञ्चभूतात्मके राजंश्चतुर्विंशतितत्त्वके॥
मलमांसास्थिदुर्गन्धभूयिष्ठेऽहङ्कृतालये। कैवास्था व्यतिरिक्तस्य काये तव जडात्मके॥
यत्कृते ब्रह्महत्यादिपातकानि कृतानि ते। भोगभोक्ता तु यो देहः स देहोऽत्र पतिष्यति॥
पुण्यपापे समायातो जीवेन सुखदुःखयोः। कारणे देहयोगादिनात्मनः कुरुतोऽनिशम्॥
यावद्देहोऽस्मि कर्तास्मीत्यात्माहंकुरुतेऽवशः। अध्यासात्तावदेव स्याज्जन्मनाशादिसम्भवः॥
तस्मात्त्वं त्यज देहादावभिमानं महामते। आत्मातिनिर्मलः शुद्धो विज्ञानात्माचलोऽव्ययः॥
स्वाज्ञानवशतो बन्धं प्रतिपद्य विमुह्यति। तस्मात्त्वं शुद्धभावेन ज्ञात्वात्मानं सदा स्मर॥
(41—49)

world, the cosmic consciousness personified manifesting herself in the form of the universe. (40) This mobile and immobile world is born of the very two. Therefore Rāma and Sītā are the primeval parents of the beings mobile and immobile. O king, how can one afford to be enemy to them. You even though unknowingly brought Jānakī who is nobody other than the mother of the universe. (41-42) What faith can you have in this body which is very momentary, a jumble of twenty-four elements and mainly five gross elements which contains excreta, flesh, bones etc., of foul smell which is the substratum of ego and is insentient, when you are entirely different from it and for which you committed many sins including *Brahmahatyā.* That body, the enjoyer or sufferer as the case may be, will remain here itself. (43-45) Virtue and vice, the cause of pleasure and pain accompany the *Jīva* and due to the association with the non-soul e.g., body etc., cause pleasure and pain the day and night. (46) While 'I am the body, I am the doer' this type of egoistic feeling continues due to the ignorance, till then the *Jīva* helplessly undergoes the process of birth and death. (47) Therefore O wise one abandon your affinity in the body etc. The *Ātmā* is quite blemishless, pure, the knowledge personified immobile and immutable. (48) It under the sway of its own ignorance, is subjected to the bondage and becomes prey to the infatuation *(Moha).* Therefore know the *Ātmā* in the purest way; always contemplate over it. (49)

विरतिं भज सर्वत्र पुत्रदारगृहादिषु। निरयेष्वपि भोगः स्याच्छ्वशूकरतनावपि॥
देहं लब्ध्वा विवेकाढ्यं द्विजत्वं च विशेषतः। तत्रापि भारते वर्षे कर्मभूमौ सुदुर्लभम्॥
को विद्वानात्मसात्कृत्वा देहं भोगानुगो भवेत्। अतस्त्वं ब्राह्मणो भूत्वा पौलस्त्यतनयश्च सन्॥
अज्ञानीव सदा भोगाननुधावसि किं मुधा। इतः परं वा त्यक्त्वा त्वं सर्वसङ्गं समाश्रय॥
राममेव परात्मानं भक्तिभावेन सर्वदा। सीतां समर्प्य रामाय तत्पादानुचरो भव॥
विमुक्तः सर्वपापेभ्यो विष्णुलोकं प्रयास्यसि। नो चेद्गमिष्यसेऽधोऽधः पुनरावृत्तिवर्जितः।
अङ्गीकुरुष्व मद्वाक्यं हितमेव वदामि ते॥
सत्सङ्गतिं कुरु भजस्व हरिं शरण्यं श्रीराघवं मरकतोपलकान्तिकान्तम्।
सीतासमेतमनिशं धृतचापबाणं सुग्रीवलक्ष्मणविभीषणसेविताङ्घ्रिम्॥
(50—56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे चतुर्थः सर्गः॥ ४॥

Inculcate the sense of dispassion from the son, wife, home etc., as *Bhoga* one can get even in the species of dogs and boars. It is available in the hell also.(50) You have got a human body equipped with discriminating faculty, more particularly Brāhmaṇahood, both of which are very rare and then you are born in *Bhāratavarṣa*, the land of action.(51) Which of the wise men will identify the *Ātmā* with the body and run after the worldly enjoyments? Therefore like an ignorant person you being a *Brāhmaṇa* particularly the grandson of Pulatsya, always hanker after the trifle enjoyments in vain. Hereafter giving up all these attachments always take shelter in *Paramātmā* Rāma with devotion. Surrendering Sītā to Rāma be subservient to his feet. (52-54) Freed from all sins you will attain the abode of Viṣṇu otherwise you will be doomed with no chance to upliftment. Concede to what I say. I am telling this for your own benediction. (55) Attend holy company. Adore the shelter giving Hari Śrī Rāghava whose bodily hue is as blackish as black emerald; always accompanied by Sītā, holding bow and arrow and whose feet are always adored by Sugrīva, Lakṣmaṇa and Vibhīṣaṇa. (56)

Thus ends canto IV of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto V

Previous history of Śuka—Mālyavān advises Rāvaṇa—battle between monkeys and Rākṣasa army

श्रीमहादेव उवाच

श्रुत्वा शुकमुखोद्गीतं वाक्यमज्ञाननाशनम्। रावणः क्रोधताम्राक्षो दहन्निव तमब्रवीत्॥
अनुजीव्य सुदुर्बुद्धे गुरुवद्भाषसे कथम्। शासिताहं त्रिजगतां त्वं मां शिक्षन्न लज्जसे॥
इदानीमेव हन्मि त्वां किन्तु पूर्वकृतं तव। स्मरामि तेन रक्षामि त्वां यद्यपि वधोचितम्॥
इतो गच्छ विमूढ त्वमेवं श्रोतुं न मे क्षमम्। महाप्रसाद इत्युक्त्वा वेपमानो गृहं ययौ॥
शुकोऽपि ब्राह्मणः पूर्वं ब्रह्मिष्ठो ब्रह्मवित्तमः। वानप्रस्थविधानेन वने तिष्ठन् स्वकर्मकृत्॥
देवानामभिवृद्ध्यर्थं विनाशाय सुरद्विषाम्। चकार यज्ञविततिमविच्छिन्नां महामतिः॥
राक्षसानां विरोधोऽभूच्छुको देवहितोद्यतः। वज्रदंष्ट्र इति ख्यातस्तत्रैको राक्षसो महान्॥
अन्तरं प्रेप्सुरातिष्ठच्छुकापकरणोद्यतः। कदाचिदागतोऽगस्त्यस्तस्याश्रमपदं मुनेः॥

(1—8)

Śrī Mahādeva said—Hearing the words capable of destroying ignorance, coming out of the mouth of Śuka, Rāvaṇa's eyes reddened with anger and he furiously spoke as if he will burn him. (1) O evil-minded, even though being my servant, how do you talk like a *Guru?* I am the ruler of all the three worlds. Don't you feel ashamed while teaching me? (2) I could kill you just now but remembering your previous services I leave you although you deserve killing. (3) Right now get going O fool. I cannot tolerate such talks. "As you please" so saying the trembling Śuka went to his home. (4)

In his previous life Śuka was a pious *Brāhmaṇa,* expert in Vedic lores and proficient in *Brahmavidyā.* He was following the rules of *Vānaprastha,* living in a forest and performing all ordained rites. (5) This greatly wise Śuka continuously performed a number of sacrifices to foster gods and annihilate *Rākṣasas.* (6) Always trying to help gods he earned the enmity of the *Rākṣasas.* There was a great demon known as Vajradanṣṭra. (7) He always waited for an opportunity to harm Śuka. Sometime Agastya came to the hermitage of the *Muni* (Śuka). (8)

तेन सम्पूजितोऽगस्त्यो भोजनार्थं निमन्त्रितः। गते स्नातुं मुनौ कुम्भसम्भवे प्राप्य चान्तरम्॥
अगस्त्यरूपधृक् सोऽपि राक्षसः शुकमब्रवीत्। यदि दास्यसि मे ब्रह्मन् भोजनं देहि सामिषम्॥
बहुकालं न भुक्तं मे मांसं छागाङ्गसम्भवम्। तथेति कारयामास मांसभोज्यं सविस्तरम्॥
उपविष्टे मुनौ भोक्तुं राक्षसोऽतीव सुन्दरम्। शुकभार्यावपुर्धृत्वा तां चान्तर्मोहयन् खलः॥
नरमांसं ददौ तस्मै सुपक्वं बहुविस्तरम्। दत्त्वैवान्तर्दधे रक्षस्ततो दृष्ट्वा चुकोप सः॥
अमेध्यं मानुषं मांसमगस्त्यः शुकमब्रवीत्। अभक्ष्यं मानुषं मांसं दत्तवानसि दुर्मते॥
मह्यं त्वं राक्षसो भूत्वा तिष्ठ त्वं मानुषाशनः। इति शप्तः शुको भीत्या प्राहागस्त्यं मुने त्वया॥
इदानीं भाषितं मेऽद्य मांसं देहीति विस्तरम्। तथैव दत्तं भो देव किं मे शापं प्रदास्यसि॥
श्रुत्वा शुकस्य वचनं मुहूर्तं ध्यानमास्थितः। ज्ञात्वा रक्षःकृतं सर्वं ततः प्राह शुकं सुधीः॥
तवापकारिणा सर्वं राक्षसेन कृतं त्विदम्। अविचार्यैव मे दत्तः शापस्ते मुनिसत्तम॥
(9—18)

Śuka worshipped Agastya and invited him for food. The *Muni* Agastya went to take bath. In the mean time (the *Rākṣasa* Vajradanṣṭra) got an opportunity and came in the guise of Agastya and asked him—"O *Brāhmaṇa* if you are willing to feed me, then provide me non-vegetarian meal. (9-10) A considerable time passed I have not eaten meat (of goat). He agreed and made a full preparation of non-vegetarian meals. (11) When Agastya sat to take food that *Rākṣasa* (Vajradanṣṭra) assumed the form of the wife of Śuka, a most beautiful one, making her unconscious, served human flesh well cooked, to Agastya and just after that the *Rākṣasa* disappeared. On the other side Agastya got furious to see the unholy human flesh served to him and said to Śuka—"O evil-minded fool, you have served uneatable human flesh, to me. So be a *Rākṣasa,* live on the earth eating human beings." So cursed the frightened Śuka said to Agastya "O Muni, you yourself have just now ordered me to serve a variety of flesh and I acted accordingly. Now why are you cursing me O Lord?"(12—16) Having heard what Śuka said Agastya concentrated his mind for a moment and came to know what the *Rākṣasa* did. Then the wise Agastya spoke to Śuka. (17) The *Rākṣasa* intending to do harm to you has done all this. I cursed you without considering anything O best among the *Munis.* (18)

तथापि मे वचोऽमोघमेवमेव भविष्यति। राक्षसं वपुरास्थाय रावणस्य सहायकृत्॥
तिष्ठ तावद्यदा रामो दशाननवधाय हि। आगमिष्यति लङ्कायाः समीपं वानरैः सह॥
प्रेषितो रावणेन त्वं चारो भूत्वा रघूत्तमम्। दृष्ट्वा शापाद्विनिर्मुक्तो बोधयित्वा च रावणम्॥
तत्त्वज्ञानं ततो मुक्तः परं पदमवाप्स्यसि। इत्युक्तोऽगस्त्यमुनिना शुको ब्राह्मणसत्तमः॥
बभूव राक्षसः सद्यो रावणं प्राप्य संस्थितः। इदानीं चाररूपेण दृष्ट्वा रामं सहानुजम्॥
रावणं तत्त्वविज्ञानं बोधयित्वा पुनर्द्रुतम्। पूर्ववद्ब्राह्मणो भूत्वा स्थितो वैखानसैः सह॥
ततः समागमद्वृद्धो माल्यवान् राक्षसो महान्। बुद्धिमान्नीतिनिपुणो राज्ञो मातुः प्रियः पिता॥
प्राह तं राक्षसं वीरं प्रशान्तेनान्तरात्मना। शृणु राजन्वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम्॥
यदा प्रविष्टा नगरीं जानकी रामवल्लभा। तदादि पुर्यां दृश्यन्ते निमित्तानि दशानन॥
घोराणि नाशहेतूनि तानि मे वदतः शृणु। खरस्तनितनिर्घोषा मेघा अतिभयङ्कराः॥
शोणितेनाभिवर्षन्ति लङ्कामुष्णेन सर्वदा। रुदन्ति देवलिङ्गानि स्विद्यन्ति प्रचलन्ति च॥
(19—29)

Yet my words are infallible and the curse is bound to be true. You will assume *Rākṣasa* body and will be helping Rāvaṇa. (19) This way live on the earth till Rāma alongwith the monkeys, comes near Lanka to kill Rāvaṇa. (20) Rāvaṇa will send you to Rāma as his emissary. Seeing Rāma you will be freed from the curse and teaching Rāvaṇa the true knowledge you will be liberated and attain the supreme abode. Having been so said by Agastya, Śuka, the best among the *Brāhmaṇas* became *Rākṣasa* instantly and approaching Rāvaṇa he stayed there. Now as an envoy he saw Rāma with his brother, taught the true knowledge to Rāvaṇa and was quickly transformed into his original *Brāhmaṇa* form and lived with the *Vaikhānasas.* (21—24)

Then arrived the great Mālyavān, the seniormost among the *Rākṣasas,* the maternal grandfather of Rāvaṇa, who was talented and expert in polity. (25) He said to Rāvaṇa with most placid mind—"O king, listen to me today and act as you please." (26) Since Jānakī, the spouse of Rāma, has entered the town (Lanka), from that very moment the bad omen appear in this town which indicate a great harm (if not complete destruction). I am narrating them, please listen—The clouds thunder with terrible harshness. (27-28) They always shower blood which

कालिका पाण्डुरैर्दन्तैः प्रहसत्यग्रतः स्थिता। खरा गोषु प्रजायन्ते मूषका नकुलैः सह॥
मार्जारेण तु युध्यन्ति पन्नगा गरुडेन तु। करालो विकटो मुण्डः पुरुषः कृष्णपिङ्गलः॥
कालो गृहाणि सर्वेषां काले काले त्ववेक्षते। एतान्यन्यानि दृश्यन्ते निमित्तान्युद्भवन्ति च॥
अतः कुलस्य रक्षार्थं शान्तिं कुरु दशानन। सीतां सत्कृत्य सधनां रामायाशु प्रयच्छ भोः॥
रामं नारायणं विद्धि विद्वेषं त्यज राघवे। यत्पादपोतमाश्रित्य ज्ञानिनो भवसागरम्॥
तरन्ति भक्तिपूतान्तास्ततो रामो न मानुषः। भजस्व भक्तिभावेन रामं सर्वहृदालयम्॥
यद्यपि त्वं दुराचारो भक्त्या पूतो भविष्यसि। मद्वाक्यं कुरु राजेन्द्र कुलकौशलहेतवे॥
तत्तु माल्यवतो वाक्यं हितमुक्तं दशाननः। न मर्षयति दुष्टात्मा कालस्य वशमागतः॥
मानवं कृपणं राममेकं शाखामृगाश्रयम्। समर्थं मन्यसे केन हीनं पित्रा मुनिप्रियम्॥
(30—38)

is warm. The images of deities weep, perspire and even slip from their positions. (29) Kālikā laughs with her yellow teeth in front of the *Rākṣasas.* Cows give birth to donkeys. The mice fight with the cats and mongoose and snakes fight with Garuḍa. An extremely dreadful *Kālapuruṣa* (personation of death) with black and yellow hue, horrifying face and clean shaved looks at the houses of the *Rākṣasas* from time to time. These and many more bad omens appear and are often seen. (30—32) Therefore perform some religious rites to subside them and protect the family. Having Sītā properly adored and with the plenty of riches return to Rāma immediately. (33) Take it that Rāma is *Nārāyaṇa*; give up enmity for him. Boarding the ship of His feet the wise ones whose heart has been sanctified with devotion, cross the ocean of the world. Rāma is not human being. Adore with devotion Śrī Rāma who abides in every heart. (34-35) Although your conduct is wicked and irreligious yet you will be purified with his devotion. O Rājendra, follow my advice for the wellbeing of *Rākṣasa* dynasty. (36)

Rāvaṇa overruled the benedictory advice of Mālyavān and the wicked fellow under the sway of death as he was, said. (37) In what way do you suppose Rāma to be capable of something. He is simply a poor human being, quite forlorn, alone, with the only support of monkeys, discarded by his father. He is a darling of only forest dwelling *Munis.* (38)

रामेण प्रेषितो नूनं भाषसे त्वमनर्गलम्। गच्छ वृद्धोऽसि बन्धुस्त्वं सोढं सर्वं त्वयोदितम्॥
इतो मत्कर्णपदवीं दहत्येतद्वचस्तव। इत्युक्त्वा सर्वसचिवैः सहितः प्रस्थितस्तदा॥
प्रासादाग्रे समासीनः पश्यन्वानरसैनिकान्। युद्धायायोजयत्सर्वराक्षसान्समुपस्थितान्॥
रामोऽपि धनुरादाय लक्ष्मणेन समाहृतम्। दृष्ट्वा रावणमासीनं कोपेन कलुषीकृतः॥
किरीटिनं समासीनं मन्त्रिभिः परिवेष्टितम्। शशाङ्कार्धनिभेनैव बाणेनैकेन राघवः॥
श्वेतच्छत्रसहस्राणि किरीटदशकं तथा। चिच्छेद निमिषार्धेन तदद्भुतमिवाभवत्॥
लज्जितो रावणस्तूर्णं विवेश भवनं स्वकम्। आहूय राक्षसान् सर्वान्प्रहस्तप्रमुखान् खलः॥
वानरैः सह युद्धाय नोदयामास सत्वरः। ततो भेरीमृदङ्गाद्यैः पणवानकगोमुखैः॥
महिषोष्ट्रैः खरैः सिंहैर्द्वीपिभिः कृतवाहनाः। खड्गशूलधनुःपाशयष्टितोमरशक्तिभिः॥
लक्षिताः सर्वतो लङ्कां प्रतिद्वारमुपाययुः। तत्पूर्वमेव रामेण नोदिता वानरर्षभाः॥
उद्यम्य गिरिशृङ्गाणि शिखराणि महान्ति च। तरूंश्चोत्पाट्य विविधान्युद्धाय हरियूथपाः॥
प्रेक्षमाणा रावणस्य तान्यनीकानि भागशः। राघवप्रियकामार्थं लङ्कामारुरुहुस्तदा॥
(39—50)

It appears that you are sent by Rāma talking irrelevant and incoherent things. Get out. You are old and are a relative therefore I tolerated what you said. (39) These words of yours are burning my ears. So saying he followed by his ministers left the place and sitting on the top floor of the mansion, watching the monkey soldiers started deputing all the *Rākṣasas* present there, for the battle. (40-41)

This side Rāma also took the bow brought by Lakṣmaṇa, infuriated with anger to see Rāvaṇa sitting, the diadems on his heads, surrounded by the ministers, put a crescent shaped arrow (on the string) and with that single arrow cut the thousands of white umbrellas and ten diadems within half a moment. It was something very strange. (42—44) Rāvaṇa, quite ashamed quickly entered into his palace and called for Prahasta and other main figures among the *Rākṣasas* and ordered them to start war immediately against the monkeys. Then (sounded) *Bherī, Mṛdaṅga, Paṇava, Ānaka* and *Gomukha* (all, musical instruments of war). (45-46) Mounting on bull buffaloes, camels, asses, lions and tigers equipped with daggers, lances, bows, nooses sticks, *Tomara* and *Śakti* etc., came to every gate of Lanka. The big monkeys already inspired by Rāma took the rocks and mountain

ते द्रुमैः पर्वताग्रैश्च मुष्टिभिश्च प्लवङ्गमाः। ततः सहस्त्रयूथाश्च कोटियूथाश्च यूथपाः॥
कोटीशतयुताश्चान्ये रुरुधुर्नगरं भृशम्। आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः॥
रामो जयत्यतिबलो लक्ष्मणश्च महाबलः। राजा जयति सुग्रीवो राघवेणानुपालितः॥
इत्येवं घोषयन्तश्च समं युयुधिरेऽरिभिः। हनूमानङ्गदश्चैव कुमुदो नील एव च॥
नलश्च शरभश्चैव मैन्दो द्विविद एव च। जाम्बवान्दधिवक्त्रश्च केसरी तार एव च॥
अन्ये च बलिनः सर्वे यूथपाश्च प्लवङ्गमाः। द्वाराण्युत्प्लुत्य लङ्कायाः सर्वतो रुरुधुर्भृशम्।
तदा वृक्षैर्महाकायाः पर्वताग्रैश्च वानराः॥
निजघ्नुस्तानि रक्षांसि नखैर्दन्तैश्च वेगिताः। राक्षसाश्च तदा भीमा द्वारेभ्यः सर्वतो रुषा॥
निर्गत्य भिन्दिपालैश्च खड्गैः शूलैः परश्वधैः। निजघ्नुर्वानरानीकं महाकाया महाबलाः॥
राक्षसांश्च तथा जघ्नुर्वानरा जितकाशिनः। तदा बभूव समरो मांसशोणितकर्दमः॥
रक्षसां वानराणां च सम्बभूवाद्भुतोपमः। ते हयैश्च गजैश्चैव रथैः काञ्चनसन्निभैः॥
रक्षोव्याघ्रा युयुधिरे नादयन्तो दिशो दश। राक्षसाश्च कपीन्द्राश्च परस्परजयैषिणः॥
(51—61)

peaks, they uprooted various trees looking at the army of Rāvaṇa divided in groups invaded Lanka to accomplish the desired object of Rāma. (47—50) Those monkeys—some of them commanded one thousand soldiers and some commanded crores while some other commanded one hundred crores—jumping (into the sky) leaping (on the ground) holding trees and rocks, besieged the town from all sides. (51-52) Hail to Rāma of super might; hail to exceptionally strong Lakṣmaṇa; hail to the king Sugrīva protected by Śrī Rāma. (53) Raising such slogans they fought with the enemies. Hanumān, Aṅgada, Kumuda, Nīla, Nala, Śarabha, Mainda, Dwiwida, Jāmbavān, Dadhimukha, Kesarī, Tāra and many more chief monkeys jumped and blocked from all sides every gate of Lanka. Then the huge bodied monkeys hit the *Rākṣasas* forcefully with trees, rocks, nails and teeth. The dreadful huge-bodied and mighty *Rākṣasas* on the other hand came out from all the doors and charged the monkey army with javelin, spear and axes etc. (54—58) And the victorious monkeys made a counter attack against the *Rākṣasas*. Then due to the fierce fighting the battlefield turned into a mass of flesh and blood. (59) The battle between *Rākṣasas* and monkeys appeared to have no match of its own. The *Rākṣasa*

राक्षसान्वानरा जघ्नुर्वानरांश्चैव राक्षसाः। रामेण विष्णुना दृष्टा हरयो दिविजांशजाः॥
बभूवुर्बलिनो हृष्टास्तदा पीतामृता इव। सीताभिमर्शपापेन रावणेनाभिपालितान्॥
हतश्रीकान्हतबलान् राक्षसान् जघ्नुरोजसा। चतुर्थांशावशेषेण निहतं राक्षसं बलम्॥
स्वसैन्यं निहतं दृष्ट्वा मेघनादोऽथ दुष्टधीः। ब्रह्मदत्तवरः श्रीमानन्तर्धानं गतोऽसुरः॥
सर्वास्त्रकुशलो व्योम्नि ब्रह्मास्त्रेण समन्ततः। नानाविधानि शस्त्राणि वानरानीकमर्दयन्॥
ववर्ष शरजालानि तदद्भुतमिवाभवत्। रामोऽपि मानयन्ब्राह्ममस्त्रमस्त्रविदां वरः॥
क्षणं तूष्णीमुवासाथ ददर्श पतितं बलम्। वानराणां रघुश्रेष्ठश्चुकोपानलसन्निभः॥
चापमानय सौमित्रे ब्रह्मास्त्रेणासुरं क्षणात्। भस्मीकरोमि मे पश्य बलमद्य रघूत्तम॥
(62—69)

warriors mounting on horses, elephants and golden chariots reverberating all quarters with their sounds fought fiercely. Both the parties—the *Rākṣasas* and monkeys were trying to overpower each other. (60-61) The monkeys hit the *Rākṣasas* and the *Rākṣasas* hit the monkeys. When Rāma as Viṣṇu cast an eye upon the monkeys they, being born of divine aspect became instantly stronger as if they had sipped nectar. And on the other hand the *Rākṣasas* protected by Rāvaṇa were weakened; their charm, their might everything diminished to a great extent on account of the sin e.g., touching Sītā, of Rāvaṇa. Such *Rākṣasas* were forcefully struck by the monkeys. The *Rākṣasa* army was reduced to only one fourth remaining alive. (62—64)

The wicked Meghanāda when saw his army being destroyed that brave *Rākṣasa* disappeared due to the power bestowed by Brahmā. (65) He was expert in handling all the weapons. He rose to sky and using *Brahmāstra* and other weapons of various types tormenting the monkey army showered innumerable arrows. It was something unique and strange that even Rāma who was the best among the knowers of weaponry was (momentarily stunned) showing his respect to *Brahmāstra.* (66—67) He kept quiet for a moment and simply witnessed his army being killed and then the best among the Raghus was burst into conflagration like fire. (68) Rāma said to Lakṣmaṇa—"Get my bow and O best among the Raghus, watch my power today. I will burn this *Rākṣasa* to ashes with my *Brahmāstra.* (69)

मेघनादोऽपि तच्छ्रुत्वा रामवाक्यमतन्द्रितः। तूर्णं जगाम नगरं मायया मायिकोऽसुरः॥
पतितं वानरानीकं दृष्ट्वा रामोऽतिदुःखितः। उवाच मारुतिं शीघ्रं गत्वा क्षीरमहोदधिम्॥
तत्र द्रोणगिरिर्नाम दिव्यौषधिसमुद्भवः। तमानय द्रुतं गत्वा सञ्जीवय महामते॥
वानरौघान्महासत्त्वान्कीर्तिस्ते सुस्थिरा भवेत्। आज्ञा प्रमाणमित्युक्त्वा जगामानिलनन्दनः॥
आनीय च गिरिं सर्वान्वानरान्वानरर्षभः। जीवयित्वा पुनस्तत्र स्थापयित्वाययौ द्रुतम्॥
पूर्ववद्भैरवं नादं वानराणां बलौघतः। श्रुत्वा विस्मयमापन्नो रावणो वाक्यमब्रवीत्॥
राघवो मे महान् शत्रुः प्राप्तो देवविनिर्मितः। हन्तुं तं समरे शीघ्रं गच्छन्तु मम यूथपाः॥
मन्त्रिणो बान्धवाः शूरा ये च मत्प्रियकाङ्क्षिणः। सर्वे गच्छन्तु युद्धाय त्वरितं मम शासनात्॥
ये न गच्छन्ति युद्धाय भीरवः प्राणविप्लवात्। तान्हनिष्याम्यहं सर्वान्मच्छासनपराङ्मुखान्॥
तच्छ्रुत्वा भयसन्त्रस्ता निर्जग्मू रणकोविदाः। अतिकायः प्रहस्तश्च महानादमहोदरौ॥
देवशत्रुर्निकुम्भश्च देवान्तकनरान्तकौ। अपरे बलिनः सर्वे ययुर्युद्धाय वानरैः॥
(70—80)

Meghanāda also heard carefully the utterances of Rāma and the conjurer *Rākṣasa* through his *Māyā* swiftly went to the town.(70) Seeing the monkey army fallen Rāma was greatly pained and asked Hanumān—"Quickly go to the milky ocean. There is a mountain Droṇa by name where divine herbs are grown. O wise one, fetch it soon and enliven the army of valorous monkeys. By that you will earn permanent and eternal fame." As you order please" so saying the delighter of wind-god went immediately. (71—73) He brought the mountain. That best among the monkeys, Hanumān enlivened the army and put the mountain again in its original position and swiftly came back. (74) When Rāvaṇa heard the usual dreadful roar from the monkey army, he was amazed and said—(75)

"Rāma is the great enemy of mine. The providence has sent him here. Let my commanders and army march forward to kill him at once. (76) My ministers, their relatives and other brave persons who had inclination to do favour to me, all of them must immediately proceed for battle under my instructions and those cowards who disobey my orders and do not go to the battlefield lest they might be killed, will decidedly be killed by me. (77-78) Hearing that all were frightened and went out all who were expert in military warfare like Atikāya, Prahasta,

एते चान्ये च बहवः शूराः शतसहस्रशः। प्रविश्य वानरं सैन्यं ममन्थुर्बलदर्पिताः॥
भुशुण्डीभिन्दिपालैश्च बाणैः खड्गैः परश्वधैः। अन्यैश्च विविधैरस्त्रैर्निजघ्नुर्हरियूथपान्॥
ते पादपैः पर्वताग्रैर्नखदंष्ट्रैश्च मुष्टिभिः। प्राणैर्विमोचयामासुः सर्वराक्षसयूथपान्॥
रामेण निहताः केचित्सुग्रीवेण तथापरे। हनूमता चाङ्गदेन लक्ष्मणेन महात्मना।
यूथपैर्वानराणां ते निहताः सर्वराक्षसाः॥
रामतेजः समाविश्य वानरा बलिनोऽभवन्। रामशक्तिविहीनानामेवं शक्तिः कुतो भवेत्॥
सर्वेश्वरः सर्वमयो विधाता मायामनुष्यत्वविडम्बनेन।
सदा चिदानन्दमयोऽपि रामो युद्धादिलीलां वितनोति मायाम्॥
(81—86)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे पञ्चमः सर्गः॥ ५॥

Mahānāda, Mahodara, Devaśatru, Nikumbha, Devāntaka, Narāntaka and many more to fight with the monkeys. (79-80) These and many other braves, proud of their strength, in hundreds and thousands entered into the monkey army and churned it. (81) They hit the monkey chiefs with missiles, Javelines, arrows, axes and other various weapons. (82) (The monkeys on the other hand) killed all *Rākṣasa* chiefs with trees, mountain rocks, nails, teeth and fists. (83) Some were killed by Rāma. Some by Sugrīva, the others by Hanumān, Aṅgada and *Mahātmā* Lakṣmaṇa. In this way all the *Rākṣasas* were killed by monkey chiefs. (84) Injected with the Rāma's valour the monkeys got stronger as such a power was not possible to those who were deprived of Rāma's strength. (85) Lord Rāma is the super lord, all-pervasive, all-controlling, ever-consciousness and joy personified yet since he adopted human coil through his *Māyā* so he was following the human norms and was doing the act of fighting etc. In reality it was only his sportive *Māyā*. (86)

Thus ends canto V of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VI

Lakṣmaṇa swooned—battle between Rāma and Rāvaṇa—Hanumān goes for medicine—dialogue between Rāvaṇa and Kālanemi

श्रीमहादेव उवाच

श्रुत्वा युद्धे बलं नष्टमतिकायमुखं महत्। रावणो दुःखसन्तप्तः क्रोधेन महतावृतः॥
निधायेन्द्रजितं लङ्कारक्षणार्थं महाद्युतिः। स्वयं जगाम युद्धाय रामेण सह राक्षसः॥
दिव्यं स्यन्दनमारुह्य सर्वशस्त्रास्त्रसंयुतम्। राममेवाभिदुद्राव राक्षसेन्द्रो महाबलः॥
वानरान्बहुशो हत्वा बाणैराशीविषोपमैः। पातयामास सुग्रीवप्रमुखान्यूथनायकान्॥
गदापाणिं महासत्त्वं तत्र दृष्ट्वा विभीषणम्। उत्ससर्ज महाशक्तिं मयदत्तां विभीषणे॥
तामापतन्तीमालोक्य विभीषणविघातिनीम्। दत्ताभयोऽयं रामेण वधार्हो नायमासुरः॥
इत्युक्त्वा लक्ष्मणो भीमं चापमादाय वीर्यवान्। विभीषणस्य पुरतः स्थितोऽकम्प इवाचलः॥
सा शक्तिर्लक्ष्मणतनुं विवेशामोघशक्तितः। यावन्त्यः शक्तयो लोके मायायाः सम्भवन्ति हि॥
तासामाधारभूतस्य लक्ष्मणस्य महात्मनः। मायाशक्त्या भवेत्किं वा शेषांशस्य हरेस्तनोः॥
(1—9)

Śrī Mahādeva said—When Rāvaṇa heard that his army led by Atikāya was annihilated he became distressed and overpowered by deep anger. (1) Then the resplendent *Rākṣasa,* Rāvaṇa deputed Indrajit on the guard of Lanka and himself went to fight out Rāma. (2) The mighty Rāvaṇa mounted on a glorious chariot that was loaded with all sorts of weapons, attacked Rāma only. (3) He killed a number of monkeys with his arrows like poisonous snakes and felled the chieftains like Sugrīva also. (4) He saw in the battle mighty Vibhīṣaṇa with a mace in his hand, he threw the *Mahāśakti* (powerful lance) given by Maya on Vibhīṣaṇa. (5) Lakṣmaṇa saw that *Śakti* which could have killed Vibhīṣaṇa, coming towards him, thought in his mind that Rāma has granted security to this *Rākṣasa* and so he should not be killed at any cost. Saying so he took his mighty bow and stood in front of Vibhīṣaṇa unshakable like a mountain. (6-7) Because that *Śakti* and its power were infallible so it pierced through the body of Lakṣmaṇa. Whatever *Śaktis,* product of *Māyā* are there in the world, could not have any

तथापि मानुषं भावमापन्नस्तदनुव्रतः। मूर्च्छितः पतितो भूमौ तमादातुं दशाननः॥
हस्तैस्तोलयितुं शक्तो न बभूवातिविस्मितः। सर्वस्य जगतः सारं विराजं परमेश्वरम्॥
कथं लोकाश्रयं विष्णुं तोलयेल्लघुराक्षसः। ग्रहीतुकामं सौमित्रिं रावणं वीक्ष्य मारुतिः॥
आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना। तेन मुष्टिप्रहारेण जानुभ्यामपतद्भुवि॥
आस्यैश्च नेत्रश्रवणैरुद्वमन् रुधिरं बहु। विघूर्णमाननयनो रथोपस्थ उपाविशत्॥
अथ लक्ष्मणमादाय हनूमान् रावणार्दितम्। आनयद्रामसामीप्यं बाहुभ्यां परिगृह्य तम्॥
हनूमतः सुहृत्त्वेन भक्त्या च परमेश्वरः। लघुत्वमगमद्देवो गुरूणां गुरुरप्यजः॥
सा शक्तिरपि तं त्यक्त्वा ज्ञात्वा नारायणांशजम्। रावणस्य रथं प्रागाद्रावणोऽपि शनैस्ततः॥
संज्ञामवाप्य जग्राह बाणासनमथो रुषा। राममेवाभिदुद्राव दृष्ट्वा रामोऽपि तं क्रुधा॥
आरुह्य जगतां नाथो हनूमन्तं महाबलम्। रथस्थं रावणं दृष्ट्वा अभिदुद्राव राघवः॥
(10—19)

effect on high-souled Lakṣmaṇa, the partial incarnation of Śeṣanāga, who was on his turn an aspect of Lord Viṣṇu, the base and substratum of *Māyā.* (8-9) Yet since he assumed human guise so he was following the human norms and he acted like in swoon and fell on the ground. Then Rāvaṇa tried to lift him but failed. That was a big surprise for him. How could an insignificant *Rākṣasa* lift up the *Virāja Paramātmā* who was the very essense of the entire universe and its base and substratum, the Lord Viṣṇu in person? Hanumān saw that Rāvaṇa was trying to take away Lakṣmaṇa. (10—12) The furious Hanumān struck on his chest with his fist like thunderbolt. With that stroke of fist Rāvaṇa knelt down on the ground. (13) There was a profuse bleeding through his mouth, eyes and ears. His eyes were reeling and he sat in the back portion of the chariot. (14)

Now Hanumān lifted Lakṣmaṇa injured by Rāvaṇa in his arms and carried him near Rāma. (15) Even though unborn and the *Guru* of *Gurus* the supreme lord became weightless due to the affectionate devotion of Hanumān. (16) Knowing that he has been born of a fraction of *Nārāyaṇa,* that *Śakti* also left him and came back to the chariot of Rāvaṇa. Rāvaṇa also came to his senses slowly and took his bow angrily and attacked Rāma. Rāma also cast an angry eye on him. The

ज्याशब्दमकरोत्तीव्रं वज्रनिष्पेषनिष्ठुरम्। रामो गम्भीरया वाचा राक्षसेन्द्रमुवाच ह॥
राक्षसाधम तिष्ठाद्य क्व गमिष्यसि मे पुरः। कृत्वापराधमेवं मे सर्वत्र समदर्शिनः॥
येन बाणेन निहता राक्षसास्ते जनालये। तेनैव त्वां हनिष्यामि तिष्ठाद्य मम गोचरे॥
श्रीरामस्य वचः श्रुत्वा रावणो मारुतात्मजम्। वहन्तं राघवं सङ्ख्ये शरैस्तीक्ष्णैरताडयत्॥
हतस्यापि शरैस्तीक्ष्णैर्वायुसूनोः स्वतेजसा। व्यवर्धत पुनस्तेजो ननर्द च महाकपिः॥
ततो दृष्ट्वा हनूमन्तं सव्रणं रघुसत्तमः। क्रोधमाहारयामास कालरुद्र इवापरः॥
साश्वं रथं ध्वजं सूतं शस्त्रौघं धनुरञ्जसा। छत्रं पताकां तरसा चिच्छेद शितसायकैः॥
ततो महाशरेणाशु रावणं रघुसत्तमः। विव्याध वज्रकल्पेन पाकारिरिव पर्वतम्॥
रामबाणहतो वीरश्चचाल च मुमोह च। हस्तान्निपतितश्चापस्तं समीक्ष्य रघूत्तमः॥
अर्धचन्द्रेण चिच्छेद तत्किरीटं रविप्रभम्। अनुजानामि गच्छ त्वमिदानीं बाणपीडितः॥
(20—29)

Lord of the universe mounted on the mighty Hanumān and seeing Rāvaṇa sitting in the chariot attacked him with full force. (17—19) Rāma made a great uproar by pulling the string of his bow, the sound was capable of breaking even a thunderbolt and then Rāma spoke to Rāvaṇa in a very serious tone—"O wretched of the *Rākṣasas* stay before me. Where will you go after doing wrong to me who am equanimous for all. (20-21) Stay before my eyes and I will kill you with the arrow that killed all your *Rākṣasas* in *Janasthāna.* (22) Hearing the words of Śrī Rāma Rāvaṇa hit Hanumān with sharpened arrows while he was carrying Śrī Rāma in the battlefield. (23) Even though the son of the wind was hit by sharp arrows yet his resplendence multiplied and the great monkey roared. (24) When Rāma saw Hanumān full of wounds he got furious like another Kālarudra. He killed the horses and the charioteer, broke his chariot, the flag, his armaments, his bow, his umbrella, the flag staff swiftly with the sharp arrows. Then Rāma hit Rāvaṇa with a great arrow like thunderbolt as Indra hit the mountains. (25—27) Hit by the Rāma's arrow the brave Rāvaṇa was shaken and lost his senses. His bow slipped from his hand. Seeing him in that condition Rāma took an *Ardhacandra* (crescent shaped arrow) and with that cut his diadem resplendent like sun and said—"You are seriously wounded by my arrow.

प्रविश्य लङ्कामाश्वास्य श्वः पश्यसि बलं मम। रामबाणेन संविद्धो हतदर्पोऽथ रावणः॥
महत्या लज्जया युक्तो लङ्कां प्राविशदातुरः। रामोऽपि लक्ष्मणं दृष्ट्वा मूर्च्छितं पतितं भुवि॥
मानुषत्वमुपाश्रित्य लीलयानुशुशोच ह। ततः प्राह हनूमन्तं वत्स जीवय लक्ष्मणम्॥
महौषधीः समानीय पूर्ववद्वानरानपि। तथेति राघवेणोक्तो जगामाशु महाकपिः॥
हनूमान्वायुवेगेन क्षणात्तीर्त्वा महोदधिम्। एतस्मिन्नन्तरे चारा रावणाय न्यवेदयन्॥
रामेण प्रेषितो देव हनूमान् क्षीरसागरम्। गतो नेतुं लक्ष्मणस्य जीवनार्थं महौषधीः॥
श्रुत्वा तच्चारवचनं राजा चिन्तापरोऽभवत्। जगाम रात्रावेकाकी कालनेमिगृहं क्षणात्॥
गृहागतं समालोक्य रावणं विस्मयान्वितः। कालनेमिरुवाचेदं प्राञ्जलिर्भयविह्वलः।
अर्घ्यादिकं ततः कृत्वा रावणस्याग्रतः स्थितः॥
किं ते करोमि राजेन्द्र किमागमनकारणम्। कालनेमिमुवाचेदं रावणो दुःखपीडितः॥
ममापि कालवशतः कष्टमेतदुपस्थितम्। मया शक्त्या हतो वीरो लक्ष्मणः पतितो भुवि॥
(30—39)

Go home. I permit you. (28-29) Entering Lanka take rest and come tomorrow and see my power." Struck by Rāma's arrow Rāvaṇa with his injured pride and greatly ashamed immediately entered Lanka. Rāma also saw Lakṣmaṇa in a swoon lying on the ground. (30-31) Human guise as he assumed, Rāma sportively acted as he was grieved very much. Then he said to Hanumān "My child, bring Lakṣmaṇa back to life and the monkeys also as you previously did by bringing the great medicines." "As you say" Hanumān said and the great monkey immediately went as instructed by Rāma. (32-33)

Hanumān with the force of wind crossed the great ocean in a moment. In the mean time the scouts of Rāvaṇa informed him. (34) "O Lord, Rāma has dispatched Hanumān to the milky ocean to get the medicine to enliven Lakṣmaṇa again." (35) Hearing the report of the scout Rāvaṇa was worried and thought for a moment. And then he alone went to the house of Kālanemi immediately during the night. (36) When Kālanemi saw Rāvaṇa arrived there in his house he was taken aback and was afraid. He said with his hands folded after offering ablutions etc., and standing before Rāvaṇa. (37) "What should I do for you O king? What is the cause of your arrival?" Then the sorrowful Rāvaṇa made a reply to Kālanemi. (38) Some crisis has

तं जीवयितुमानेतुमोषधीर्हनुमान् गतः। यथा तस्य भवेद्विघ्नस्तथा कुरु महामते॥
मायया मुनिवेषेण मोहयस्व महाकपिम्। कालात्ययो यथा भूयात्तथा कृत्वैहि मन्दिरे॥
रावणस्य वचः श्रुत्वा कालनेमिरुवाच तम्। रावणेश वचो मेऽद्य शृणु धारय तत्त्वतः॥
प्रियं ते करवाण्येव न प्राणान् धारयाम्यहम्। मारीचस्य यथारण्ये पुराभून्मृगरूपिणः॥
तथैव मे न सन्देहो भविष्यति दशानन। हताः पुत्राश्च पौत्राश्च बान्धवा राक्षसाश्च ते॥
घातयित्वासुरकुलं जीवितेनापि किं तव। राज्येन वा सीतया वा किं देहेन जडात्मना॥
सीतां प्रयच्छ रामाय राज्यं देहि विभीषणे। वनं याहि महाबाहो रम्यं मुनिगणाश्रयम्॥
स्नात्वा प्रातः शुभजले कृत्वां सन्ध्यादिकाः क्रियाः। तत एकान्तमाश्रित्य सुखासनपरिग्रहः॥
विसृज्य सर्वतः सङ्गमितरान्विषयान्बहिः। बहिः प्रवृत्ताक्षगणं शनैः प्रत्यक् प्रवाहय॥
(40—48)

developed before me caused by *Kāla* (the time element). I struck Lakṣmaṇa with the lance and that brave fellow fell on the ground. (39) To bring him back to life Hanumān has gone to get the medicine. Do something that may positively create obstruction in his mission. (40) Make a guise of *Muni* through *Māyā* and mislead him, so that the action be delayed and the time be passed. Only after doing this come to the house. (41) Hearing Rāvaṇa's words Kālanemi said to him—O lord Rāvaṇa listen to what I say and assimilate its essence. (42) I will definitely do what you like. I will not care even for my life. What happened to Mārīca when he adopted a form of the deer in the forest back in the past, will certainly take place with me; there is no doubt, O ten-faced one. Many of your sons, grandsons and relative *Rākṣasas* have been killed in the battle. (43-44) After getting the *Rākṣasa* dynasty annihilated what is the use of your life, of kingdom, of Sītā or even your inert body? (45) Surrender Sītā to Rāma, coronate Vibhīṣaṇa on the throne and go to the forest,. the fine abode for the *Munis*. (46) Taking bath in the morning in the sacred water, having performed the daily routine like *Sandhyā* etc., in a secluded place, be seated on a comfortable seat in a comforting posture. (47) Discarding attachment from all sides, discarding sense-objects, gradually make your senses introvert withdrawing

प्रकृतेर्भिन्नमात्मानं विचारय सदानघ। चराचरं जगत्कृत्स्नं देहबुद्धीन्द्रियादिकम्॥
आब्रह्मस्तम्बपर्यन्तं दृश्यते श्रूयते च यत्। सैषा प्रकृतिरित्युक्ता सैव मायेति कीर्तिता॥
सर्गस्थितिविनाशानां जगद्वृक्षस्य कारणम्। लोहितश्वेतकृष्णादिप्रजाः सृजति सर्वदा॥
कामक्रोधादिपुत्राद्यान्हिंसातृष्णादिकन्यकाः। मोहयत्यनिशं देवमात्मानं स्वैर्गुणैर्विभुम्॥
कर्तृत्वभोक्तृत्वमुखान् स्वगुणानात्मनीश्वरे। आरोप्य स्ववशं कृत्वा तेन क्रीडति सर्वदा॥
शुद्धोऽप्यात्मा यया युक्तः पश्यतीव सदा बहिः। विस्मृत्य च स्वमात्मानं मायागुणविमोहितः॥
यदा सद्गुरुणा युक्तो बोध्यते बोधरूपिणा। निवृत्तदृष्टिरात्मानं पश्यत्येव सदा स्फुटम्॥
जीवन्मुक्तः सदा देही मुच्यते प्राकृतैर्गुणैः। त्वमप्येवं सदात्मानं विचार्य नियतेन्द्रियः॥
प्रकृतेरन्यमात्मानं ज्ञात्वा मुक्तो भविष्यसि। ध्यातुं यद्यसमर्थोऽसि सगुणं देवमाश्रय॥
(49—57)

them from outside. (48) Take the *Ātmā* to be different from *Prakṛti* O sinless one. Take it for granted that the entire mobile and immobile world with body, intellect and senses etc., right from Brahmā to the *Stamba* (a cluster of grass) whatever is the subject of audition and vision is *Prakṛti* and same is said to be *Māyā*. (49-50) The same *Prakṛti* or *Māyā* is the cause of creation, maintenance and destruction of world-tree. It always creates being of red, white and black hue (of *Rājasika, Sāttvika* and *Tāmasika* nature). The same *Māyā* through its *Guṇas* allures the all-pervasive *Ātmā* and gives birth to the sons like lust and anger (*Kāma* and *Krodha*) and daughters like *Hiṁsā, Tṛṣṇā* etc. (51-52) She *(Māyā)* superimposes on the Lord *(Ātmā)* her own qualities of doership and enjoyership, bringing Him under her control always plays with him. (53) Being associated with *Māyā* the *Ātmā* misled by the qualities of *Māyā* forgets his own real nature and even though he is always unalloyedly pure still always looks for sense-objects (outside in the world). (54) When the *Jīva* gets a competent *Guru* an embodiment of knowledge and he injects knowledge in him then he withdrawing his look from the outer objects intuits the self very clearly.(55) Then the *Jīva* becomes *Jīvanamukta* and is dissociated from the qualities of *Prakṛti*. Do you also have control over your senses and contemplate on the real form of Ātmā that is you. (56) Know that you are different from *Prakṛti* and thus you will

हृत्पद्मकर्णिके स्वर्णपीठे मणिगणान्विते। मृदुश्लक्ष्णतरे तत्र जानक्या सह संस्थितम्॥
वीरासनं विशालाक्षं विद्युत्पुञ्जनिभाम्बरम्। किरीटहारकेयूरकौस्तुभादिभिरन्वितम्॥
नूपुरैः कटकैर्भान्तं तथैव वनमालया। लक्ष्मणेन धनुर्द्वन्द्वकरेण परिसेवितम्॥
एवं ध्यात्वा सदात्मानं रामं सर्वहृदि स्थितम्। भक्त्या परमया युक्तो मुच्यते नात्र संशयः॥
शृणु वै चरितं तस्य भक्तैर्नित्यमनन्यधीः। एवं चेत्कृतपूर्वाणि पापानि च महान्त्यपि।
क्षणादेव विनश्यन्ति यथाग्नेस्तूलराशयः॥
भजस्व रामं परिपूर्णमेकं विहाय वैरं निजभक्तियुक्तः।
हृदा सदा भावितभावरूपमनामरूपं पुरुषं पुराणम्॥

(58—63)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे षष्ठः सर्गः॥ ६॥

be liberated. If you are incapable of such meditation, take shelter of the God with attributes. (57) (Meditate that) In the pericarp of the lotus of your heart, on a golden plank studded with rubies that is soft in touch and brightly clear, Rāma is sitting with Jānakī. (58) He is in the pose of *Vīrāsana.* His eyes are big and garment like a heap of lightning flash. He is bedecked with diadem, garland, *Keyūra* and *Kaustubha* etc. (59) He is resplendent with *Nūpura, Kaṭaka* and wild garland. Lakṣmaṇa is attending on him with two bows in his two hands. (60) Always think that Rāma abiding in every heart is your own self. This way with such type of supreme devotion you will get salvation undoubtedly. (61) Listen his sportive stories from his devotees, with an undivided mind. Doing so even the great sins committed in the past will be destroyed within no time just as fire destroys the cotton heap. (62) Rāma is all-pervasive and one without the second. Giving up enmity, inculcating your devotion to him who is without name and form, the ancient person, adore him always meditating his attributed form in your heart. (63)

Thus ends canto VI of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto VII

Deception of Kālanemi—Hanumān kills him—Lakṣmaṇa comes to his senses and Rāvaṇa wakes Kumbhakarṇa

श्रीमहादेव उवाच

कालनेमिवचः श्रुत्वा रावणोऽमृतसन्निभम्। जज्वाल क्रोधताम्राक्षः सर्पिरद्भिरिवाग्निमत्॥
निहन्मि त्वां दुरात्मानं मच्छासनपराङ्मुखम्। परैः किञ्चिद्गृहीत्वा त्वं भाषसे रामकिंकरः॥
कालनेमिरुवाचेदं रावणं देव किं क्रुधा। न रोचते मे वचनं यदि गत्वा करोमि तत्॥
इत्युक्त्वा प्रययौ शीघ्रं कालनेमिर्महासुरः। नोदितो रावणेनैव हनूमद्विघ्नकारणात्॥
स गत्वा हिमवत्पार्श्वं तपोवनमकल्पयत्। तत्र शिष्यैः परिवृतो मुनिवेषधरः खलः॥
गच्छतो मार्गमासाद्य वायुसूनोर्महात्मनः। ततो गत्वा ददर्शाथ हनूमानाश्रमं शुभम्॥
चिन्तयामास मनसा श्रीमान्पवननन्दनः। पुरा न दृष्टमेतन्मे मुनिमण्डलमुत्तमम्॥
मार्गो विभ्रंशितो वा मे भ्रमो वा चित्तसम्भवः। यद्वाविश्याश्रमपदं दृष्ट्वा मुनिमशेषतः॥
पीत्वा जलं ततो यामि द्रोणाचलमनुत्तमम्। इत्युक्त्वा प्रविवेशाथ सर्वतो योजनायतम्॥
आश्रमं कदलीशालखर्जूरपनसादिभिः। समावृतं पक्वफलैर्नम्रशाखैश्च पादपैः॥
(1—10)

Śrī Mahādeva said—Hearing nectar-like words of Kālanemi Rāvaṇa burst into conflagration with fury as if the water was sprinkled in heated ghee. (1) You dare to disobey my command. I will instantly kill you. Seems that you have been bribed and talk like a slave of Rāma. (2) Kālanemi made a reply—"O lord Rāvaṇa, no use of anger. If you do not like what I said, I will do what you ordered." (3) Saying so the great *Rākṣasa* Kālanemi immediately went to put obstacles in the path of Hanumān, as instructed by Rāvaṇa. (4) Reaching near Himalaya he created a *Tapovana* (grove where penance is practised). There the wicked fellow assumed the guise of a *Muni* and was surrounded by a number of his disciples and (made this establishment) in the probable path of Hanumān, the son of wind-god. On his mission Hanumān saw this *Āśrama*. (5-6) The resplendent Hanumān mentally debated—Last time I saw no such hermitage inhabited by *Munis*. (7) Is it that I have lost my way or is it the projection of mind. Anyway (be whatever it is) let me enter the *Āśrama* and have the vision of the *Munis*. (8) I will drink some water and then proceed to Droṇācala, the

वैरभावविनिर्मुक्तं शुद्धं निर्मललक्षणम्। तस्मिन्महाश्रमे रम्ये कालनेमिः स राक्षसः॥
इन्द्रयोगं समास्थाय चकार शिवपूजनम्। हनूमानभिवाद्याह गौरवेण महासुरम्॥
भगवन् रामदूतोऽहं हनूमान्नाम नामतः। रामकार्येण महता क्षीराब्धिं गन्तुमुद्यतः॥
तृषा मां बाधते ब्रह्मन्नुदकं कुत्र विद्यते। यथेच्छं पातुमिच्छामि कथ्यतां मे मुनीश्वर॥
तच्छ्रुत्वा मारुतेर्वाक्यं कालनेमिस्तमब्रवीत्। कमण्डलुगतं तोयं मम त्वं पातुमर्हसि॥
भुङ्क्ष्व चेमानि पक्वानि फ़लानि तदनन्तरम्। निवसस्व सुखेनात्र निद्रामेहि त्वरास्तु मा॥
भूतं भव्यं भविष्यं च जानामि तपसा स्वयम्। उत्थितो लक्ष्मणः सर्वे वानरा रामवीक्षिताः॥
तच्छ्रुत्वा हनुमानाह कमण्डलुजलेन मे। न शाम्यत्यधिका तृष्णा ततो दर्शय मे जलम्॥
तथेत्याज्ञापयामास वटुं मायाविकल्पितम्। वटो दर्शय विस्तीर्णं वायुसूनोर्जलाशयम्॥
निमील्य चाक्षिणी तोयं पीत्वागच्छ ममान्तिकम्। उपदेक्ष्यामि ते मन्त्रं येन द्रक्ष्यसि चौषधीः॥
(11—20)

best among the mountains. Having so decided he entered the *Āśrama* which was one *Yojana* in length and breadth. It was full of trees like banana, *Śāla*, fig and *Panasa* etc., with their branches coming down laden with ripe fruits. (9-10) That sanctified and clean *Āśrama* was completely bereft of animus feelings. In that *Āśrama* the *Rākṣasa* Kālanemi deceitfully worshipped *Śivaliṅga* (a conjured one). Hanumān paid his obeisance with great respect and said to the great *Rākṣasa*. (11-12) O lord, I am the envoy of Lord Rāma. Hanumān is my name. I am on a great mission for Rāma and want to go to the milky ocean. (13) I am thirsty O *Brahman*. Tell me where I can find water. I want to drink plenty of it. (14)

Hearing Hanumān's words Kālanemi said to him–You may drink water from my *Kamaṇḍalu* to your heart's content. (15) After that enjoy these ripe fruits, take rest comfortably. Get some sleep and make no haste. (16) I know the past, present and future on the strength of my penances. Lakṣmaṇa alongwith all the monkeys have come to senses with a glance of Rāma. (17) Hearing that Hanumān said–"My thirst cannot be quenched with the *Kamaṇḍalu* water as I am excessively thirsty so better show me the pond. (18) "As you say" so saying he instructed a disciple created by his *Māyā*–'show the big pond to Hanumān.' (19) (And again said to Hanumān) "drink water

तथेति दर्शितं शीघ्रं वटुना सलिलाशयम्। प्रविश्य हनुमांस्तोयमपिबन्मीलितेक्षणः॥
ततश्चागत्य मकरी महामाया महाकपिम्। अग्रसत्तं महावेगान्मारुतिं घोररूपिणी॥
ततो ददर्श हनुमान् ग्रसन्तीं मकरीं रुषा। दारयामास हस्ताभ्यां वदनं सा ममार ह॥
ततोऽन्तरिक्षे ददृशे दिव्यरूपधराङ्गना। धान्यमालीति विख्याता हनूमन्तमथाब्रवीत्॥
त्वत्प्रसादादहं शापाद्विमुक्तास्मि कपीश्वर। शप्ताहं मुनिना पूर्वमप्सराः कारणान्तरे॥
आश्रमे यस्तु ते दृष्टः कालनेमिर्महासुरः। रावणप्रहितो मार्गे विघ्नं कर्तुं तवानघ॥
मुनिवेषधरो नासौ मुनिर्विप्रविहिंसकः। जहि दुष्टं गच्छ शीघ्रं द्रोणाचलमनुत्तमम्॥
गच्छाम्यहं ब्रह्मलोकं त्वत्स्पर्शाद्धतकल्मषा। इत्युक्त्वा सा ययौ स्वर्गं हनूमानप्यथाश्रमम्॥
आगतं तं समालोक्य कालनेमिरभाषत। किं विलम्बेन महता तव वानरसत्तम॥
गृहाण मत्तो मन्त्रांस्त्वं देहि मे गुरुदक्षिणाम्। इत्युक्तो हनुमान्मुष्टिं दृढं बद्ध्वाह राक्षसम्॥
(21—30)

with the closed eyes and then come to me. I will initiate you in the *Mantra* so that you may see the herbs. (20) Thus the disciple took Hanumān to the pond. Hanumān entered into the pond and was drinking water with the closed eyes. (21) Then there came a female crocodile through *Māyā* and she of the dreadful shape and size swiftly started swallowing Hanumān. (22) Then Hanumān looked at the crocodile with anger who was swallowing him and he tore apart her mouth with his hands and she died. (23) Just after that a most beautiful and divinely shaped woman appeared in the sky. She was known as Dhānyamāli. She told Hanumān "O lord of the monkeys, by your grace I am released from the curse. Formerly I was a nymph and for certain reason a *Muni* cursed me. (And I was transformed into a crocodile). (24-25) Whom you have just seen in the *Āśrama*, is the great *Rākṣasa* Kālanemi sent by Rāvaṇa to create obstacles in your way O sinless one. (26) His is only in the guise of a *Muni*. Really he is not a *Muni* but a *Brāhmaṇa*-killing demon. Kill the wretch and go immediately to Droṇācala. (27) By your touch my sins have been washed away and I am going to *Brahmaloka*. So saying she went to heaven and Hanumān came back to *Āśrama*. (28)

Seeing Hanumān arrived, Kālanemi spoke–there is no sense in making delay O best among the monkeys. (29) Come. Receive

गृहाण दक्षिणामेतामित्युक्त्वा निजघान तम्। विसृज्य मुनिवेषं स कालनेमिर्महासुरः॥
युयुधे वायुपुत्रेण नानामायाविधानतः। महामायिकदूतोऽसौ हनूमान्मायिनां रिपुः॥
जघान मुष्टिना शीर्ष्णि भग्नमूर्धा ममार सः। ततः क्षीरनिधिं गत्वा दृष्ट्वा द्रोणं महागिरिम्॥
अदृष्ट्वा चौषधीस्तत्र गिरिमुत्पाट्य सत्वरः। गृहीत्वा वायुवेगेन गत्वा रामस्य सन्निधिम्॥
उवाच हनुमान् राममानीतोऽयं महागिरिः। यद्युक्तं कुरु देवेश विलम्बो नात्र युज्यते॥
श्रुत्वा हनूमतो वाक्यं रामः सन्तुष्टमानसः। गृहीत्वा चौषधीः शीघ्रं सुषेणेन महामतिः॥
चिकित्सां कारयामास लक्ष्मणाय महात्मने। ततः सुप्तोत्थित इव बुद्ध्वा प्रोवाच लक्ष्मणः॥
तिष्ठ तिष्ठ क्व गन्तासि हन्मीदानीं दशानन। इति ब्रुवन्तमालोक्य मूर्ध्न्यवघ्राय राघवः॥
मारुतिं प्राह वत्साद्य त्वत्प्रसादान्महाकपे। निरामयं प्रपश्यामि लक्ष्मणं भ्रातरं मम॥
इत्युक्त्वा वानरैः सार्धं सुग्रीवेण समन्वितः। विभीषणमतेनैव युद्धाय समवस्थितः॥
पाषाणैः पादपैश्चैव पर्वताग्रैश्च वानराः। युद्धायाभिमुखा भूत्वा ययुः सर्वे युयुत्सवः॥

(31—41)

Mantra and pay the preceptorial fee to me. Having been so said Hanumān clinched his fist strongly and told the *Rākṣasa*–(30) "Take this fee." So saying he hit him. Then abandoning his disquise the mighty *Rākṣasa* Kālanemi fought with Hanumān adopting various devices of *Māyā*. But then Hanumān was the envoy of Rāma, the conjurer of conjurers (the lord of the *Māyā*) and the bitter enemy of the conjuring demons. (31-32) He hit him with the fist on his head which broke apart and he died. Thereafter he reached the milky ocean, he saw the Droṇa mountain but failed to see the herbs. He then instantly uprooted the mountain, took it and sped with the force of the wind, went near Rāma and reported to him—'the great mountain has been brought here O lord. Now do the needful. No delay should be made.' (33–35) The wise Rāma fully satisfied after hearing what Hanumān said, took the medicines and got *Mahātmā* Lakṣmaṇa medically treated by Suṣeṇa. Lakṣmaṇa came to his normal self as if he woke up from a sleep and said. (36-37)

"Stop, Stop. Where are you going? I will just kill you O Rāvaṇa." While Lakṣmaṇa was so saying Rāma (took him in embrace) smelt him on head and addressed Hanumān–O great monkey, my child, it is merely by your grace that I am seeing brother Lakṣmaṇa hale and hearty. (38-39) Having so said,

रावणो विव्यथे रामबाणैर्विद्धो महासुरः। मातङ्ग इव सिंहेन गरुडेनेव पन्नगः॥
अभिभूतोऽगमद्राजा राघवेण महात्मना। सिंहासने समाविश्य राक्षसानिदमब्रवीत्॥
मानुषेणैव मे मृत्युमाह पूर्वं पितामहः। मानुषो हि न मां हन्तुं शक्तोऽस्ति भुवि कश्चन॥
ततो नारायणः साक्षान्मानुषोऽभून्न संशयः। रामो दाशरथिर्भूत्वा मां हन्तुं समुपस्थितः॥
अनरण्येन यत्पूर्वं शप्तोऽहं राक्षसेश्वर। उत्पत्स्यते च मद्वंशे परमात्मा सनातनः॥
तेन त्वं पुत्रपौत्रैश्च बान्धवैश्च समन्वितः। हनिष्यसे न सन्देह इत्युक्त्वा मां दिवं गतः॥
स एव रामः सञ्जातो मदर्थे मां हनिष्यति। कुम्भकर्णस्तु मूढात्मा सदा निद्रावशं गतः॥
तं विबोध्य महासत्त्वमानयन्तु ममान्तिकम्। इत्युक्तास्ते महाकायास्तूर्णं गत्वा तु यत्नतः॥
विबोध्य कुम्भश्रवणं निन्यू रावणसन्निधिम्। नमस्कृत्य स राजानमासनोपरि संस्थितः॥
तमाह रावणो राजा भ्रातरं दीनया गिरा। कुम्भकर्ण निबोध त्वं महत्कष्टमुपस्थितम्॥
(42—51)

alongwith the monkeys accompanied by Sugrīva on the advice of Vibhīṣaṇa Rāma started for battle. The monkeys holding stones, trees and mountain peaks in their hands, all eager to fight, fully prepared for battle, went. (40-41) On the otherside Rāvaṇa wounded by the arrows of Rāma was greatly pained like an elephant wounded by lion or a snake wounded by Garuḍa. The king Rāvaṇa, defeated by the great-souled Rāma went (back to Lanka). Seated on the throne he spoke to the *Rākṣasas*. (42-43) In the past *Pitāmaha* Brahmā predicted my death at the hands of a human being but on the whole earth there is no human being capable of killing me. (44) Therefore that *Nārāyaṇa* himself has appeared in the form of a man that is Rāma, the son of Daśaratha and has come to kill me. (45) In the past, Anaraṇya cursed me—'O lord of the *Rākṣasas*' in my clan the eternal *Paramātmā* will take birth. He will kill you alongwith your sons, grandsons and relatives; there is no doubt. So saying he went to heaven. (46-47) It is that very Rāma who took birth to kill me and he will kill me. There is Kumbhakarṇa, the fool who sleeps always. (48) Wake up that mighty fellow and bring him in before me. So ordered, those huge bodied demons went at once and with great effort they woke Kumbhakarṇa up and brought him to Rāvaṇa. Kumbhakarṇa saluted Rāvaṇa and sat on the seat. (49-50) The king Rāvaṇa told his brother

रामेण निहता: शूरा: पुत्रा: पौत्राश्च बान्धवा:। किं कर्तव्यमिदानीं मे मृत्युकाल उपस्थिते॥
एष दाशरथी राम: सुग्रीवसहितो बली। समुद्रं सबलस्तीर्त्वा मूलं न: परिकृन्तति॥
ये राक्षसा मुख्यतमास्ते हता वानरैर्युधि। वानराणां क्षयं युद्धे न पश्यामि कदाचन॥
नाशयस्व महाबाहो यदर्थं परिबोधित:। भ्रातुरर्थे महासत्त्व कुरु कर्म सुदुष्करम्॥
श्रुत्वा तद्रावणेन्द्रस्य वचनं परिदेवितम्। कुम्भकर्णो जहासोच्चैर्वचनं चेदमब्रवीत्॥
पुरा मन्त्रविचारे ते गदितं यन्मया नृप। तदद्य त्वामुपगतं फलं पापस्य कर्मण:॥
पूर्वमेव मया प्रोक्तो रामो नारायण: पर:। सीता च योगमायेति बोधितोऽपि न बुध्यसे॥
एकदाहं वने सानौ विशालायां स्थितो निशि। दृष्टो मया मुनि: साक्षान्नारदो दिव्यदर्शन:॥
तमब्रवं महाभाग कुतो गन्तासि मे वद। इत्युक्तो नारद: प्राह देवानां मन्त्रणे स्थित:॥
तत्रोत्पन्नमुदन्तं ते वक्ष्यामि शृणु तत्त्वत:। युवाभ्यां पीडिता देवा: सर्वे विष्णुमुपागता:॥
(52—61)

Kumbhakarṇa in a pitiful voice—Kumbhakarṇa, you should know that a great crisis has fallen. (51) Rāma has killed my brave soldiers, sons, grandsons and relatives. It seems that the time for my death has arrived. What should be done at this critical moment? (52) The mighty Rāma, son of Daśaratha alongwith Sugrīva has crossed the ocean with his entire army and is cutting my roots. (53) All leading *Rākṣasas* have been killed in the battle by the monkeys but I fail ever to see the destruction of monkeys. (54) Destroy them O mighty armed, for which you have been awakened. O valorous one, do this favour for the sake of your brother, although it is very difficult. (55) Hearing these pitiful words of Rāvaṇa Kumbhakarṇa burst into laughter and said—(56)

"O king, on the occasion of consultation in the past what I said is coming true to you in the shape of the fruit of your sins." (57) I already said that Rāma is supreme *Nārāyaṇa* and Sītā is *Yogamāyā*. But in spite of my suggestions you refused to understand. (58) One night I was sitting on a big rock in a forest when I saw the divinely looking *Muni* Nārada in person. (59) I asked him–O *Mahābhāga*, where are you going now. Please tell me. Having been so said Nārada told me–'I was in the meeting of gods for some discussion. (60) What took place there, I am going to tell you. All gods tortured by you two, had come to

ऊचुस्ते देवदेवेशं स्तुत्वा भक्त्या समाहिताः। जहि रावणमक्षोभ्यं देव त्रैलोक्यकण्टकम्॥
मानुषेण मृतिस्तस्य कल्पिता ब्रह्मणा पुरा। अतस्त्वं मानुषो भूत्वा जहि रावणकण्टकम्॥
तथेत्याह महाविष्णुः सत्यसङ्कल्प ईश्वरः। जातो रघुकुले देवो राम इत्यभिविश्रुतः॥
स हनिष्यति वः सर्वानित्युक्त्वा प्रययौ मुनिः। अतो जानीहि रामं त्वं परं ब्रह्म सनातनम्॥
त्यज वैरं भजस्वाद्य मायामानुषविग्रहम्। भजतो भक्तिभावेन प्रसीदति रघूत्तमः॥
भक्तिर्जनित्री ज्ञानस्य भक्तिर्मोक्षप्रदायिनी। भक्तिहीनेन यत्किञ्चित्कृतं सर्वमसत्समम्॥
अवताराः सुबहवो विष्णोर्लीलानुकारिणः। तेषां सहस्रसदृशो रामो ज्ञानमयः शिवः॥
रामं भजन्ति निपुणा मनसा वचसानिशम्। अनायासेन संसारं तीर्त्वा यान्ति हरेः पदम्॥
ये राममेव सततं भुवि शुद्धसत्त्वा ध्यायन्ति तस्य चरितानि पठन्ति सन्तः।
मुक्तास्त एव भवभोगमहाहिपाशैः सीतापतेः पदमनन्तसुखं प्रयान्ति॥

(62—70)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे सप्तमः सर्गः॥ ७॥

lord Viṣṇu. (61) With due devotion they prayed Viṣṇu, the god of gods and said–"O lord, kill the invincible Rāvaṇa, the enemy of all the three worlds. (62) His death has been designed by lord Brahmā through a human being in the past. Therefore become a human and kill this thorn-like Rāvaṇa.(63) Then Mahāviṣṇu, the overlord and *Satyasaṅkalpa* (whose intention never goes stray) said 'very well'. Now he has descended in Raghu dynasty known as Rāma. (64) He will kill you all. Saying so the *Muni* went away. Therefore you must regard Rāma as supreme *Brahma* and eternal. (65) Give up enmity with him and start adoring him right now who has assumed a human coil through his *Māyā*. Rāma, the best among the Raghus, gets propitiated if somebody adores him with devotion. (66) *Bhakti* is the mother of *Jñāna* and it is *Bhakti* that gives *Mokṣa*. Whatever is done without *Bhakti*, it is as good as nothing. (67) There have been so many incarnations of Lord Viṣṇu and they sported according to their form and as demanded by the occasion but the incarnation of Rāma the embodied knowledge and Śiva in person, is equal to one thousand other incarnations of previous type. (68) The wise ones adore Rāma day and night with their mind and speech and they attain the abode of Hari by crossing the ocean of the world without much effort. (69) Those who meditate on Rāma always with purified

heart and read his stories get the lotus feet of Rāma the only resource for beatific joy after getting released from the noose of the snakes in the shape of worldly enjoyment. (70)

Thus ends canto VII of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VIII

Kumbhakarṇa slain

श्रीमहादेव उवाच

कुम्भकर्णवचः श्रुत्वा भ्रुकुटीविकटाननः। दशग्रीवो जगादेदमासनादुत्पतन्निव॥
त्वमानीतो न मे ज्ञानबोधनाय सुबुद्धिमान्। मया कृतं समीकृत्य युध्यस्व यदि रोचते॥
नोचेद्गच्छ सुषुप्त्यर्थं निद्रा त्वां बाधतेऽधुना। रावणस्य वचः श्रुत्वा कुम्भकर्णो महाबलः॥
रुष्टोऽयमिति विज्ञाय तूर्णं युद्धाय निर्ययौ। स लङ्घयित्वा प्राकारं महापर्वतसन्निभः॥
निर्ययौ नगरात्तूर्णं भीषयन्हरिसैनिकान्। स ननाद महानादं समुद्रमभिनादयन्॥
वानरान्कालयामास बाहुभ्यां भक्षयन् रुषा। कुम्भकर्णं तदा दृष्ट्वा सपक्षमिव पर्वतम्॥
दुद्रुवुर्वानराः सर्वे कालान्तकमिवाखिलाः। भ्रमन्तं हरिवाहिन्यां मुद्गरेण महाबलम्॥
कालयन्तं हरीन्वेगाद्भक्षयन्तं समन्ततः। चूर्णयन्तं मुद्गरेण पाणिपादैरनेकधा॥
कुम्भकर्णं तदा दृष्ट्वा गदापाणिर्विभीषणः। ननाम चरणं तस्य भ्रातुर्ज्येष्ठस्य बुद्धिमान्॥
(1—9)

Śrī Mahādeva said— Hearing these words of Kumbhakarṇa Rāvaṇa with infuriated gesture with frowning eyebrows, almost sprang from his seat and said. (1) You are not summoned here as a wise man to preach me knowledge. If you so like go and fight accepting what I did as proper and correct. (2) If not, go and sleep. At present you are feeling drowsy and sleep is overpowering you. Hearing Rāvaṇa's words the mighty Kumbhakarṇa knew that he is angry and he (Kumbhakarṇa) went out immediately. He like a big mountain crossed the rampart and came out of the town terrifying the monkey soldiers. He roared. The sound reverberated all over the ocean. (3–5) He caught the monkeys with his arms, ate and swallowed them. Kumbhakarṇa appeared like a winged mountain and all the monkeys ran away as if they saw Kālāntaka, the god of death. When Vibhīṣaṇa saw

विभीषणोऽहं भ्रातुर्मे दयां कुरु महामते। रावणस्तु मया भ्रातर्बहुधा परिबोधितः॥
सीतां देहीति रामाय रामः साक्षाज्जनार्दनः। न शृणोति च मां हन्तुं खड्गमुद्यम्य चोक्तवान्॥
धिक् त्वां गच्छेति मां हत्वा पदा पापिभिरावृतः। चतुर्भिर्मन्त्रिभिः सार्धं रामं शरणमागतः॥
तच्छ्रुत्वा कुम्भकर्णोऽपि ज्ञात्वा भ्रातरमागतम्। समालिङ्ग्य च वत्स त्वं जीव रामपदाश्रयात्॥
कुलसंरक्षणार्थाय राक्षसानां हिताय च। महाभागवतोऽसि त्वं पुरा मे नारदाच्छ्रुतम्॥
गच्छ तात ममेदानीं दृश्यते न च किञ्चन। मदीयो वा परो वापि मदमत्तविलोचनः॥
इत्युक्तोऽश्रुमुखो भ्रातुश्चरणावभिवन्द्य सः। रामपार्श्वमुपागत्य चिन्तापर उपस्थितः॥
कुम्भकर्णोऽपि हस्ताभ्यां पादाभ्यां पेषयन्हरीन्। चचार वानरीं सेनां कालयन् गन्धहस्तिवत्॥
दृष्ट्वा तं राघवः क्रुद्धो वायव्यं शस्त्रमादरात्। चिक्षेप कुम्भकर्णाय तेन चिच्छेद रक्षसः॥
समुद्गरं दक्षहस्तं तेन घोरं ननाद सः। स हस्तः पतितो भूमावनेकानर्दयन्कपीन्॥
(10—19)

that the mighty Kumbhakarṇa with a club in his hand roaming here, there and everywhere in the monkey armies, killing monkeys, eating them swiftly, kicking them with feet and punching with his fists, he approached him with a mace in his hand, bade *Praṇāma* in the feet of elder brother. (6–9) He said–"I am Vibhīṣaṇa. Show mercy on me e.g., your brother. I tried to convince Rāvaṇa again and again. (10) Surrender Sītā to Rāma as Rāma is Viṣṇu himself but he paid no heed at all and got ready to strike me with his sword and said–(11) Fie on you! Get out. So saying he kicked me while he was surrounded by a number of sinners. So I came under the shelter of Rāma alongwith the four of my ministers. (12) Hearing that Kumbhakarṇa took notice of his brother having come. He embraced him and said–"Live long my dear, under the protection of Rāma's feet for continuing the family chain and for the benefit of the *Rākṣasas*. You are a great *Bhāgavata* so I heard from Nārada in the past. (13-14) Now go my dear. At present being intoxicated my eyes fail to discriminate between friend and foe. (15) Having been so said adoring the brother's feet with tearful eyes greatly worried Vibhīṣaṇa presented himself before Rāma. (16) Kumbhakarṇa also crushing the monkeys with his hands and feet like an intoxicated elephant and killing them moved around the monkey army. (17) Seeing him Rāma became furious and took

पर्यन्तमाश्रिताः सर्वे वानरा भयवेपिताः। रामराक्षसयोर्युद्धं पश्यन्तः पर्यवस्थिताः॥
कुम्भकर्णश्छिन्नहस्तः शालमुद्यम्य वेगतः। समरे राघवं हन्तुं दुद्राव तमथोऽच्छिनत्॥
शालेन सहितं वामहस्तमैन्द्रेण राघवः। छिन्नबाहुमथायान्तं नर्दन्तं वीक्ष्य राघवः॥
द्वावर्धचन्द्रौ निशितावादायास्य पदद्वयम्। चिच्छेद पतितौ पादौ लङ्काद्वारि महास्वनौ॥
निकृत्तपाणिपादोऽपि कुम्भकर्णोऽतिभीषणः। वडवामुखवद्वक्त्रं व्यादाय रघुनन्दनम्॥
अभिदुद्राव निनदन्राहुश्चन्द्रमसं यथा। अपूरयच्छिताग्रैश्च सायकैस्तद्रघूत्तमः॥
शरपूरितवक्त्रोऽसौ चुक्रोशातिभयङ्करः। अथ सूर्यप्रतीकाशमैन्द्रं शरमनुत्तमम्॥
वज्राशनिसमं रामश्चिक्षेपासुरमृत्यवे। स तत्पर्वतसङ्काशं स्फुरत्कुण्डलदंष्ट्रकम्॥
चकर्त रक्षोऽधिपतेः शिरो वृत्रमिवाशनिः। तच्छिरः पतितं लङ्काद्वारि कायो महोदधौ॥
(20—28)

the missile presided by wind-god and shot it at Kumbhakarṇa. Through that arrow he cut the right hand of the *Rākṣasa* in which there was the club. It caused Kumbhakarṇa to make a dreadful roar. That arm of his fell on the ground crushing a number of monkeys (18-19). All other monkeys horrified with fear, standing away watched the fighting between Rāma and Kumbhakarṇa. (20) Kumbhakarṇa with his right hand cut apart,took a *Śāla* tree and attacked Rāma forcefully with the intention to kill him. Rāma on his part took another weapon presided by Indra that cut his left hand holding *Śāla* also. (Still even though both of his hands were cut, he did not stop.) Rāma saw him charging even without arms. He took two *Ardhacandra* (crescent shaped) arrows and cut both of his legs. The two legs fell at the gate of Lanka making big sound. (21–23) With arms and feet cut Kumbhakarṇa looked more dreadful opening his mouth like that of a mare rushed at Rāma just like Rāhu rushes towards Candramā and roared. And Rāma filled his open mouth with sharp arrows. (24-25) Kumbhakarṇa, his mouth filled with arrows, shrieked frighteningly. Now Rāma took the powerful arrow of Indra equal to Sun in its resplendence and *Vajra* in its striking impact. He shot it for killing the *Rākṣasa*. That arrow cut the head of the *Rākṣasa* Kumbhakarṇa that was luminous due to his bright ear-rings and white teeth, big like a mountain just as Indra cut the head of Vṛtrāsura with his bolt. That head fell at the

शिरोऽस्य रोधयद्द्वारं कायो नक्राद्यचूर्णयत्। ततो देवाः सऋषयो गन्धर्वाः पन्नगाः खगाः॥
सिद्धा यक्षा गुह्यकाश्च अप्सरोभिश्च राघवम्। ईडिरे कुसुमासारैर्वर्षन्तश्चाभिनन्दिताः॥
आजगाम तदा रामं द्रष्टुं देवमुनीश्वरः। नारदो गगनात्तूर्णं स्वभासा भासयन्दिशः॥
राममिन्दीवरश्याममुदाराङ्गं धनुर्धरम्। ईषत्ताम्रविशालाक्षमैन्द्रास्त्राञ्चितबाहुकम् ॥
दयार्द्रदृष्ट्या पश्यन्तं वानराञ्छरपीडितान्। दृष्ट्वा गद्गदया वाचा भक्त्या स्तोतुं प्रचक्रमे॥

नारद उवाच

देवदेव जगन्नाथ परमात्मन् सनातन। नारायणाखिलाधार विश्वसाक्षिन्नमोऽस्तु ते॥
विशुद्धज्ञानरूपोऽपि त्वं लोकानतिवञ्चयन्। मायया मनुजाकारः सुखदुःखादिमानिव॥
त्वं मायया गुह्यमानः सर्वेषां हृदि संस्थितः। स्वयंज्योतिः स्वभावस्त्वं व्यक्त एवामलात्मनाम्॥
उन्मीलयन् सृजस्येतन्नेत्रे राम जगत्त्रयम्। उपसंह्रियते सर्वं त्वया चक्षुर्निमीलनात्॥
यस्मिन्सर्वमिदं भाति यतश्चैतच्चराचरम्। यस्मान्न किञ्चिल्लोकेऽस्मिंस्तस्मै ते ब्रह्मणे नमः॥
(29—38)

gate of Lanka and torso in the ocean. (26–28) His head blocked the gate and the torso crushed the aquatic animals like crocodile etc. Then gods, *Ṛṣis, Gandharvas,* snakes, birds, *Siddhas, Yakṣas* and *Guhyakas* with the nymphs praised Rāma and hailed him by showering flowers on him. (29-30)

Then Nārada arrived to see Rāma from the sky illuminating all the quarters with his resplendence. (31) Nārada started praising Rāma in a voice choked with devotion, Rāma whose bodily hue was just like blue lotus, who was most handsome with the eyes big and slightly red holding bow and the weapon of Indra in his hand who cast a merciful eye on the monkeys wounded with arrows. (32-33)

Nārada said—My obeisance to you, O god of gods, O lord of the universe, *Paramātmā*, eternal, *Nārāyaṇa*, substratum of all, spectator of the universe. (34) You are pure knowledge embodied yet only for deluding the worldly people, You have assumed the human coil with your *Māyā* and You appear happy and sad like ordinary persons. (35) You yourself seemingly enveloped in your own *Māyā,* as indweller abide in every heart. You are self luminous and You manifest yourself before persons of purified heart. (36) By opening your eyes you create the three worlds and withdraw them through closing the eyes. (37) My obeisance

प्रकृतिं पुरुषं कालं व्यक्ताव्यक्तस्वरूपिणम्। यं जानन्ति मुनिश्रेष्ठास्तस्मै रामाय ते नमः॥
विकाररहितं शुद्धं ज्ञानरूपं श्रुतिर्जगौ। त्वां सर्वजगदाकारमूर्तिं चाप्याह सा श्रुतिः॥
विरोधो दृश्यते देव वैदिको वेदवादिनाम्। निश्चयं नाधिगच्छन्ति त्वत्प्रसादं विना बुधाः॥
मायया क्रीडतो देव न विरोधो मनागपि। रश्मिजालं रवेर्यद्वद्दृश्यते जलवद् भ्रमात्॥
भ्रान्तिज्ञानात्तथा राम त्वयि सर्वं प्रकल्प्यते। मनसोऽविषयो देव रूपं ते निर्गुणं परम्॥
कथं दृश्यं भवेद्देव दृश्याभावे भजेत्कथम्। अतस्तवावतारेषु रूपाणि निपुणा भुवि॥
भजन्ति बुद्धिसम्पन्नास्तरन्त्येव भवार्णवम्। कामक्रोधादयस्तत्र बहवः परिपन्थिनः॥
भीषयन्ति सदा चेतो मार्जारा मूषकं यथा। त्वन्नाम स्मरतां नित्यं त्वद्रूपमपि मानसे॥
त्वत्पूजानिरतानां ते कथामृतपरात्मनाम्। त्वद्भक्तसङ्गिनां राम संसारो गोष्पदायते॥
(39—47)

to you the supreme *Brahma* in which appear the universe and from which originate the beings mobile and immobile, apart and different from which, there is nothing in the world. (38) My obeisance to you O Rāma, whom the best of *Munis* consider as *Prakṛti*, *Puruṣa, Kāla* and the reality which is manifest and unmanifest both. (39) The *Vedas* describe you as pure, knowledge embodied, devoid of all mutations and at the same time the same *Vedas* refer to you to be manifested in the form of the universe. (40) O lord, this way there appear contradictory statements in the *Vedas* for those who are expert in Vedic lores and eventhough the wise ones fail to come to the real conclusion without your grace. (41) As you are playing sports through your *Māyā* so there is no contradiction at all. Just as the sunbeams are misconceived as water (in certain conditions) similarly due to the delusive notions the universe seems to appear in you. O lord, your attributeless form, the supreme is beyond the reach of mind. (42-43) That attributeless form is beyond the purview of the sense-organs and in the absence of visualisation how can one adore that form? This is why the intelligent and wise people only adore your incarnated forms and cross the ocean of the world. But (in the path of devotion) lust and anger etc., are the numerous enemies. They always frighten the mind just like the cats terrorise mice. But to those who always remember your name, meditate on your form, who are always engaged in your

अतस्ते सगुणं रूपं ध्यात्वाहं सर्वदा हृदि। मुक्तश्चरामि लोकेषु पूज्योऽहं सर्वदैवतैः॥
राम त्वया महत्कार्यं कृतं देवहितेच्छया। कुम्भकर्णवधेनाद्य भूभारोऽयं गतः प्रभो॥
श्वो हनिष्यति सौमित्रिरिन्द्रजेतारमाहवे। हनिष्यसेऽथ राम त्वं परश्वो दशकन्धरम्॥
पश्यामि सर्वं देवेश सिद्धैः सह नभोगतः। अनुगृह्णीष्व मां देव गमिष्यामि सुरालयम्॥
इत्युक्त्वा राममामन्त्र्य नारदो भगवानृषिः। ययौ देवैः पूज्यमानो ब्रह्मलोकमकल्मषम्॥
भ्रातरं निहतं श्रुत्वा कुम्भकर्णं महाबलम्। रावणः शोकसन्तप्तो रामेणाक्लिष्टकर्मणा॥
मूर्च्छितः पतितो भूमावुत्थाय विललाप ह। पितृव्यं निहतं श्रुत्वा पितरं चातिविह्वलम्॥
इन्द्रजित्प्राह शोकार्तं त्यज शोकं महामते। मयि जीवति राजेन्द्र मेघनादे महाबले॥
दुःखस्यावसरः कुत्र देवान्तक महामते। व्येतु ते दुःखमखिलं स्वस्थो भव महीपते॥
(48—56)

Pūjā or always drink the nectar of your stories and those who attend always the company of your devotees, this world shrinks to the size of the hoof of a cow. (44—47) Therefore by meditating on your attributed form I roam completely free among all the three worlds and command respect from even gods. (48) Rāma, you have done a tremendous job with the intention to do good to the heavenly deities by killing Kumbhakarṇa. Today a great burden of earth has been removed. Tomorrow Lakṣmaṇa will kill Indrajit in the battle and you will kill Rāvaṇa the day after. (49-50) O lord I will witness all this alongwith the *Siddhas* from the sky. Be merciful on me. I will now go to the paradise. (51) Having so said and taking permission from Rāma the divine sage Nārada went to *Brahmaloka,* bereft of all sins acknowledging the adorations of gods. (52)

(On the otherside) Rāvaṇa was engulfed by sorrow when he heard that Rāma for whom there is no job difficult, has killed his brother, the mighty Kumbhakarṇa. (53) He swooned and fell on the ground and after regaining his senses wept and cried. Indrajit when heard the demise of his uncle and knew that his father was distressed he submitted to his grieving father—'Leave this grief sire, O Rājendra, O killer of gods, the wisest, while I, the mighty Meghanāda, am alive there should be no occasion for such sorrow. Let your entire grief disappear. Be in your

सर्वं समीकरिष्यामि हनिष्यामि च वै रिपून्। गत्वा निकुम्भिलां सद्यस्तर्पयित्वा हुताशनम्॥
लब्ध्वा रथादिकं तस्मादजेयोऽहं भवाम्यरेः। इत्युक्त्वा त्वरितं गत्वा निर्दिष्टं हवनस्थलम्॥
रक्तमाल्याम्बरधरो रक्तगन्धानुलेपनः। निकुम्भिलास्थले मौनी हवनायोपचक्रमे॥
विभीषणोऽथ तच्छ्रुत्वा मेघनादस्य चेष्टितम्। प्राह रामाय सकलं होमारम्भं दुरात्मनः॥
समाप्यते चेद्धोमोऽयं मेघनादस्य दुर्मतेः। तदाजेयो भवेद्राम मेघनादः सुरासुरैः॥
अतः शीघ्रं लक्ष्मणेन घातयिष्यामि रावणिम्। आज्ञापय मया सार्धं लक्ष्मणं बलिनां वरम्।
हनिष्यति न सन्देहो मेघनादं तवानुजः॥

श्रीरामचन्द्र उवाच

अहमेवागमिष्यामि हन्तुमिन्द्रजितं रिपुम्। आग्नेयेन महास्त्रेण सर्वराक्षसघातिना॥
विभीषणोऽपि तं प्राह नासावन्यैर्निहन्यते। यस्तु द्वादश वर्षाणि निद्राहारविवर्जितः॥
तेनैव मृत्युर्निर्दिष्टो ब्रह्मणास्य दुरात्मनः। लक्ष्मणस्तु अयोध्याया निर्गम्यायात्त्वया सह॥
तदादि निद्राहारादीन्न जानाति रघूत्तम। सेवार्थं तव राजेन्द्र ज्ञातं सर्वमिदं मया॥
(57—66)

normal self O king. (54—56) I will set right everything and kill the enemies. Just now I am going to Nikumbhilā. There I will satiate the fire-god through sacrifice, obtain from him chariot etc., and become invincible for the enemies' So saying he immediately went to that particular sacrificing canopy. (57-58) He was in a red garment with red garland in his neck, smeared with red *Candana.* In the place of Nikumbhilā he started pouring oblations observing complete silence.(59) Thereafter receiving that news about the efforts of Meghanāda Vibhīṣaṇa went to Rāma and reported everything regarding the sacrifice by that wicked fellow. (60) Vibhīṣaṇa said—If this sacrifice of evil-minded Meghanāda is accomplished, he will be invincible for all O Rāma including all gods and demons. (61) So I will get Meghanāda killed by Lakṣmaṇa very soon. So permit Lakṣmaṇa the best among the braves with me. Your younger brother will kill Meghanāda there is no doubt. (62)

Śrī Rāmacandra said— I myself will come to kill the enemy Indrajit with my fiery weapon (*Āgneyāstra*) capable of killing all the demons. (63) Vibhīṣaṇa said to him—"He cannot be killed by others. Brahmā has decided the death of this wretched by that person who lived for twelve years without

तदाज्ञापय देवेश लक्ष्मणं त्वरया मया। हनिष्यति न सन्देहः शेषः साक्षाद्धराधरः॥
त्वमेव साक्षाज्जगतामधीशो नारायणो लक्ष्मण एव शेषः।
युवां धराभारनिवारणार्थं जातौ जगन्नाटकसूत्रधारौ॥
(67—68)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डेऽष्टमः सर्गः॥८॥

sleep and food. Lakṣmaṇa, since he left Ayodhya and came alongwith you, has left sleeping and eating O best among the Raghus. I have gathered these informations as a token of service to you. (64—66) So, soon accord permission to Lakṣmaṇa to go with me. He is *Śeṣa* in person, holder of the earth. He will certainly kill him. (67) You yourself are the overlord of the universe, Nārāyaṇa, Lakṣmaṇa is Śeṣa. You both are the puppet-masters in this drama of the world and have taken birth to unburden the earth. (68)

Thus ends canto VIII of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto IX

Meghanāda slain

श्रीमहादेव उवाच

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत्। जानामि तस्य रौद्रस्य मायां कृत्स्नां विभीषण॥
स हि ब्रह्मास्त्रविच्छूरो मायावी च महाबलः। जानामि लक्ष्मणस्यापि स्वरूपं मम सेवनम्॥
ज्ञात्वैवासमहं तूष्णीं भविष्यत्कार्यगौरवात्। इत्युक्त्वा लक्ष्मणं प्राह रामो ज्ञानवतां वरः॥
गच्छ लक्ष्मण सैन्येन महता जहि रावणिम्। हनूमत्प्रमुखैः सर्वैर्यूथपैः सह लक्ष्मण॥
(1—4)

Śrī Mahādeva said—Hearing the words of Vibhīṣaṇa, Rāma said—O Vibhīṣaṇa, I know the *Māyā* of that terrific demon. (1) He holds *Brahmāstra,* he is strong and a conjurer. I know the real nature and form of Lakṣmaṇa also. I know how he serves me. (2) Even knowing all this, particularly the difficult nature of task, I kept silent. Saying so, Rāma, the wisest among the wise said to Lakṣmaṇa. (3) Lakṣmaṇa, go alongwith

जाम्बवानृक्षराजोऽयं सह सैन्येन संवृतः। विभीषणश्च सचिवैः सह त्वामभियास्यति॥
अभिज्ञस्तस्य देशस्य जानाति विवराणि सः। रामस्य वचनं श्रुत्वा लक्ष्मणः सविभीषणः॥
जग्राह कार्मुकं श्रेष्ठमन्यद्भीमपराक्रमः। रामपादाम्बुजं स्पृष्ट्वा हृष्टः सौमित्रिरब्रवीत्॥
अद्य मत्कार्मुकान्मुक्ताः शरा निर्भिद्य रावणिम्। गमिष्यन्ति हि पातालं स्नातुं भोगवतीजले॥
एवमुक्त्वा स सौमित्रिः परिक्रम्य प्रणम्य तम्। इन्द्रजिन्निधनाकाङ्क्षी ययौ त्वरितविक्रमः॥
वानरैर्बहुसाहस्रैर्हनूमान्पृष्ठतोऽन्वगात्। विभीषणश्च सहितो मन्त्रिभिस्त्वरितं ययौ॥
जाम्बवत्प्रमुखा ऋक्षाः सौमित्रिं त्वरयान्वयुः। गत्वा निकुम्भिलादेशं लक्ष्मणो वानरैः सह॥
अपश्यद्बलसङ्घातं दूराद्राक्षससङ्कुलम्। धनुरायम्य सौमित्रिर्यत्तोऽभूद्भूरिविक्रमः॥
अङ्गदेन च वीरेण जाम्बवान् राक्षसाधिपः। तदा विभीषणः प्राह सौमित्रिं पश्य राक्षसान्॥
यदेतद्राक्षसानीकं मेघश्यामं विलोक्यते। अस्यानीकस्य महतो भेदने यत्नवान् भव॥
राक्षसेन्द्रसुतोऽप्यस्मिन् भिन्ने दृश्यो भविष्यति। अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते॥
(5—15)

a big army, all the chiefs led by Hanumān and kill Meghanāda. This Jāmbavān, the king of the bears followed by his army and Vibhīṣaṇa with his ministers will follow you. (5) He is familiar of the locality and knows about all the caves. Hearing Rāma's words the valorous Lakṣmaṇa took his another bow a very strong and best one. He got up with Vibhīṣaṇa touched the lotus feet of Rāma and spoke cheerfully. (6-7) Today my arrows shot from my bow will pierce through the body of Meghanāda and go to Pātāla to have a dip in the waters of Bhogavatī. So saying Lakṣmaṇa, the man of speedy valour, circumambulated and saluted Rāma and went out with the intention to kill Meghanāda. (8-9) Hanumān alongwith several thousands of his army, followed him and also Vibhīṣaṇa with his ministers at once started. (10) The bears headed by Jāmbavān followed Lakṣmaṇa immediately. Reaching the vicinity of Nikumbhilā Lakṣmaṇa and the monkeys saw the gathering of *Rākṣasa* army from a considerable distance. Seeing that the splendidly valorous Lakṣmaṇa stringed his bow and became alert and so were Jāmbavān, Vibhīṣaṇa and the brave Aṅgada. Then Vibhīṣaṇa said to Lakṣmaṇa—"Have a look at the *Rākṣasas*. (11—13) Make effort to destroy this *Rākṣasa* army looking like black cloud. (14) You will see the son of the *Rākṣasa* king e.g.,

जहि वीर दुरात्मानं हिंसापरमधार्मिकम्। विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः॥
ववर्ष शरवर्षाणि राक्षसेन्द्रसुतं प्रति। पाषाणैः पर्वताग्रैश्च वृक्षैश्च हरियूथपाः॥
निर्जघ्नुः सर्वतो दैत्यांस्तेऽपि वानरयूथपान्। परश्वधैः शितैर्बाणैरसिभिर्यष्टितोमरैः॥
निर्जघ्नुर्वानरानीकं तदा शब्दो महानभूत्। स सम्प्रहारस्तुमुलः संजज्ञे हरिरक्षसाम्॥
इन्द्रजित्स्वबलं सर्वमर्द्यमानं विलोक्य सः। निकुम्भिलां च होमं च त्यक्त्वा शीघ्रं विनिर्गतः॥
रथमारुह्य सधनुः क्रोधेन महतागमत्। समाह्वयन् स सौमित्रिं युद्धाय रणमूर्धनि॥
सौमित्रे मेघनादोऽहं मया जीवन्न मोक्ष्यसे। तत्र दृष्ट्वा पितृव्यं स प्राह निष्ठुरभाषणम्॥
इहैव जातः संवृद्धः साक्षाद् भ्राता पितुर्मम। यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः॥
कथं द्रुह्यसि पुत्राय पापीयानसि दुर्मतिः। इत्युक्त्वा लक्ष्मणं दृष्ट्वा हनूमत्पृष्ठतः स्थितम्॥
उद्यदायुधनिस्त्रिंशे रथे महति संस्थितः। महाप्रमाणमुद्यम्य घोरं विस्फारयन्धनुः॥
(16—25)

Meghanāda but only after this army is destroyed. So charge immediately before the sacrifice is completed. (15) O brave, kill this wicked fellow who is given to *Hiṁsā* and is very irreligious. Hearing Vibhīṣaṇa's words Laķṣmaṇa with all the auspicious characteristics showered arrows on the son of the *Rākṣasa* king. The monkeys also hit the demon from all sides with stones, rocks and trees. The demons also hit the monkey chiefs, with axes, sharp arrows, swords, sticks and *Tomaras*. That produced a great uproar. There appeared between monkeys and demons attacks and counter attacks—a great uproarious battle. (16—19) Indrajit seeing his army being destroyed left Nikumbhilā and the *Havana* also and quickly came out. (20) He took his bow, mounted on a chariot, greatly infuriated, came to the battlefield and challenged Lakṣmaṇa. (21)

Lakṣmaṇa! I am Meghanāda. You cannot escape alive from me. Then his eyes fell on his uncle Vibhīṣaṇa and he said with all the harshness. (22) You are born here in Lanka and grew up. You are the real brother of my father. Fie, that abandoning your people you have accepted slavery of the enemies. Why do you feel enmity with me, your son? You are a sinner and evil-minded. Saying so he saw Lakṣmaṇa mounted on the back of Hanumān. (23-24) He was sitting in a big chariot fully equipped with sharp weapons. He took a very big bow, stringed it and

अद्य वो मामका बाणाः प्राणान्पास्यन्ति वानराः। ततः शरं दाशरथिः सन्धायामित्रकर्षणः॥
ससर्ज राक्षसेन्द्राय क्रुद्धः सर्प इव श्वसन्। इन्द्रजिद्रक्तनयनो लक्ष्मणं समुदैक्षत॥
शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः। मुहूर्तमभवन्मूढः पुनः प्रत्याहृतेन्द्रियः॥
ददर्शावस्थितं वीरं वीरो दशरथात्मजम्। सोऽभिचक्राम सौमित्रिं क्रोधसंरक्तलोचनः॥
शरान्धनुषि सन्धाय लक्ष्मणं चेदमब्रवीत्। यदि ते प्रथमे युद्धे न दृष्टो मे पराक्रमः॥
अद्य त्वां दर्शयिष्यामि तिष्ठेदानीं व्यवस्थितः। इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम्॥
दशभिश्च हनूमन्तं तीक्ष्णधारैः शरोत्तमैः। ततः शरशतेनैव सम्प्रयुक्तेन वीर्यवान्॥
क्रोधद्विगुणसंरब्धो निर्बिभेद विभीषणम्। लक्ष्मणोऽपि तथा शत्रुं शरवर्षैरवाकिरत्॥
तस्य बाणैः सुसंविद्धं कवचं काञ्चनप्रभम्। व्यशीर्यत रथोपस्थे तिलशः पतितं भुवि॥
ततः शरसहस्रेण सङ्क्रुद्धो रावणात्मजः। बिभेद समरे वीरं लक्ष्मणं भीमविक्रमम्॥
व्यशीर्यतापतद्दिव्यं कवचं लक्ष्मणस्य च। कृतप्रतिकृतान्योन्यं बभूवतुरभिद्रुतौ॥
(26—36)

by pulling the string he created a terrible noise. (25) He said—"O monkeys, today my arrows will drink your *Prāṇa* (life energy). Then Lakṣmaṇa, the scorcher of the foes, angrily hissing like a snake took an arrow, put it on the string and shot it towards Meghanāda. Meghanāda on his turn looked at Lakṣmaṇa with red eyes. (26-27) Having been struck by Lakṣmaṇa's arrows which were like *Vajra* of Indra, Indrajit became unconscious for a moment. But very soon he regained consciousness. (28) He saw the brave Lakṣmaṇa, the son of Daśaratha, standing (in the battlefield). His eyes reddened with anger, he attacked Lakṣmaṇa. Putting arrows on the bow he said to Lakṣmaṇa–"If you did not see my valour in the previous battle, today I will show you. Be steadfast and stand" saying so he shot Lakṣmaṇa with seven arrows. (29–31)He hit Hanumān with ten very sharp arrows and with double zeal due to enhanced anger the valorous Meghanāda pierced Vibhīṣaṇa with one hundred arrows. Lakṣmaṇa also on his part made a shower of arrows on him. (32-33) His sharp arrows cut the golden armour of Meghanāda into innumerable small pieces and it fell down in the back portion of the chariot. (34) Then the angry son of Rāvaṇa hit the brave Lakṣmaṇa in the field with one thousand arrows. (35) The divine armour of Lakṣmaṇa also was cut into pieces and fell down. So was the

अभीक्ष्णं निःश्वसन्तौ तौ युध्येतां तुमुलं पुनः। शरसंवृतसर्वाङ्गौ सर्वतो रुधिरोक्षितौ॥
सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः। अयुध्येतां महासत्त्वौ जयाजयविवर्जितौ॥
एतस्मिन्नन्तरे वीरो लक्ष्मणः पञ्चभिः शरैः। रावणेः सारथिं साश्वं रथं च समचूर्णयत्॥
चिच्छेद कार्मुकं तस्य दर्शयन्हस्तलाघवम्। सोऽन्यत्तु कार्मुकं भद्रं सज्यं चक्रे त्वरान्वितः॥
तच्चापमपि चिच्छेद लक्ष्मणस्त्रिभिराशुगैः। तमेव छिन्नधन्वानं विव्याधानेकसायकैः॥
पुनरन्यत्समादाय कार्मुकं भीमविक्रमः। इन्द्रजिल्लक्ष्मणं बाणैः शितैरादित्यसन्निभैः॥
बिभेद वानरान्सर्वान्बाणैरापूरयन्दिशः। तत ऐन्द्रं समादाय लक्ष्मणो रावणिं प्रति॥
सन्धायाकृष्य कर्णान्तं कार्मुकं दृढनिष्ठुरम्। उवाच लक्ष्मणो वीरः स्मरन् रामपदाम्बुजम्॥
धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि। त्रिलोक्यामप्रतिद्वन्द्वस्तदेनं जहि रावणिम्॥
इत्युक्त्वा बाणमाकर्णाद्विकृष्य तमजिह्मगम्। लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति॥
(37—46)

attack and counter attack between the two warriors and both of them fought with each other. (36) Both of them breathed heavily again and again and the horrible fight both of them fought. Both had their bodily limbs seriously wounded and besmeared with blood. (37) For a pretty long time both the braves fought with sharp arrows. Both were splendidly mighty and both could neither be defeated nor be winners. (38) In the meantime the brave Lakṣmaṇa through five arrows killed the charioteer and horses of Meghanāda and broke the chariot to pieces. (39) Exhibiting the swiftness of his hand cut his bow also. Meghanāda took another bow a good one and swiftly stringed it. Again Lakṣmaṇa with three swiftly shot arrows cut that bow also. While he was holding his broken bow, Lakṣmaṇa hit him with numerous arrows. (40-41) Meghanāda, of the terrific prowess took another bow again and wounded seriously Lakṣmaṇa and all the monkeys with the arrows sharp and shining like sun. He filled all the quarters with his arrows. Then Lakṣmaṇa took the weapon of Indra for Meghanāda. (42-43) Put the arrow on the bow strong and hard, pulling the string unto his ear, the brave Lakṣmaṇa remembering the lotus feet of Rāma spoke–(44) If Rāma, the son of Daśaratha, is religious, righteous and truthful; if Rāma is without a match in all the three worlds, then kill this Meghanāda. (45) Having so said the brave Lakṣmaṇa pulled that

स शरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम्। प्रमथ्येन्द्रजितः कायात्पातयामास भूतले॥
ततः प्रमुदिता देवाः कीर्तयन्तो रघूत्तमम्। ववर्षुः पुष्पवर्षाणि स्तुवन्तश्च मुहुर्मुहुः॥
जहर्ष शक्रो भगवान्सह देवैर्महर्षिभिः। आकाशेऽपि च देवानां शुश्रुवे दुन्दुभिस्वनः॥
विमलं गगनं चासीत्स्थिराभूद्विश्वधारिणी। निहतं रावणिं दृष्ट्वा जयजल्पसमन्वितः॥
गतश्रमः स सौमित्रिः शङ्खमापूरयद्रणे। सिंहनादं ततः कृत्वा ज्याशब्दमकरोद्विभुः॥
तेन नादेन संहृष्टा वानराश्च गतश्रमाः। वानरेन्द्रैश्च सहितः स्तुवद्भिर्हृष्टमानसैः॥
लक्ष्मणः परितुष्टात्मा ददर्शाभ्येत्य राघवम्। हनूमद्राक्षसाभ्यां च सहितो विनयान्वितः॥
ववन्दे भ्रातरं रामं ज्येष्ठं नारायणं विभूम्। त्वत्प्रसादाद्रघुश्रेष्ठ हतो रावणिराहवे॥
श्रुत्वा तल्लक्ष्मणाद्भक्त्या तमालिङ्ग्य रघूत्तमः। मूर्ध्न्यवघ्राय मुदितः सस्नेहमिदमब्रवीत्॥
साधु लक्ष्मण तुष्टोऽस्मि कर्म ते दुष्करं कृतम्। मेघनादस्य निधने जितं सर्वमरिन्दम॥
(47—56)

straight going arrow, unto the ear in the battlefield, shot Indrajit with it. (46) That arrow cut the head of Meghanāda which was brightened by his earrings, alongwith the helmet and felled on the ground from the body. (47) Then the happy gods eulogising Lakṣmaṇa, showered flowers and praised him again and again. (48) Lord Indra also became happy alongwith the gods and great sages. In the sky also the sound of heavenly drums (*Dundubhi*) was heard. (49) The sky was clean and the earth that holds the universe became steady to see Meghanāda killed. The omnipresent Lakṣmaṇa was hailed and praised. (50) Having been defatigued Lakṣmaṇa blew his conch and filled the battlefield with its sound. Immediately after he roared like a lion and made a terrific sound of his bow string. (51)

That sound cheered the monkeys and refreshed them. Lakṣmaṇa fully satisfied, being eulogised by the monkeys and accompanied with them and with Hanumān and Vibhīṣaṇa came back to Rāma and had his *Darśana*. Then with all humility he adored Śrī Rāma, his elder brother, the omnipresent *Nārāyaṇa* Himself and said–"O the best among the Raghus, by your grace Meghanāda is killed in the battle". (52–54) After hearing the news Rāma embraced Lakṣmaṇa with great affection, smelt on his head. The cheerful Rāma spoke affectionately. (55) Well done Lakṣmaṇa. I am happy, you have done a difficult

अहोरात्रैस्त्रिभिर्वीरः कथञ्चिद्विनिपातितः। निःसपत्नः कृतोऽस्म्यद्य निर्यास्यति हि रावणः॥
पुत्रशोकान्मया योद्धुं तं हनिष्यामि रावणम्॥
मेघनादं हतं श्रुत्वा लक्ष्मणेन महाबलम्। रावणः पतितो भूमौ मूर्च्छितः पुनरुत्थितः।
विललापातिदीनात्मा पुत्रशोकेन रावणः॥
पुत्रस्य गुणकर्माणि संस्मरन्पर्यदेवयत्। अद्य देवगणाः सर्वे लोकपाला महर्षयः॥
हतमिन्द्रजितं ज्ञात्वा सुखं स्वप्स्यन्ति निर्भयाः। इत्यादि बहुशः पुत्रलालसो विललाप ह॥
ततः परमसंक्रुद्धो रावणो राक्षसाधिपः। उवाच राक्षसान्सर्वान्निनाशयिषुराहवे॥
स पुत्रवधसन्तप्तः शूरः क्रोधवशं गतः। संवीक्ष्य रावणो बुद्ध्या हन्तुं सीतां प्रदुद्रुवे॥
खड्गपाणिमथायान्तं क्रुद्धं दृष्ट्वा दशाननम्। राक्षसीमध्यगा सीता भयशोकाकुलाभवत्॥
एतस्मिन्नन्तरे तस्य सचिवो बुद्धिमान् शुचिः। सुपार्श्वो नाम मेधावी रावणं वाक्यमब्रवीत्॥
(57—65)

job. Having been Meghanāda killed everybody else is already conquered, O subduer of the enemy. (56) After a fierce fight—three consecutive day and nights, somehow the brave Meghanāda you have killed. Today I am rendered without enemy. Now Rāvaṇa will come out for battle, grief stricken by demise of his son, to fight me and I will kill him. (57-58)

When Rāvaṇa heard that Meghanāda was killed by Lakṣmaṇa he swooned and fell on the ground. After sometime he got consciousness and started weeping most pitifully due to the grief caused by the death of his son. (59) He repeatedly remembered the qualities and exploits of his son and wept. Today the gods, the *Lokapālas*, the sages will sleep peacefully and fearlessly knowing that Indrajit has been killed. Many such more utterances he made due to the attachment to his son and wept. (60-61) After that the highly furious Rāvaṇa, the *Rākṣasa* king, said to all the *Rākṣasas* with a desire to perpetrate complete destruction in the battle. (62) Thereafter the brave Rāvaṇa, scorched by the demise of his son, was infuriated. He decided something in his mind and rushed to kill Sītā. (63) Sītā surrounded by the demonesses saw Rāvaṇa coming infuriated and with sword in his hand and she was frightened and overpowered by grief. (64) Just at the time Rāvaṇa's minister, a wise, pure hearted and talented one named Supārśwa said to

ननु नाम दशग्रीव साक्षाद्वैश्रवणानुजः। वेदविद्याव्रतस्नातः स्वकर्मपरिनिष्ठितः॥
अनेकगुणसम्पन्नः कथं स्त्रीवधमिच्छसि। अस्माभिः सहितो युद्धे हत्वा रामं च लक्ष्मणम्।
प्राप्स्यसे जानकीं शीघ्रमित्युक्तः स न्यवर्तत॥
ततो दुरात्मा सुहृदा निवेदितं वचः सुधर्म्यं प्रतिगृह्य रावणः।
गृहं जगामाशु शुचा विमूढधीः पुनः सभां च प्रययौ सुहृद्वृतः॥
(66—68)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे नवमः सर्गः॥ ९॥

Rāvaṇa. (65) O Rāvaṇa, horrible. You are the younger brother of Kubera himself. You are expert in vedic lores, you have observed several vows and are dedicated to your own duty. (66) You possess a number of good qualities. How is it so that you are prepared to kill a woman. Wait and accompanied by us, kill Rāma and Lakṣmaṇa in the battle and certainly you will get Jānakī very soon. Having been so said he turned back. (67) The wicked Rāvaṇa accepted the rightful words of his well-wisher, went to his palace, still plunged in grief. Thereafter the fool surrounded by his well-wishers went to his court. (68)

Thus ends canto IX of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto X

Rāvaṇa's sacrifice defiled–Mandodarī advises

श्रीमहादेव उवाच

स विचार्य सभामध्ये राक्षसैः सह मन्त्रिभिः। निर्ययौ येऽवशिष्टास्तै राक्षसैः सह राघवम्॥
शलभः शलभैर्युक्तः प्रज्वलन्तमिवानलम्। ततो रामेण निहताः सर्वे ते राक्षसा युधि॥
स्वयं रामेण निहतस्तीक्ष्णबाणेन वक्षसि। व्यथितस्त्वरितं लङ्कां प्रविवेश दशाननः॥
(1—3)

Śrī Mahādeva said—Rāvaṇa had a consultation with his ministers and the other *Rākṣasas*. And whatever remained of *Rākṣasas*, alongwith those he went to Rāma who was like inflamed fire, and he like a moth followed by the other moths. Rāma killed all the demons in the battle. (1-2) Rāvaṇa himself

दृष्ट्वा रामस्य बहुशः पौरुषं चाप्यमानुषम्। रावणो मारुतेश्चैव शीघ्रं शुक्रान्तिकं ययौ॥
नमस्कृत्य दशग्रीवः शुक्रं प्राञ्जलिरब्रवीत्। भगवन् राघवेणैवं लङ्का राक्षसयूथपैः॥
विनाशिता महादैत्या निहताः पुत्रबान्धवाः। कथं मे दुःखसन्दोहस्त्वयि तिष्ठति सद्गुरौ॥
इति विज्ञापितो दैत्यगुरुः प्राह दशाननम्। होमं कुरु प्रयत्नेन रहसि त्वं दशानन॥
यदि विघ्नो न चेद्धोमे तर्हि होमानलोत्थितः॥
महान् रथश्च वाहाश्च चापतूणीरसायकाः। सम्भविष्यन्ति तैर्युक्तस्त्वमजेयो भविष्यसि॥
गृहाण मन्त्रान्मद्दत्तान् गच्छ होमं कुरु द्रुतम्। इत्युक्तस्त्वरितं गत्वा रावणो राक्षसाधिपः॥
गुहां पातालसदृशीं मन्दिरे स्वे चकार ह। लङ्काद्वारकपाटादि बद्ध्वा सर्वत्र यत्नतः॥
होमद्रव्याणि सम्पाद्य यान्युक्तान्याभिचारिके। गुहां प्रविश्य चैकान्ते मौनी होमं प्रचक्रमे॥
उत्थितं धूममालोक्य महान्तं रावणानुजः। रामाय दर्शयामास होमधूमं भयाकुलः॥
(4—13)

hit by the sharp arrows of Rāma on his chest was extremely pained and immediately entered into Lanka. (3) Rāvaṇa witnessing again and again the super human valour of Rāma and Hanumān went hurriedly to Śukrācārya. (4) He saluted him and requested with folded hands—O lord, even though a *Sadguru* like you is bodily present yet Rāma destroyed Lanka, killed the great demons alongwith their chiefs, killed the sons and relatives of mine. Why am I suffering so much in your presence? (5-6) Having been so requested the *Daityācārya* advised Rāvaṇa—"Perform carefully a sacrifice in a secluded place. If there occur no obstacles then after its completion a great chariot, the horses, bow, quiver and arrows will come out of the sacrificial fire. Equipped with these you will be invincible. (7–9) I will initiate you in the *Mantra*. Take it. Go and perform the *Homa* as soon as possible." Having been so advised the *Rākṣasa* king Rāvaṇa made swiftly a cave like *Pātāla* in his own palace and barricaded carefully all the gates and doors of Lanka. (10-11) He gathered all necessary materials prescribed for black magic and entered the cave. He started *Homa* in that secluded place observing complete silence. (12)

Vibhīṣaṇa saw the rings of smoke rising profusely. The afraid Vibhīṣaṇa showed that smoke to Rāma and said. (13)

पश्य राम दशग्रीवो होमं कर्तुं समारभत्। यदि होमः समाप्तः स्यात्तदाजेयो भविष्यति॥
अतो विघ्नाय होमस्य प्रेषयाशु हरीश्वरान्। तथेति रामः सुग्रीवसम्मतेनाङ्गदं कपिम्॥
हनूमत्प्रमुखान्वीरानादिदेश महाबलान्। प्राकारं लङ्घयित्वा ते गत्वा रावणमन्दिरम्॥
दशकोट्यः प्लवङ्गानां गत्वा मन्दिररक्षकान्। चूर्णयामासुरश्वांश्च गजांश्च न्यहनन् क्षणात्॥
ततश्च सरमा नाम प्रभाते हस्तसंज्ञया। विभीषणस्य भार्या सा होमस्थानमसूचयत्॥
गुहापिधानपाषाणमङ्गदः पादघट्टनैः। चूर्णयित्वा महासत्त्वः प्रविवेश महागुहाम्॥
दृष्ट्वा दशाननं तत्र मीलिताक्षं दृढासनम्। ततोऽङ्गदाज्ञया सर्वे वानरा विविशुर्द्रुतम्॥
तत्र कोलाहलं चक्रुस्ताडयन्तश्च सेवकान्। सम्भारांश्चिक्षिपुस्तस्य होमकुण्डे समन्ततः॥
स्रुवमाच्छिद्य हस्ताच्च रावणस्य बलाद्रुषा। तेनैव सञ्जघानाशु हनूमान् प्लवगाग्रणीः॥
घ्नन्ति दन्तैश्च काष्ठैश्च वानरास्तमितस्ततः। न जहौ रावणो ध्यानं हतोऽपि विजिगीषया॥
प्रविश्यान्तःपुरे वेश्मन्यङ्गदो वेगवत्तरः। समानयत्केशबन्धे धृत्वा मन्दोदरीं शुभाम्॥
(14—24)

O Rāma, look there. Rāvaṇa has started performing *Homa*. If this *Homa* completes (unobstructed) he cannot be conquered. (14) Therefore, despatch immediately the monkey chiefs to create obstacles in the process of *Homa*. "Very well" Rāma said and with the advice of Sugrīva instructed his valorous braves like Aṅgada and Hanumān (for that). They crossed the ramparts and reached the palace of Rāvaṇa. (15-16) Ten crores of monkeys were there who crushed the guards of the palace and killed the horses and elephants within no time. (17) Very early in the morning Saramā, the wife of Vibhīṣaṇa indicated the place of *Homa* with her hand. (18) The mighty Aṅgada broke the rocky door-leaf with his kicks and entered the big cave. (19) He saw there Rāvaṇa sitting in a firm pose with eyes closed. Thereafter with the permission of Aṅgada all monkeys entered at once. (20) They beat his attendants and made a terrific uproar, threw all the paraphernalia here and there in the sacrificial fire. (21) The monkey leader Hanumān snatched forcibly the ladle from his hand and hit him with the same. The monkeys beat him from all sides with the wood pieces and their teeth. Rāvaṇa had a determination for his victory. So in spite of being repeatedly hit he did not give up his meditation. (22-23) Aṅgada with promptitude entered his gynaecium and brought the auspicious

रावणस्यैव पुरतो विलपन्तीमनाथवत्। विददाराङ्गदस्तस्याः कञ्चुकं रत्नभूषितम्॥
मुक्ता विमुक्ताः पतिताः समन्ताद्रत्नसञ्चयैः। श्रोणिसूत्रं निपतितं त्रुटितं रत्नचित्रितम्॥
कटिप्रदेशाद्विस्त्रस्ता नीवी तस्यैव पश्यतः। भूषणानि च सर्वाणि पतितानि समन्ततः॥
देवगन्धर्वकन्याश्च नीता हृष्टैः प्लवङ्गमैः। मन्दोदरी रुरोदाथ रावणस्याग्रतो भृशम्॥
क्रोशन्ती करुणं दीना जगाद दशकन्धरम्। निर्लज्जोऽसि परैरेवं केशपाशे विकृष्यते॥
भार्या तवैव पुरतः किं जुहोषि न लज्जसे। हन्यते पश्यतो यस्य भार्या पापैश्च शत्रुभिः॥
मर्तव्यं तेन तत्रैव जीवितान्मरणं वरम्। हा मेघनाद ते माता क्लिश्यते बत वानरैः॥
त्वयि जीवति मे दुःखमीदृशं च कथं भवेत्। भार्या लज्जा च सन्त्यक्ता भर्त्रा मे जीविताशया॥
श्रुत्वा तद्देवितं राजा मन्दोदर्या दशाननः। उत्तस्थौ खड्गमादाय त्यज देवीमिति ब्रुवन्॥
जघानाङ्गदमव्यग्रः कटिदेशे दशाननः। तदोत्सृज्य ययुः सर्वे विध्वंस्य हवनं महत्॥
रामपार्श्वमुपागम्य तस्थुः सर्वे प्रहर्षिताः॥

(25—35)

Mandodarī holding her by her hairs. (24) Right before Rāvaṇa Mandodarī was crying like an orphan and Aṅgada tore away her blouse embroidered with gems. The pearls and other gems all were loosely scattered and her girdle made of coloured gems fell down. (25-26) Right before the eyes of Rāvaṇa her lower garment was untied and fell down from her waist region and all her ornaments scattered hither and thither. (27) The other monkeys also in their hilarious mood brought the ladies of gods and *Gandharvas*. Mandodarī wept and cried very much. (28) Weeping bitterly and pathetically she said to Rāvaṇa–" You are shameless. Your enemies are dragging your wife by the hair. What for are you pouring oblations not feeling ashamed? It is better for him to die whose wife is beaten by the sinful enemies before his eyes. O, Meghanāda, your mother is being tortured by monkeys. (29–31) Had you been alive I would not have suffered so much. My husband has abandoned his wife as well as the sense of shame only to save his life. (32) The king Rāvaṇa hearing the cry of Mandodarī got up with sword in his hand saying, "Leave her".(33) The unperturbed Rāvaṇa struck Aṅgada on his waist region. Then all the monkeys completely destroyed his *Hawana* and fled away. They reached near Rāma very cheerfully and waited there. (34-35)

रावणस्तु ततो भार्यामुवाच परिसान्त्वयन्। दैवाधीनमिदं भद्रे जीवता किं न दृश्यते।
त्यज शोकं विशालाक्षि ज्ञानमालम्ब्य निश्चितम्॥
अज्ञानप्रभवः शोकः शोको ज्ञानविनाशकृत्। अज्ञानप्रभवाहन्धीः शरीरादिष्वनात्मसु॥
तन्मूलः पुत्रदारादिसम्बन्धः संसृतिस्ततः। हर्षशोकभयक्रोधलोभमोहस्पृहादयः॥
अज्ञानप्रभवा ह्येते जन्ममृत्युजरादयः। आत्मा तु केवलं शुद्धो व्यतिरिक्तो ह्यलेपकः॥
आनन्दरूपो ज्ञानात्मा सर्वभावविवर्जितः। न संयोगो वियोगो वा विद्यते केनचित्सतः॥
एवं ज्ञात्वा स्वमात्मानं त्यज शोकमनिन्दिते। इदानीमेव गच्छामि हत्वा रामं सलक्ष्मणम्॥
आगमिष्यामि नोचेन्मां दारयिष्यति सायकैः। श्रीरामो वज्रकल्पैश्च ततो गच्छामि तत्पदम्॥
तदा त्वया मे कर्तव्या क्रिया मच्छासनात्प्रिये। सीतां हत्वा मया सार्धं त्वं प्रवेक्ष्यसि पावकम्॥
एवं श्रुत्वा वचस्तस्य रावणस्यातिदुःखिता। उवाच नाथ मे वाक्यं शृणु सत्यं तथा कुरु॥
(36—44)

Thereafter Rāvaṇa consoled Mandodarī and said "O auspicious lady, it is all under control of the destiny. A living person has got to undergo all sorts of situations. So O big eyed one, take shelter of the wisdom and grieve not. (36) Grief is a creation of ignorance and it destroyes the knowledge. The identification with the non-self objects like body etc., is also due to ignorance. (37) The relations like son and wife etc., originate from the same ignorance and then comes *Saṁsāra* (birth and death). And so come the instincts like pleasure, grief, fear, anger, greed, infatuation and desire etc. (38) The birth, death and old age—all these are the product of ignorance. *Ātmā* is one without attributes, pure different from all other things and completely unattached. (39) It is *Ānanda* embodied, knowledge in person and devoid of all feelings. That existence embodied neither has union or separation with or from any object. (40) Realising yourself to be *Ātmā* this way give up grief O unguiled one. I am just now going and will come back soon after killing Rāma and Lakṣmaṇa or else Rāma will tear me down with his *Vajra*-like arrows and I will reach his abode. (41-42) In that situation do one thing as instructed by me O darling. Kill Sītā and you yourself enter the fire with me. (43)

Hearing such words of Rāvaṇa Mandodarī was extremely pained and said "O lord, listen to my truthful words and do

शक्यो न राघवो जेतुं त्वया चान्यैः कदाचन। रामो देववरः साक्षात्प्रधानपुरुषेश्वरः॥
मत्स्यो भूत्वा पुरा कल्पे मनुं वैवस्वतं प्रभुः। ररक्ष सकलापद्भ्यो राघवो भक्तवत्सलः॥
रामः कूर्मोऽभवत्पूर्वं लक्षयोजनविस्तृतः। समुद्रमथने पृष्ठे दधार कनकाचलम्॥
हिरण्याक्षोऽतिदुर्वृत्तो हतोऽनेन महात्मना। क्रोडरूपेण वपुषा क्षोणीमुद्धरता क्वचित्॥
त्रिलोककण्टकं दैत्यं हिरण्यकशिपुं पुरा। हतवान्नारसिंहेन वपुषा रघुनन्दनः॥
विक्रमैस्त्रिभिरेवासौ बलिं बद्ध्वा जगत्त्रयम्। आक्रम्यादात्सुरेन्द्राय भृत्याय रघुसत्तमः॥
राक्षसाः क्षत्रियाकारा जाता भूमेर्भरावहाः। तान्हत्वा बहुशो रामो भुवं जित्वा ह्यदान्मुनेः॥
स एव साम्प्रतं जातो रघुवंशे परात्परः। भवदर्थे रघुश्रेष्ठो मानुषत्वमुपागतः॥
तस्य भार्या किमर्थं वा हृता सीता वनाद्बलात्। मम पुत्रविनाशार्थं स्वस्यापि निधनाय च॥
इतः परं वा वैदेहीं प्रेषयस्व रघूत्तमे। विभीषणाय राज्यं तु दत्त्वा गच्छामहे वनम्॥
(45—54)

follow them. (44) Rāghava is invincible for you or for anybody else. He is supreme God, the overlord of *Prakṛti* and *Puruṣa* both, (or else) He is Himself the *Prakṛti*, the *Puruṣa* and their ruling lord also. (45) The lover of his devotees, Rāma the lord, incarnating as fish in the previous *Kalpa*, protected Vaivaswata from all crises. (46) Then again He incarnated as turtle expanding upto one lakh *Yojana* and at the time of churning ocean he held the golden mountain on his back. (47) Then He again adopted the form of a boar and the great souled Rāma killed extremely wicked Hiraṇyākṣa and rescued the earth. (48) Then again He assumed his man-lion form and killed Hiraṇyakaśipu who was like a thorn for all the three worlds. (49) The same Rāma in the form of *Vāmana* measured the entire world within three strides, roaped Bali and gave the throne to Indra, his servant. (50) Thereafter when the *Rākṣasa* forces appeared in the form of *Kṣatriyas* became burdensome to the earth, Rāma appeared as Paraśurāma, killed them all and donated the earth to the *Muni* Kaśyapa. (51) It is the same supreme who has taken birth now in the Raghu dynasty. It is only for you that Rāma has assumed human form. (52) Why did you abduct his wife, Sītā forcibly from the forest? Was it not for getting my son killed and for your own death? (53) Hereafter even now (there is time) send Sītā to Śrī Rāma, and handover the kingdom to Vibhīṣaṇa and

मन्दोदरीवचः श्रुत्वा रावणो वाक्यमब्रवीत्। कथं भद्रे रणे पुत्रान् भ्रातॄन् राक्षसमण्डलम्॥
घातयित्वा राघवेण जीवामि वनगोचरः। रामेण सह योत्स्यामि रामबाणैः सुशीघ्रगैः॥
विदार्यमाणो यास्यामि तद्विष्णोः परमं पदम्। जानामि राघवं विष्णुं लक्ष्मीं जानामि जानकीम्।
ज्ञात्वैव जानकी सीता मयानीता वनाद्बलात्॥
रामेण निधनं प्राप्य यास्यामीति परं पदम्। विमुच्य त्वां तु संसाराद्गमिष्यामि सह प्रिये॥
परानन्दमयी शुद्धा सेव्यते या मुमुक्षुभिः। तां गतिं तु गमिष्यामि हतो रामेण संयुगे॥
प्रक्षाल्य कल्मषाणीह मुक्तिं यास्यामि दुर्लभाम्॥
क्लेशादिपञ्चकतरङ्गयुतं भ्रमाढ्यं दारात्मजाप्तधनबन्धुझषाभियुक्तम्।
और्वानलाभनिजरोषमनङ्गजालं संसारसागरमतीत्य हरिं व्रजामि॥
(55—61)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे दशमः सर्गः॥१०॥

let us go to the forest. (54)

Hearing Mandodarī's words Rāvaṇa replied "How can I live my life in the forest after having my sons, brothers and the entire *Rākṣasa* dynasty killed? (It is not possible) I will go, fight with Rāma and having been torn down by his swift arrows I will go to supreme abode of Viṣṇu. I know that Rāma and Sītā are Viṣṇu and Lakṣmī. I brought Sītā purposefully from the *jungle* after knowing the reality. (55–57) Having been killed by Rāma I will get the supreme abode. Departing from you I will go from the world alongwith others. (58) If I am killed by Rāma in battle I will attain that supreme position full of beatific joy and absolutely pure which is always sought for by those who are desirous of salvation. (59) Having all my sins washed away I will attain salvation. I will go near Hari by crossing the ocean of the world wherein there are waves of five *Kleśas;* misguided knowledge is the whirlpools; wife, son, relatives, wealth and cousins are just like fishes in the ocean. One's own anger is the aquatic fire (*Baḍavānala*) and in the inner side of which there is net of lustfulness (to captivate the *Jīva*). (60-61)

Thus ends canto X of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto XI

Battle between Rāma and Rāvaṇa—Rāvaṇa gets killed

श्रीमहादेव उवाच

इत्युक्त्वा वचनं प्रेम्णा राज्ञीं मन्दोदरीं तदा। रावणः प्रययौ योद्धुं रामेण सह संयुगे॥
दृढं स्यन्दनमास्थाय वृतो घोरैर्निशाचरैः। चक्रैः षोडशभिर्युक्तं सवरूथं सकूबरम्॥
पिशाचवदनैर्घोरैः खरैर्युक्तं भयावहम्। सर्वास्त्रशस्त्रसहितं सर्वोपस्करसंयुतम्॥
निश्चक्रामाथ सहसा रावणो भीषणाकृतिः। आयान्तं रावणं दृष्ट्वा भीषणं रणकर्कशम्॥
सन्त्रस्ताभूत्तदा सेना वानरी रामपालिता॥
हनूमानथ चोत्प्लुत्य रावणं योद्धुमाययौ। आगत्य हनुमान् रक्षोवक्षस्यतुलविक्रमः॥
मुष्टिबन्धं दृढं बद्ध्वा ताडयामास वेगतः। तेन मुष्टिप्रहारेण जानुभ्यामपतद्रथे॥
मूर्च्छितोऽथ मुहूर्तेन रावणः पुनरुत्थितः। उवाच च हनूमन्तं शूरोऽसि मम सम्मतः॥
हनूमानाह तं धिङ्मां यस्त्वं जीवसि रावण। त्वं तावन्मुष्टिना वक्षो मम ताडय रावण॥
पश्चान्मया हतः प्राणान्मोक्ष्यसे नात्र संशयः। तथेति मुष्टिना वक्षो रावणेनापि ताडितः॥
(1—10)

Śrī Mahādeva said—Having the queen Mandodarī consoled affectionately with these words Rāvaṇa set out to fight with Rāma in the battlefield. (1) Mounting on a very strong chariot with sixteen wheels, *Varūtha* and *Kūbara*, surrounded by the dreadful demons (he went out). (2) That chariot had donkeys with their mouths like *Piśāca* and dreadful in appearance, harnessed in it. It was loaded with all kinds of weapons and necessary materials for battle. (3) The fierce looking Rāvaṇa suddenly came out. The monkey army protected by Rāma, saw him coming. It was terrified to see him who was extremely difficult to fight against. (4-5) Hanumān leapt forward to fight with Rāvaṇa. Hanumān of incomparable valour clinched his fist strongly and punched Rāvaṇa with full force on his chest. Due to that stroke of fist Rāvaṇa fell on his kneels in the chariot. (6-7) Remaining momentarily in a swoon he regained his senses and said to Hanumān—"I acknowledge you are brave." (8) **Hanumān said**—"Fie on me and my valour that you are still alive. Now do punch in my chest as when I will strike you again you will certainly die there is no doubt. "Very well" said Rāvaṇa and struck him with the fist on his chest. (9-10)

(Continued on page 371)

विघूर्णमाननयनः किञ्चित्कश्मलमाययौ। संज्ञामवाप्य कपिराड् रावणं हन्तुमुद्यतः॥
ततोऽन्यत्र गतो भीत्या रावणो राक्षसाधिपः। हनूमानङ्गदश्चैव नलो नीलस्तथैव च॥
चत्वारः समवेत्याग्रे दृष्ट्वा राक्षसपुङ्गवान्। अग्निवर्णं तथा सर्परोमाणं खड्गरोमकम्॥
तथा वृश्चिकरोमाणं निर्जघ्नुः क्रमशोऽसुरान्। चत्वारश्चतुरो हत्वा राक्षसान् भीमविक्रमान्।
सिंहनादं पृथक् कृत्वा रामपार्श्वमुपागताः॥
ततः क्रुद्धो दशग्रीवः सन्दश्य दशनच्छदम्॥
विवृत्य नयने क्रूरो राममेवान्वधावत। दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः॥
आजघान महाघोरैर्धाराभिरिव तोयदः। रामस्य पुरतः सर्वान्वानरानपि विव्यथे॥
ततः पावकसङ्काशैः शरैः काञ्चनभूषणैः। अभ्यवर्षद्रणे रामो दशग्रीवं समाहितः॥
रथस्थं रावणं दृष्ट्वा भूमिष्ठं रघुनन्दनम्। आहूय मातलिं शक्रो वचनं चेदमब्रवीत्॥
रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम्। त्वरितं भूतलं गत्वा कुरु कार्यं ममानघ॥
एवमुक्तोऽथ तं नत्वा मातलिर्देवसारथिः। ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम्॥
स्वर्गाज्जयार्थं रामस्य ह्युपचक्राम मातलिः। प्राञ्जलिर्देवराजेन प्रेषितोऽस्मि रघूत्तम॥
(11—22)

The eyes of Hanumān reeled and he felt dizzy. Coming to his normal self Hanumān prepared himself to hit Rāvaṇa. (11) But *Rākṣasa* king Rāvaṇa fled away from the front due to the fear. Then Hanumān, Aṅgada, Nala and Nīla standing together saw before them four mighty *Rākṣasas* named Agnivarṇa, Sarparomā, Khadgaromā and Vṛścikaromā. They killed the four respectively. After killing the mighty *Rākṣasas* all the four roared like lion and came near Rāma. (12–14)

Then the cruel and angry Rāvaṇa chewing his lips rushed towards Rāma with dilated eyes. Rāvaṇa sitting on the chariot hit Rāma with *Vajra*-like arrows as clouds pour down waters in terrible torrents. Not only that but he injured all the monkeys right before Rāma. (15–17) Thereafter Śrī Rāma quite alert showered over Rāvaṇa the arrows bedecked with gold and bright like fire. (18) Indra saw Rāma on the ground and Rāvaṇa on the chariot. He called for Mātali, his charioteer and said to him– "Go at once by my chariot to Rāma who is standing on the ground. Go at once to the earth and perform my mission O sinless one." (19-20) Having been so said Mātali, the charioteer of Indra, saluted him and harnessed green horses to the best of the

रथोऽयं देवराजस्य विजयाय तव प्रभो। प्रेषितश्च महाराज धनुरैन्द्रं च भूषितम्॥
अभेद्यं कवचं खड्गं दिव्यतूणीयुगं तथा। आरुह्य च रथं राम रावणं जहि राक्षसम्॥
मया सारथिना देव वृत्रं देवपतिर्यथा। इत्युक्तस्तं परिक्रम्य नमस्कृत्य रथोत्तमम्॥
आरुरोह रथं रामो लोकाँल्लक्ष्म्या नियोजयन्। ततोऽभवन्महायुद्धं भैरवं रोमहर्षणम्॥
महात्मनो राघवस्य रावणस्य च धीमतः। आग्नेये च आग्नेयं दैवं दैवेन राघवः॥
अस्त्रं राक्षसराजस्य जघान परमास्त्रवित्। ततस्तु ससृजे घोरं राक्षसं चास्त्रमस्त्रवित्।
क्रोधेन महताविष्टो रामस्योपरि रावणः॥
रावणस्य धनुर्मुक्ताः सर्पा भूत्वा महाविषाः। शराः काञ्चनपुङ्खाभा राघवं परितोऽपतन्॥
तैः शरैः सर्पवदनैर्वमद्भिरनलं मुखैः। दिशश्च विदिशश्चैव व्याप्तास्तत्र तदाभवन्॥
रामः सर्पांस्ततो दृष्ट्वा समन्तात्परिपूरितान्। सौपर्णमस्त्रं तद्घोरं पुरः प्रावर्तयद्रणे॥
रामेण मुक्तास्ते बाणा भूत्वा गरुडरूपिणः। चिच्छिदुः सर्पबाणांस्तान्समन्तात्सर्पशत्रवः॥
(23—32)

chariots. From the heaven Mātali presented himself before Rāma, his hands folded and said "O best among the Raghus, I am sent by Indra, the king of gods. (21-22) O Lord, this chariot of *Devarāja* and this beautiful bow of Indra has been sent for your victory. (23) The impenetrable armour, this sword, these two divine quivers (all for your use). Mount on the chariot and kill the *Rākṣasa* Rāvaṇa with me as your charioteer, O Lord, just as Indra killed Vṛtra." Having been so said Rāma after making a circumambulation and salutation mounted on the chariot making all the worlds beauteous and prosperous. Thereafter there was a great dreadful and horripilating battle between great souled Rāma and wise Rāvaṇa. Rāma the singularly expert in the knowledge of weaponry neutralised the weapons used by Rāvaṇa such as *Āgneyāstra* with *Āgneyāstra* and *Daivāstra* with his *Daivāstra*. Then Rāvaṇa shot the *Rākṣasāstra*, the most dreadful weapon upon Rāma, extremely angry as he was. (24—28) The arrows shot from the bow of Rāvaṇa became most venomous snakes started falling around Śrī Rāma. Those arrows were all gold winged. The tips of those arrows were just like snakes emitting fires and they filled all the quarters everywhere. (29-30) Seeing those snakes filling every corner Rāma brought out *Sauparaṇāstra* and shot it in the battle. (31) Shot by Rāma those

अस्त्रे प्रतिहते युद्धे रामेण दशकन्धरः। अभ्यवर्षत्ततो रामं घोराभिः शरवृष्टिभिः॥
ततः पुनः शरानीकै राममक्लिष्टकारिणम्। अर्दयित्वा तु घोरेण मातलिं प्रत्यविध्यत॥
पातयित्वा रथोपस्थे रथकेतुं च काञ्चनम्। ऐन्द्रानश्वानभ्यहनद्रावणः क्रोधमूर्च्छितः॥
विषेदुर्देवगन्धर्वाश्चारणाः पितरस्तथा। आर्त्ताकारं हरिं दृष्ट्वा व्यथिताश्च महर्षयः॥
व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः। दशास्यो विंशतिभुजः प्रगृहीतशरासनः॥
ददृशे रावणस्तत्र मैनाक इव पर्वतः। रामस्तु भ्रुकुटिं बद्ध्वा क्रोधसंरक्तलोचनः॥
कोपं चकार सदृशं निर्दहन्निव राक्षसम्। धनुरादाय देवेन्द्रधनुराकारमद्भुतम्॥
गृहीत्वा पाणिना बाणं कालानलसमप्रभम्। निर्दहन्निव चक्षुर्भ्यां ददृशे रिपुमन्तिके॥
पराक्रमं दर्शयितुं तेजसा प्रज्वलन्निव। प्रचक्रमे कालरूपी सर्वलोकस्य पश्यतः॥
विकृष्य चापं रामस्तु रावणं प्रतिविध्य च। हर्षयन्वानरानीकं कालान्तक इवाबभौ॥
क्रुद्धं रामस्य वदनं दृष्ट्वा शत्रुं प्रधावतः। तत्रसुः सर्वभूतानि चचाल च वसुन्धरा॥
(33—43)

arrows assumed the shape of *Garuḍa* and as they were the enemies of snakes they destroyed all those snake-arrows. (32) When Rāvaṇa saw that his weapons failed he rained a terrific and thick shower of arrows. (33) Then again with innumerable arrows he wounded Rāma who could do anything with no difficulty and then injured Mātali also. (34) The furious Rāvaṇa then cutting the golden flag felled it in the back portion of the chariot and also hit the horses of Indra. (35)

Seeing the Lord in a tight corner, the gods, *Gandharvas*, the bards, the manes and the great sages were greatly pained.(36) All the monkeys alongwith Vibhīṣaṇa became wounded. And the twenty-armed Rāvaṇa holding bow in his hand looked like mountain Maināka. Now Rāma with his frowning eyebrows and eyes red with anger looked with the angry eyes as if he will burn the demon. He took his wonderful bow like a rainbow. (37–39) Taking the arrow like the fire of death in his hand, He cast his eyes on the enemy as if he will burn him only with the eyes. (40) The Lord Rāma assumed the form of death and while everybody witnessed he decided to show his valour, inflamed with his own splendour. He pulled the bow and hit Rāvaṇa cheering the monkey army. He appeared like the lord of death. (41-42) While attacking his enemy all the

रामं दृष्ट्वा महारौद्रमुत्पातांश्च सुदारुणान्। त्रस्तानि सर्वभूतानि रावणं चाविशद्भयम्॥
विमानस्थाः सुरगणाः सिद्धगन्धर्वकिन्नराः। ददृशुः सुमहायुद्धं लोकसंवर्तकोपमम्।
ऐन्द्रमस्त्रं समादाय रावणस्य शिरोऽच्छिनत्॥
मूर्धानो रावणस्याथ बहवो रुधिरोक्षिताः। गगनात्प्रपतन्तिस्म तालादिव फलानि हि॥
न दिनं न च वै रात्रिर्न सन्ध्या न दिशोऽपि वा। प्रकाशन्ते न तद्रूपं दृश्यते तत्र सङ्गरे॥
ततो रामो बभूवाथ विस्मयाविष्टमानसः। शतमेकोत्तरं छिन्नं शिरसां चैकवर्चसाम्॥
न चैव रावणः शान्तो दृश्यते जीवितक्षयात्। ततः सर्वास्त्रविद्धीरः कौसल्यानन्दवर्धनः॥
अस्त्रैश्च बहुभिर्युक्तश्चिन्तयामास राघवः। यैर्यैर्बाणैर्हता दैत्या महासत्त्वपराक्रमाः॥
त एते निष्फलं याता रावणस्य निपातने। इति चिन्ताकुले रामे समीपस्थो विभीषणः॥
उवाच राघवं वाक्यं ब्रह्मदत्तवरो ह्यसौ। विच्छिन्ना बाहवोऽप्यस्य विच्छिन्नानि शिरांसि च॥
उत्पत्स्यन्ति पुनः शीघ्रमित्याह भगवानजः। नाभिदेशेऽमृतं तस्य कुण्डलाकारसंस्थितम्॥

(44—53)

beings were frightened to see his angry face and the earth quaked. (43) Seeing Rāma in the fiercest form and the bad omen appearing, all beings were horrified and the fear took possession of Rāvaṇa also. At that time the gods, *Siddhas*, *Gandharvas* and *Kinnaras* sitting in their chariots witnessed that spectacular battle that was like the final deluge of the world. Taking *Aindrāstra* Rāma cut the head of Rāvaṇa. (44-45) Rāvaṇa's heads numerous in number, blood smeared, were falling from the sky like ripe fruits of a palmyra (*Tāla*). (46) It was impossible to distinguish either day or night or twilight or quarters. Even the body of Rāvaṇa was not visible in the battlefield. (47) Then Śrī Rāma was very much startled to see that he cut one hundred one heads of the same resplendence yet Rāvaṇa did not become lifeless. Then the delighter of Kausalyā, the knower of all weaponry alongwith all his weapons by his side thought in his mind–"My arrows through which I killed the extremely valorous demons, failed to kill Rāvaṇa. While Rāma was worried thus, Vibhīṣaṇa standing nearby informed Rāma–"He has been given a boon by Brahmā that his heads and arms, if they are cut, will at once reappear; so said lord Brahmā. In his navel region there is nectar in a form

तच्छोषयानलास्त्रेण तस्य मृत्युस्ततो भवेत्। विभीषणवचः श्रुत्वा रामः शीघ्रपराक्रमः॥
पावकास्त्रेण संयोज्य नाभिं विव्याध रक्षसः। अनन्तरं च चिच्छेद शिरांसि च महाबलः॥
बाहूनपि च संरब्धो रावणस्य रघूत्तमः। ततो घोरां महाशक्तिमादाय दशकन्धरः॥
विभीषणवधार्थाय चिक्षेप क्रोधविह्वलः। चिच्छेद राघवो बाणैस्तां शितैर्हेमभूषितैः॥
दशग्रीवशिरश्छेदात्तदा तेजो विनिर्गतम्। म्लानरूपो बभूवाथ छिन्नैः शीर्षैर्भयङ्करैः॥
एकेन मुख्यशिरसा बाहुभ्यां रावणो बभौ। रावणस्तु पुनः क्रुद्धो नानाशस्त्रास्त्रवृष्टिभिः॥
ववर्ष रामं तं रामस्तथा बाणैर्ववर्ष च। ततो युद्धमभूद्घोरं तुमुलं लोमहर्षणम्॥
अथ संस्मारयामास मातली राघवं तदा। विसृजास्त्रं वधायास्य ब्राह्मं शीघ्रं रघूत्तम॥
विनाशकालः प्रथितो यः सुरैः सोऽद्य वर्तते। उत्तमाङ्गं न चैतस्य छेत्तव्यं राघव त्वया॥
नैव शीर्ष्णि प्रभो वध्यो वध्य एव हि मर्मणि। ततः संस्मारितो रामस्तेन वाक्येन मातलेः॥
जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम्। यस्य पार्श्वे तु पवनः फले भास्करपावकौ॥
शरीरमाकाशमयं गौरवे मेरुमन्दरौ। पर्वस्वपि च विन्यस्ता लोकपाला महौजसः॥
(54—65)

of coil. (48–53) Dry it with your *Āgneyāstra* and then only he will die. " Hearing Vibhīṣaṇa's words the swift acting Rāma, excessively angry took his firy weapon and shot through the navel region of the *Rākṣasa* and then the mighty Lord cut his heads and arms also. Then the extremely angry Rāvaṇa took the terrific *Mahāśakti* and hurled it with the intention of killing Vibhīṣaṇa which Rāma cut into pieces with his sharp golden arrows. (54–57) Due to his heads chopped off, his splendour deserted Rāvaṇa and with his terrible heads cut down he looked ugly. (58) There remained only one main head and two arms and Rāvaṇa again started raining weapons angrily. (59) He showered arrows over Rāma and Rāma over him. This way continued the fierce and horripilating fight between the two.(60) Now Mātali reminded Rāma to shoot the weapon of Brahmā for killing Rāvaṇa. (61) The hour of his death fixed by the gods has arrived now. But do not cut his head. He will be killed not by cutting the head but by piercing through the chest. Thus reminded by Mātali, Rāma took the resplendent arrow hissing like a cobra, which had wind-god on its side, the sun and the fire on the head, the body of which was that of the sky, which had Meru and Mandara in its weightiness and

जाज्वल्यमानं वपुषा भातं भास्करवर्चसा। तमुग्रमस्त्रं लोकानां भयनाशनमद्भुतम्॥
अभिमन्त्र्य ततो रामस्तं महेषुं महाभुजः। वेदप्रोक्तेन विधिना सन्दधे कार्मुके बली॥
तस्मिन्सन्धीयमाने तु राघवेण शरोत्तमे। सर्वभूतानि वित्रेसुश्चचाल च वसुन्धरा॥
स रावणाय सङ्क्रुद्धो भृशमानम्य कार्मुकम्। चिक्षेप परमायत्तस्तमस्त्रं मर्मघातिनम्॥
स वज्र इव दुर्द्धर्षो वज्रपाणिविसर्जितः। कृतान्त इव घोरास्यो न्यपतद्रावणोरसि॥
स निमग्नो महाघोरः शरीरान्तकरः परः। बिभेद हृदयं तूर्णं रावणस्य महात्मनः॥
रावणस्याहरत्प्राणान्विवेश धरणीतले। स शरो रावणं हत्वा रामतूणीरमाविशत्॥
तस्य हस्तात्पपाताशु सशरं कार्मुकं महत्। गतासुर्भ्रमिवेगेन राक्षसेन्द्रोऽपतद्भुवि॥
तं दृष्ट्वा पतितं भूमौ हतशेषाश्च राक्षसाः। हतनाथा भयत्रस्ता दुद्रुवुः सर्वतोदिशम्॥
दशग्रीवस्य निधनं विजयं राघवस्य च। ततो विनेदुः संहृष्टा वानरा जितकाशिनः॥
वदन्तो रामविजयं रावणस्य च तद्वधम्। अथान्तरिक्षे व्यनदत्सौम्यस्त्रिदशदुन्दुभिः॥
(66—76)

the splendrous *Lokapālas* placed in its joints. (62–65) It was inflamed and shining like sun. Rāma took this weapon that was competent to make this universe free from fear; consecrated it (the great arrow) with proper *Mantra* in a manner prescribed by the *Vedas*, and put it on his bow. (66–67)When Rāma put that arrow on his bow, all beings of the world were terrified and the earth quaked. (68) The angry Rāma pulled the string to the extreme, taking utmost care and shot this heart-piercing weapon for Rāvaṇa. (69) It was like unbearable *Vajra* shot by Indra. The terrible headed arrow like Yama fell on the chest of Rāvaṇa. That arrow capable of putting the body to end, most dreadful entered swiftly the heart of mighty Rāvaṇa and tore it apart. (70-71) It sucked the life of Rāvaṇa, entered the earth and came back to the quiver of Rāma. (72) The great bow alongwith the arrow fell down from the hands of Rāvaṇa. The dead body reeled with force and fell on the ground. (73)

Seeing him fallen on the ground the remaining *Rākṣasas* deprived of their lord ran away in all quarters due to extreme fear. (74) After the death of Rāvaṇa and the victory of Rāma the victorious monkeys came into a hilarious mood. (75) They hailed the victory of Rāma and the killing of Rāvaṇa. The melodious *Dundubhis* of gods sounded in the etherial region. (76)

पपात पुष्पवृष्टिश्च समन्ताद्राघवोपरि। तुष्टुवुर्मुनयः सिद्धाश्चारणाश्च दिवौकसः॥
अथान्तरिक्षे ननृतुः सर्वतोऽप्सरसो मुदा। रावणस्य च देहोत्थं ज्योतिरादित्यवत्स्फुरत्॥
प्रविवेश रघुश्रेष्ठं देवानां पश्यतां सताम्। देवा ऊचुरहो भाग्यं रावणस्य महात्मनः॥
वयं तु सात्त्विका देवा विष्णोःकारुण्यभाजनाः। भयदुःखादिभिर्व्याप्ताः संसारे परिवर्तिनः॥
अयं तु राक्षसः क्रूरो ब्रह्महातीव तामसः। परदाररतो विष्णुद्वेषी तापसहिंसकः॥
पश्यत्सु सर्वभूतेषु राममेव प्रविष्टवान्। एवं ब्रुवत्सु देवेषु नारदः प्राह सुस्मितः॥
शृणुतात्र सुरा यूयं धर्मतत्त्वविचक्षणाः। रावणो राघवद्वेषादनिशं हृदि भावयन्॥
भृत्यैः सह सदा रामचरितं द्वेषसंयुतः। श्रुत्वा रामात्स्वनिधनं भयात्सर्वत्र राघवम्॥
पश्यन्ननुदिनं स्वप्ने राममेवानुपश्यति। क्रोधोऽपि रावणस्याशु गुरुबोधाधिकोऽभवत्॥
रामेण निहतश्चान्ते निर्धूताशेषकल्मषः। रामसायुज्यमेवाप रावणो मुक्तबन्धनः॥
(77—86)

A shower of flowers fell on Rāma from all sides and the *Munis*, *Siddhas, Cāraṇas* and *Devas* praised Rāma. (77) The nymphs happily danced in the sky. A glow of splendour arose from the body of Rāvaṇa, shining like the sun and entered into Rāma, the best among Raghus, witnessed by all gods and saints. The gods exclaimed "What a fortune the great Rāvaṇa possessed. (78-79) We are *Sāttvika* by nature, godly and favourite of Lord Viṣṇu. Yet in this changeable world we always remain overpowered by fear and sorrow. (80) This *Rākṣasa*, even though cruel, *Brāhmaṇa* killer, extremely *Tāmasika*, always indulging with others' wives, a hater of Viṣṇu and a torturer of the ascetics. (81) Yet right before the eyes of all entered into Rāma". While gods were so talking, Nārada said with a smile. (82) "Now listen to me O gods who are expert in religion and righteousness. Rāvaṇa due to the enmity to Rāma was engrossed in thinking of His sports day and night. (83) He always heard the exploits of Rāma from his servants although with the sense of animosity. Hearing of his death at the hands of Rāma he did see Him everywhere overwhelmed by fear as he was, he saw only Rāma twenty-four hours even in the dreams. His anger against Rāma proved to be more useful than the teachings from the preceptor. (84-85) In the end being killed by Rāma, all his sins were washed; free from the bondages he achieved the *Sāyujya* of Rāma. (86)

पापिष्ठो वा दुरात्मा परधनपरदारेषु सक्तो यदि स्यान्नित्यं स्नेहाद्भयाद्वा रघुकुलतिलकं भावयन्सम्परेतः ।
भूत्वा शुद्धान्तरङ्गो भवशतजनितानेकदोषैर्विमुक्तः सद्यो रामस्य विष्णोः सुरवरविनुतं याति वैकुण्ठमाद्यम्॥
हत्वा युद्धे दशास्यं त्रिभुवनविषमं वामहस्तेन चापं भूमौ विष्टभ्य तिष्ठन्नितरकरधृतं भ्रामयन्बाणमेकम् ।
आरक्तोपान्तनेत्रः शरदलितवपुः सूर्यकोटिप्रकाशो वीरश्रीबन्धुराङ्गस्त्रिदशपतिनुतः पातु मां वीररामः ॥
(87—88)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे एकादशः सर्गः ॥११॥

Even if there is somebody—a great sinner, vicious, infatuated towards the others' wives or wealth yet if he thinks of Rāma at the time of departure from the world—no matter whether with devotion or enmity—he immediately becomes pure-hearted and free from all the sins accumulated for the hundreds of past lives and attains *Vaikuṇṭhaloka,* the primal abode of Lord Viṣṇu which is adored by lord Indra etc. (87) Let the brave Rāma adorable even to Indra etc., protect me who after killing in the battle the ten-mouthed Rāvaṇa, a source of trouble for all the three worlds, is standing with the bow in his left hand propping it on the ground, with the right hand who is encircling the arrow, whose eyes are red in their corners, whose body is badly wounded by the arrows of the enemy, who is as resplendent as ten million suns and who is bedecked with the splendour of bravery. (88)

Thus ends canto XI of Yuddhakāṇḍa in Śrīmadadyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto XII

Coronation of Vibhīṣaṇa and ordeal of Sītā by fire

श्रीमहादेव उवाच

रामो विभीषणं दृष्ट्वा हनूमन्तं तथाङ्गदम्। लक्ष्मणं कपिराजं च जाम्बवन्तं तथा परान्॥
(1)

Śrī Mahādeva said—Rāma cast a glance at Vibhīṣaṇa, Hanumān, Aṅgada, Lakṣmaṇa, Sugrīva, Jāmbavān and others. (1)

परितुष्टेन मनसा सर्वानिवाब्रवीद्वचः। भवतां बाहुवीर्येण निहतो रावणो मया॥
कीर्तिः स्थास्यति वः पुण्या यावच्चन्द्रदिवाकरौ। कीर्तयिष्यन्ति भवतां कथां त्रैलोक्यपावनीम्॥
मयोपेतां कलिहरां यास्यन्ति परमां गतिम्। एतस्मिन्नन्तरे दृष्ट्वा रावणं पतितं भुवि॥
मन्दोदरीमुखाः सर्वाः स्त्रियो रावणपालिताः। पतिता रावणस्याग्रे शोचन्त्यः पर्यदेवयन्॥
विभीषणः शुशोचार्तः शोकेन महतावृतः। पतितो रावणस्याग्रे बहुधा पर्यदेवयत्॥
रामस्तु लक्ष्मणं प्राह बोधयस्व विभीषणम्। करोतु भ्रातृसंस्कारं किं विलम्बेन मानद॥
स्त्रियो मन्दोदरीमुख्याः पतिता विलपन्ति च। निवारयतु ताः सर्वा राक्षसी रावणप्रियाः॥
एवमुक्तोऽथ रामेण लक्ष्मणोऽगाद्विभीषणम्। उवाच मृतकोपान्ते पतितं मृतकोपमम्॥
शोकेन महताविष्टं सौमित्रिरिदमब्रवीत्। यं शोचसि त्वं दुःखेन कोऽयं तव विभीषण॥
त्वं वास्य कतमः सृष्टेः पुरेदानीमतः परम्। यद्वत्तोयौघपतिताः सिकता यान्ति तद्वशाः॥
संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः। यथा धानासु वै धाना भवन्ति न भवन्ति च॥
एवं भूतेषु भूतानि प्रेरितानीशमायया। त्वं चेमे वयमन्ये च तुल्याः कालवशोद्भवाः॥
(2—13)

Then with a cheerful mind he spoke to everybody—"It is by the mighty valour of your arms that Rāvaṇa has been killed by Me. (2) Your pious fame will remain on earth till sun and moon exist. The people will narrate your story inclusive of my exploits capable of sanctifying the three worlds, the remover of the faults of Kaliyuga and they will attain the supreme abode." In the meantime noticing the dead body of Rāvaṇa fallen on the ground. (3-4) All the ladies headed by Mandodarī who were under the protection of Rāvaṇa fell down before Rāvaṇa and were weeping full of grief. (5) Vibhīṣaṇa very miserable, overwhelmed by grief, weeping bitterly and lamenting fell before Rāvaṇa. (6) Rāma asked Lakṣmaṇa to console Vibhīṣaṇa and inspire him to do his brother's funeral rites. (7) The ladies like Mandodarī etc., are crying fallen on the ground, let him persuade those beloved ones of Rāvaṇa to stop from weeping.(8) Having been so instructed by Rāma Lakṣmaṇa went to Vibhīṣaṇa who was near the dead body of Rāvaṇa and himself looking like dead, who was overwhelmed by grief, and asked him—"What is this dead body to you, for which you are so much grieved or else who are you to him? Before this life what was the relation between you two and what will it be in the

जन्ममृत्यू यदा यस्मात्तदा तस्माद्भविष्यतः। ईश्वरः सर्वभूतानि भूतैः सृजति हन्त्यजः॥
आत्मसृष्टैरस्वतन्त्रैर्निरपेक्षोऽपि बालवत्। देहेन देहिनो जीवा देहाद्देहोऽभिजायते॥
बीजादेव यथा बीजं देहान्य इव शाश्वतः। देहिदेहविभागोऽयमविवेककृतः पुरा॥
नानात्वं जन्म नाशश्च क्षयो वृद्धिः क्रिया फलम्। द्रष्टुराभान्त्यतद्धर्मा यथाग्नेर्दारुविक्रियाः॥
त इमे देहसंयोगादात्मना भान्त्यसद्ग्रहात्। यथा यथा तथा चान्यद्ध्यायतोऽसत्सदाग्रहात्॥
प्रसुप्तस्यानहम्भावात्तदा भाति न संसृतिः। जीवतोऽपि तथा तद्वद्विमुक्तस्यानहङ्कृतेः॥
(14—19)

next life? Just as the crystals of sand in the current of water are simply led by the currents are sometimes united and othertimes separated. Similar is the case of the *Jīvas* under the sway of *Kāla*. Again just as the plants come out of the seeds they are fructified and then they perish. Similarly the beings are born of other beings on account of the divine *Māyā* and perish. You, these, we and others are all born under the sway of *Kāla*. (9–13) The birth and death are bound to occur from which and at what time they are destined to. The birthless lord creates beings from other beings and kills them. (14) Like a playful child although without any expectations he creates the embodied *Jīvas* who are created by him and have no freedom. The *Jīva* is called *Dehī* (embodied soul) because of its association with the body and the body is an outcome of another body. Just like the seeds come out of seeds. The eternal *Ātmā* is quite different from the body. As a matter of fact this division of *Deha* and *Dehī*, even though ancient, is the result of mere ignorance. (15-16) Variations, birth, death, decay, growth, actions and the fruits thereof—all these simply seem together in the *Ātmā* even though these are not its real characteristics. It is just like the changes which the wood undergoes when put into the fire. (17) Due to the deluded notion when the *Ātmā* assumes its identification with the body and with the result the aforesaid characteristics look like true similarly when the *Jīva* holds the truth fast and contemplates always on it, they start looking unreal. (18) Just as in deep slumber due to absence of ego the world disappears and ceases to remain an object of direct perception; similarly

तस्मान्मायामनोधर्मं जह्यहम्ममताभ्रमम्। रामभद्रे भगवति मनो धेह्यात्मनीश्वरे॥
सर्वभूतात्मनि परे मायामानुषरूपिणि। बाह्येन्द्रियार्थसम्बन्धात्त्याजयित्वा मनः शनैः॥
तत्र दोषान्दर्शयित्वा रामानन्दे नियोजय। देहबुद्ध्या भवेद्भ्राता पिता माता सुहृत्प्रियः॥
विलक्षणं यदा देहाज्जानात्यात्मानमात्मना। तदा कः कस्य वा बन्धुर्भ्राता माता पिता सुहृत्॥
मिथ्याज्ञानवशाज्जाता दारागारादयः सदा। शब्दादयश्च विषया विविधाश्चैव सम्पदः॥
बलं कोशो भृत्यवर्गो राज्यं भूमिः सुतादयः। अज्ञानजत्वात्सर्वे ते क्षणसङ्गमभङ्गुराः॥
अथोत्तिष्ठ हृदा रामं भावयन् भक्तिभावितम्। अनुवर्तस्व राज्यादि भुञ्जन्प्रारब्धमन्वहम्॥
भूतं भविष्यदभजन्वर्तमानमथाचरन्। विहरस्व यथान्यायं भवदोषैर्न लिप्यसे॥

(20—27)

even during the wakeful state when egoistic sense disappears due to the dawn of knowledge the world loses its existence. (19) Therefore you should renounce the illusory mental characteristics, divorce the sense of 'I'ness and 'My'ness and concentrate your mind on Lord Rāma who is the overlord and the soul of souls. (20) Who is the *Ātmā* of all beings, the supreme, who is holding the illusory guise of human coil. Slowly detract your mind from the outer sense objects by pointing out the faults of the worldly relations and focus it towards the beatific joy that would be derived from Rāma. The relations like brother, father, mother, friend and dears are only due to assuming the body as self. (21-22) When the *Ātmā* knows itself by itself and realises that it is different from the body then who is whose relation, brother, mother, father and friend? (23) The objects like wife, house, the sense-objects like sound etc., various types of wealth, power, treasure, the servants, kingdom, territory, sons etc., are the product of ignorance. Since they are product of ignorance so they are ephemeral and perishable. (24-25) Now get up and always contemplate on Rāma in your heart with devout devotion and look after the stately affairs without any attachment with the sense that you are simply working out your *Prārabdha* without caring for past and future and doing whatever comes before you in present,transact righteously. This way you will not get tainted by the worldly evils. (26-27)

आज्ञापयति रामस्त्वां यद्भ्रातुः साम्परायिकम्। तत्कुरुष्व यथाशास्त्रं रुदतीश्चापि योषितः॥
निवारय महाबुद्धे लङ्कां गच्छन्तु मा चिरम्। श्रुत्वा यथावद्वचनं लक्ष्मणस्य विभीषणः॥
त्यक्त्वा शोकं च मोहं च रामपार्श्वमुपागमत्। विमृश्य बुद्ध्या धर्मज्ञो धर्मार्थसहितं वचः॥
रामस्यैवानुवृत्त्यर्थमुत्तरं पर्यभाषत। नृशंसमनृतं क्रूरं त्यक्तधर्मव्रतं प्रभो॥
नार्होऽस्मि देव संस्कर्तुं परदाराभिमर्शिनम्। श्रुत्वा तद्वचनं प्रीतो रामो वचनमब्रवीत्॥
मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम्। क्रियतामस्य संस्कारो ममाप्येष यथा तव॥
रामाज्ञां शिरसा धृत्वा शीघ्रमेव विभीषणः। सान्त्ववाक्यैर्महाबुद्धिं राज्ञीं मन्दोदरीं तदा॥
सान्त्वयामास धर्मात्मा धर्मबुद्धिर्विभीषणः। त्वरयामास धर्मज्ञः संस्कारार्थं स्वबान्धवान्॥
चित्यां निवेश्य विधिवत्पितृमेधविधानतः। आहिताग्नेर्यथा कार्यं रावणस्य विभीषणः॥
तथैव सर्वमकरोद्बन्धुभिः सह मन्त्रिभिः। ददौ च पावकं तस्य विधियुक्तं विभीषणः॥
स्नात्वा चैवार्द्रवस्त्रेण तिलान्दर्भाभिमिश्रितान्। उदकेन च सम्मिश्रान्प्रदाय विधिपूर्वकम्॥
(28—38)

These are the orders from Rāma for you to perform the obsequies of your brother as per the scriptural injunctions and stop these ladies from crying O wise one. They must go to Lanka without delay. Hearing the appropriate advice of Lakṣmaṇa Vibhīṣaṇa gave up grief and the sense of infatuation and came to Rāma. After considering the pros and cons of those rightful words he, the knower of *Dharma,* decided within himself to literally follow the instructions of Rāma and made a reply to him—"O Lord, I do not feel like performing the funerals of Rāvaṇa as he was extremely wicked, a liar, cruel and most irreligious and licentious." Having heard his words the pleased Rāma said. "The enmity lasts only uptil the death. Our mission is fulfilled. Perform his rites. He is mine as well as yours."(28—33) Acceding to what Rāma said the righteous and god-fearing Vibhīṣaṇa consoled the wise queen Mandodarī with soft words and instructed his relatives to make haste for the funeral rites. (34-35) Vibhīṣaṇa put his dead body on the pyre observing the procedure of *Pitṛmedha*, performed everything befitting to the *Agnihotrīs* accompanied and helped by his ministers and kith and kin and then put fire to the pyre in the strictly prescribed manner. (36-37) After bathing and with the wet garments offered oblations of gingili, *Kuśa* with water observing the right

प्रदाय चोदकं तस्मै मूर्ध्ना चैनं प्रणम्य च। ताः स्त्रियोऽनुनयामास सान्त्वमुक्त्वा पुनः पुनः॥
गम्यतामिति ताः सर्वा विविशुर्नगरं तदा। प्रविष्टासु च सर्वासु राक्षसीषु विभीषणः॥
रामपार्श्वमुपागत्य तदातिष्ठद्विनीतवत्। रामोऽपि सह सैन्येन ससुग्रीवः सलक्ष्मणः॥
हर्षं लेभे रिपून्हत्वा यथा वृत्रं शतक्रतुः। मातलिश्च तदा रामं परिक्रम्याभिवन्द्य च॥
अनुज्ञातश्च रामेण ययौ स्वर्गं विहायसा। ततो हृष्टमना रामो लक्ष्मणं चेदमब्रवीत्॥
विभीषणाय मे लङ्काराज्यं दत्तं पुरैव हि। इदानीमपि गत्वा त्वं लङ्कामध्ये विभीषणम्॥
अभिषेचय विप्रैश्च मन्त्रवद्विधिपूर्वकम्। इत्युक्तो लक्ष्मणस्तूर्णं जगाम सह वानरैः॥
लङ्कां सुवर्णकलशैः समुद्रजलसंयुतैः। अभिषेकं शुभं चक्रे राक्षसेन्द्रस्य धीमतः॥
ततः पौरजनैः सार्धं नानोपायनपाणिभिः। विभीषणः ससौमित्रिरुपायनपुरस्कृतः॥
दण्डप्रणाममकरोद्रामस्याक्लिष्टकर्मणः। रामो विभीषणं दृष्ट्वा प्राप्तराज्यं मुदान्वितः॥
कृतकृत्यमिवात्मानममन्यत सहानुजः। सुग्रीवं च समालिङ्ग्य रामो वाक्यमथाब्रवीत्॥
(39—49)

procedure. (38) After offering *Jalāñjali* to him he bade his *Praṇāma* by the head touching the ground and consoled the ladies again and again with consoling words. (39) Advised by him all the ladies went to the town and thereafter Vibhīṣaṇa coming by the side of Rāma stayed with humility. Rāma also alongwith the army, Sugrīva and Lakṣmaṇa, felt happy after killing the enemies just as Indra felt after killing Vṛtrāsura. Mātali also circumambulating and saluting Rāma, with his permission went to heaven through the sky. Then the cheerful Rāma spoke to Lakṣmaṇa as under. (40–43) I already gave the kingdom of Lanka to Vibhīṣaṇa. Yet you better go to Lanka and consecrate Vibhīṣaṇa on the throne through *Brāhmaṇas* with the recitation of *Mantras* in the prescribed manner. Having been so said Lakṣmaṇa accompanied by monkeys went there at once.(44-45) He did the coronation of the wise *Rākṣasa* king with the water of sea filled in golden pitchers auspiciously. (46) Thereafter accompanied by the citizens of Lanka with many presents in their hands, Vibhīṣaṇa himself carried rich presents, and he went alongwith Lakṣmaṇa to Śrī Rāma and bade his *Daṇḍavat Praṇāma* to him who was capable of doing anything without much efforts. Rāma was much pleased to see Vibhīṣaṇa as the head of the state and considered his own self and Lakṣmaṇa

सहायेन त्वया वीर जितो मे रावणो महान्। विभीषणोऽपि लङ्कायामभिषिक्तो मयानघ॥
ततः प्राह हनूमन्तं पार्श्वस्थं विनयान्वितम्। विभीषणस्यानुमतेर्गच्छ त्वं रावणालयम्॥
जानक्यै सर्वमाख्याहि रावणस्य वधादिकम्। जानक्याः प्रतिवाक्यं मे शीघ्रमेव निवेदय॥
एवमाज्ञापितो धीमान् रामेण पवनात्मजः। प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः॥
प्रविश्य रावणगृहं शिंशपामूलमाश्रिताम्। ददर्श जानकीं तत्र कृशां दीनामनिन्दिताम्॥
राक्षसीभिः परिवृतां ध्यायन्तीं राममेव हि। विनयावनतो भूत्वा प्रणम्य पवनात्मजः॥
कृताञ्जलिपुटो भूत्वा प्रह्वो भक्त्याग्रतः स्थितः। तं दृष्ट्वा जानकी तूष्णीं स्थित्वा पूर्वस्मृतिं ययौ॥
ज्ञात्वा तं रामदूतं सा हर्षात्सौम्यमुखी बभौ। स तां सौम्यमुखीं दृष्ट्वा तस्यै पवननन्दनः।
रामस्य भाषितं सर्वमाख्यातुमुपचक्रमे॥
देवि रामः ससुग्रीवो विभीषणसहायवान्। कुशली वानराणां च सैन्यैश्च सहलक्ष्मणः॥
रावणं ससुतं हत्वा सबलं सह मन्त्रिभिः। त्वामाह कुशलं रामो राज्ये कृत्वा विभीषणम्॥
(50—59)

quite blessed. Embracing Sugrīva Rāma spoke as under. (47–49)

"O brave and sinless one, it is with your help that I vanquished Rāvaṇa, and Vibhīṣaṇa could be enthroned in Lanka." (50) Then he addressed Hanumān who was most humbly sitting by his side–"Take permission from Vibhīṣaṇa and go to the palace of Rāvaṇa. (51) Inform Sītā about everything including Rāvaṇa's demise etc., and as soon as possible narrate to me what she says in reply. (52) The wise Hanumān, having been so instructed by Rāma entered into Lanka where he was venerably welcomed by the *Rākṣasas*. (53) Entering Rāvana's palace he saw Jānakī sitting underneath the *Śinśapā* tree very lean and thin, in pitiable condition yet quite unblemished. (54) She was surrounded by the ogresses and meditating upon Rāma. Hanumān very humbly saluted her with folded hands and stood before her with devotion. Jānakī saw him. For a moment she was silent and then all of a sudden she remembered the past. (55-56) Recollecting that he was the messanger of Rāma, her face cheerfully brightened. Then Hanumān, the son of wind god, observing her in cheerful mood, made himself ready to relay the message of Rāma. (57)

Devi, Rāma, Sugrīva, Vibhīṣaṇa, Lakṣmaṇa and the monkey army—all are quite well. After vanquishing Rāvaṇa, his sons and

श्रुत्वा भर्तुः प्रियं वाक्यं हर्षगद्गदया गिरा। किं ते प्रियं करोम्यद्य न पश्यामि जगत्त्रये॥
समं ते प्रियवाक्यस्य रत्नान्याभरणानि च। एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः॥
रत्नौघाद्विविधाद्वापि देवराज्याद्विशिष्यते। हतशत्रुं विजयिनं रामं पश्यामि सुस्थिरम्॥
तस्य तद्वचनं श्रुत्वा मैथिली प्राह मारुतिम्। सर्वे सौम्या गुणाः सौम्य त्वय्येव परिनिष्ठिताः॥
रामं द्रक्ष्यामि शीघ्रं मामाज्ञापयतु राघवः। तथेति तां नमस्कृत्य ययौ द्रष्टुं रघूत्तमम्॥
जानक्या भाषितं सर्वं रामस्याग्रे न्यवेदयत्। यन्निमित्तोऽयमारम्भः कर्मणां च फलोदयः॥
तां देवीं शोकसन्तप्तां द्रष्टुमर्हसि मैथिलीम्। एवमुक्तो हनुमता रामो ज्ञानवतां वरः॥
मायासीतां परित्यक्तुं जानकीमनले स्थिताम्। आदातुं मनसा ध्यात्वा रामः प्राह विभीषणम्॥
गच्छ राजन् जनकजामानयाशु ममान्तिकम्। स्नातां विरजवस्त्राढ्यां सर्वाभरणभूषिताम्॥
विभीषणोऽपि तच्छ्रुत्वा जगाम सहमारुतिः। राक्षसीभिः सुवृद्धाभिः स्नापयित्वा तु मैथिलीम्॥
(60—69)

ministers and his army, coronating Vibhīṣaṇa on throne, Rāma informs you of his own well-being. (58-59) Having heard the sweet message of her beloved spouse Sītā spouse, in a voice choked with joy–I fail to see a favourable thing in all the three worlds that I could do for you. (60) No gems or ornaments can equal to your sweet message. Having been so said by Sītā Hanumān made a reply. (61) I have the vision of Rāma who has killed his enemies and is quite well, this is much better and higher in value than any heap of gems or even the kingdom of heaven. (62) After hearing his words Sītā said to Hanumān– "I find that all good qualities are concentrated in you only, O gentle one. (63) Let Rāma permit me to see him as soon as possible. "Very well", said Hanumān, saluted her and then left for where Rāma was. (64) He narrated whatever Jānakī had said. For whose sake you have done all this that Jānakī as the fruit of your labour, is engulfed in grief. You behove to see that Sītā sir. Having been so said by Hanumān Rāma, the wisest among the wise, once again decided to discard the illusory Sītā and retake the real one deposited in the fire. He then said to Vibhīṣaṇa–(65–67)

"O King, go and bring Jānakī soon to me after serving her with a bath making her clean, well dressed and fully ornamented. (68) Vibhīṣaṇa on his turn went with Hanumān.

सर्वाभरणसम्पन्नामारोप्य शिबिकोत्तमे। याष्टीकैर्बहुभिर्गुप्तां कञ्चुकोष्णीषिभिः शुभाम्॥
तां द्रष्टुमागताः सर्वे वानरा जनकात्मजाम्। तान्वारयन्तो बहवः सर्वतो वेत्रपाणयः॥
कोलाहलं प्रकुर्वन्तो रामपार्श्वमुपाययुः। दृष्ट्वा तां शिबिकारूढां दूरादथ रघूत्तमः॥
विभीषण किमर्थं ते वानरान्वारयन्ति हि। पश्यन्तु वानराः सर्वे मैथिलीं मातरं यथा॥
पादचारेण सायातु जानकी मम सन्निधिम्। श्रुत्वा तद्रामवचनं शिबिकादवरुह्य सा॥
पादचारेण शनकैरागता रामसन्निधिम्। रामोऽपि दृष्ट्वा तां मायासीतां कार्यार्थनिर्मिताम्॥
अवाच्यवादान्बहुशः प्राह तां रघुनन्दनः। अमृष्यमाणा सा सीता वचनं राघवोदितम्॥
लक्ष्मणं प्राह मे शीघ्रं प्रज्वालय हुताशनम्। विश्वासार्थं हि रामस्य लोकानां प्रत्ययाय च॥
राघवस्य मतं ज्ञात्वा लक्ष्मणोऽपि तदैव हि। महाकाष्ठचयं कृत्वा ज्वालयित्वा हुताशनम्॥
रामपार्श्वमुपागम्य तस्थौ तूष्णीमरिन्दमः। ततः सीता परिक्रम्य राघवं भक्तिसंयुता॥
पश्यतां सर्वलोकानां देवराक्षसयोषिताम्। प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली॥
बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपगा। यथा मे हृदयं नित्यं नापसर्पति राघवात्॥
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः। एवमुक्त्वा तदा सीता परिक्रम्य हुताशनम्॥
विवेश ज्वलनं दीप्तं निर्भयेन हृदा सती॥

(70—83)

He got Sītā bathed by good natured and aged *Rākṣasa* ladies. (69) After having her ornamented and accommodating her in a beautiful palanquin. She, the auspicious one, was well escorted by many warriors armed with clubs and well dressed (wearing *Kañcuka* and turban). (70) At that time all monkeys rushed to see Sītā. The escorting guards with stick in their hands stopped the monkeys from all sides, making noise and shouts took her to Rāma. Seeing her in palanquin from a considerable distance Rāma said to Vibhīṣaṇa, "Why are they stopping monkeys? Let them see her as a mother. (71–73) And let Jānakī come to me on foot". Hearing those words of Rāma Jānakī got down from the palanquin and walking slowly on foot came near Rāma. Rāma on his turn, seeing that illusory Sītā made for ad hoc purposes, scolded her with unbecoming words. Irritated by the words of Rāma, Sītā asked Lakṣmaṇa to kindle fire immediately, for the credence of Rāma and the world too. (74–77) Observing that Rāma also approved of it. Lakṣmaṇa immediately made a huge pile of wood and put fire to it. (78) And then the vanquisher of the foe Lakṣmaṇa came and waited upon the side

दृष्ट्वा ततो भूतगणाः ससिद्धाः सीतां महावह्निगतां भृशार्ताः।
परस्परं प्राहुरहो स सीतां रामः श्रियं स्वां कथमत्यजज्ज्ञः॥
(84)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे द्वादशः सर्गः॥१२॥

of Rāma silently. Then Sītā with full devotion circumambulated Rāma and while the whole universe and the ladies of gods and demons were watching, Maithilī bade her *Praṇāma* to gods and *Brāhmaṇas*, approached the fire and spoke with folded hands– "If my heart never wanders and is always centred around Rāma, let the universal witness fire god save me from all sides. "So saying Sītā made circumambulation of fire and entered into the inflamed fire with a quite fearless heart. (79–83) All the beings, *Siddhas* were very much moved and felt sorry to see Sītā entering the fire. They whispered to each other—how is it so that the Omniscient Rāma deserted Sītā his own Lakṣmī ? (84)

Thus ends canto XII of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto XIII

Gods praise Rāma—Fire god appears alongwith Sītā–Departure for Ayodhya

श्रीमहादेव उवाच

ततः शक्रः सहस्राक्षो यमश्च वरुणस्तथा। कुबेरश्च महातेजाः पिनाकी वृषवाहनः॥
ब्रह्मा ब्रह्मविदां श्रेष्ठो मुनिभिः सिद्धचारणैः। ऋषयः पितरः साध्या गन्धर्वाप्सरसोरगाः॥
एते चान्ये विमानाग्र्यैराजग्मुर्यत्र राघवः। अब्रुवन्परमात्मानं रामं प्राञ्जलयश्च ते॥
(1–3)

Śrī Mahādeva said—Then Indra, the thousand eyed, Yama, Varuṇa, the splendrous Kubera. Lord Śiva whose mount is a bullock, Brahmā the best among the knowers of *Brahma* accompanied by *Munis, Siddhas* and *Cāraṇas*; the seers, the manes, the *Sādhyas*, the *Gandharvas*, the celestial nymphs and the serpents—all these and many more came there by chariots

कर्ता त्वं सर्वलोकानां साक्षी विज्ञानविग्रहः। वसूनामष्टमोऽसि त्वं रुद्राणां शङ्करो भवान्॥
आदिकर्तासि लोकानां ब्रह्मा त्वं चतुराननः। अश्विनौ घ्राणभूतौ ते चक्षुषी चन्द्रभास्करौ॥
लोकानामादिरन्तोऽसि नित्य एकः सदोदितः। सदा शुद्धः सदा बुद्धः सदा मुक्तोऽगुणोऽद्वयः॥
त्वन्मायासंवृतानां त्वं भासि मानुषविग्रहः। त्वन्नाम स्मरतां राम सदा भासि चिदात्मकः॥
रावणेन हृतं स्थानमस्माकं तेजसा सह। त्वयाद्य निहतो दुष्टः पुनः प्राप्तं पदं स्वकम्॥
एवं स्तुवत्सु देवेषु ब्रह्मा साक्षात्पितामहः। अब्रवीत्प्रणतो भूत्वा रामं सत्यपथे स्थितम्॥

ब्रह्मोवाच

वन्दे देवं विष्णुमशेषस्थितिहेतुं त्वामध्यात्मज्ञानिभिरन्तर्हृदि भाव्यम्।
हेयाहेयद्वन्द्वविहीनं परमेकं सत्तामात्रं सर्वहृदिस्थं दृशिरूपम्॥

(4—10)

where Rāma was seated. They all with their folded hands requested the *Paramātmā* Rāma (1–3) You are the maker of all the worlds and the spectator also, you are the supreme knowledge embodied; you are the eighth among the Vasus and Śaṅkara among *Rudras*. (4) You are the four faced Brahmā the first creator of the universe. The twin Aświnī Kumāras are your two nostrils and the sun and moon your two eyes.(5) You are the beginning and end of the creation, you are the eternal and the one without second, always luminous, always pure, always wakeful, always free, attributeless and without the second. (6) To those who are under the sway of your *Māyā* you appear as just a human being but to those who always remember your name you are sentience embodied. (7) Rāvaṇa forcefully snatched our territory by force. You killed him today and we have regained our position. (8) While the gods were praising like this the grandfather Brahmā in person, after saluting him spoke to Rāma who had adopted the path of truth. (9)

Brahmā said—O Rāma I salute you–who are the cause of sustenance of the universe; who could be meditated upon in the heart by the knowers of *Adhyātma*, who are beyond the opposite pairs of what should be abandoned and what should be accepted; above and beyond all, one without the second; one who is only the existence in reality; seated in all hearts and

प्राणापानौ निश्चयबुद्ध्या हृदि रुद्ध्वा छित्त्वा सर्वं संशयबन्धं विषयौघान्।
पश्यन्तीशं यं गतमोहा यतयस्तं वन्दे रामं रत्नकिरीटं रविभासम्॥
मायातीतं माधवमाद्यं जगदादिं मानातीतं मोहविनाशं मुनिवन्द्यम्।
योगिध्येयं योगविधानं परिपूर्णं वन्दे रामं रञ्जितलोकं रमणीयम्॥
भावाभावप्रत्ययहीनं भवमुख्यैर्योगासक्तैरर्चितपादाम्बुजयुग्मम्।
नित्यं शुद्धं बुद्धमनन्तं प्रणवाख्यं वन्दे रामं वीरमशेषासुरदावम्॥
त्वं मे नाथो नाथितकार्याखिलकारी मानातीतो माधवरूपोऽखिलधारी।
भक्त्या गम्यो भावितरूपो भवहारी योगाभ्यासैर्भावितचेतः सहचारी॥
त्वामाद्यन्तं लोकततीनां परमीशं लोकानां नो लौकिकमानैरधिगम्यम्।
भक्तिं श्रद्धाभावसमेतैर्भजनीयं वन्दे रामं सुन्दरमिन्दीवरनीलम्॥
(11—15)

the spectator of the whole show. (10) I pay my obeisance to that Rāma, wearing the diadem of gems, resplendent like sun whom the *Yatis* after crossing the mire of ignorance visualise in their heart by cutting asunder the shackles of doubts and the sense-objects and by controlling their *Prāṇa* and *Apāna* (exhaling and inhaling breaths) with the resolute intellect. (11) You are beyond the range of *Māyā*, the spouse of Lakṣmī, the very first person, the beginning of the world, beyond measurments (or else beyond the logical proofs like *Pratyakṣa* etc.), the destroyer of ignorance, adorable to *Munis* worth meditating to the *Yogīs*, proponent of the *Yoga* process, complete in every respect, the entertainer of the world. I salute that lovely form of Rāma. (12) You are neither *Bhāva* nor *Abhāva*. The *Yogīs* headed by lord Śiva always adore your two lotus feet; You are constant, pure, full of knowledge, endless, *Praṇava* in person, you are like wild fire for all demons. I adore you O brave Rāma. (13) You are my lord. You perform every mission of those whose master you accept to become, you are beyond all measurment, you are the Mādhava, sustainer of the whole universe; you can be attained through *Bhakti* only. When somebody exclusively meditates upon your real form, you remove all his fears of *Saṁsāra*.You always remain in the hearts of those who have purified their heart with the practice of *Yoga*. (14) I pay my

को वा ज्ञातुं त्वामतिमानं गतमानं मायासक्तो माधव शक्तो मुनिमान्यम्।
वृन्दारण्ये वन्दितवृन्दारकवृन्दं वन्दे रामं भवमुखवन्द्यं सुखकन्दम्॥
नानाशास्त्रैर्वेदकदम्बैः प्रतिपाद्यं नित्यानन्दं निर्विषयज्ञानमनादिम्।
मत्सेवार्थं मानुषभावं प्रतिपन्नं वन्दे रामं मरकतवर्णं मथुरेशम्॥
श्रद्धायुक्तो यः पठतीमं स्तवमाद्यं ब्राह्मं ब्रह्मज्ञानविधानं भुवि मर्त्यः।
रामं श्यामं कामितकामप्रदमीशं ध्यात्वा ध्याता पातकजालैर्विगतः स्यात्॥
श्रुत्वा स्तुतिं लोकगुरोर्विभावसुः स्वाङ्के समादाय विदेहपुत्रिकाम्।
विभ्राजमानां विमलारुणद्युतिं रक्ताम्बरां दिव्यविभूषणान्विताम्॥
प्रोवाच साक्षी जगतां रघूत्तमं प्रपन्नसर्वार्तिहरं हुताशनः।
गृहाण देवीं रघुनाथ जानकीं पुरा त्वया मय्यवरोपितां वने॥

(16—20)

obeisance to you O Rāma, lovely like blue lotus. You are the beginning and end of the wheel of creation, the overlord of all the worlds. You cannot be comprehended through earthly measurments. You can be adored only by those who are full of devotion and faith. (15) O Mādhava, who, the person overpowered by *Māyā,* is competent to know you who are beyond the ken of *Pramāṇas* and beyond all measures also, who are venerable to *Munis*? In Vrindavana even though you yourself adored gods yet you are adorable to the leading deities like lord Śiva. I adore such Rāma who is the bliss solidified. (16) I pay my obeisance, to the lord of Mathura, the emerald hue, who can be described only by *Vedas* and *Śāstras*; who is ever joyful, who is undifferentiated knowledge and the beginningless; who adopted a human form in order to fulfil my desire. (17) One who will recite this primal prayer composed by Brahmā, capable of providing supreme knowledge, in the world will get rid of all sins by meditating on Rāma and Kṛṣṇa (as both are one) the fulfiller of all desires. (18)

After hearing the prayer from Brahmā the primal father of the universe the fire god manifested himself with Sītā, the daughter of Videha in his lap, who was haloed by a shining red splendour, in red garments and divinely ornamented and he the witness of all the universe (the fire god) spoke to Śrī

विधाय मायाजनकात्मजां हरे दशाननप्राणविनाशनाय च।
हतो दशास्यः सह पुत्रबान्धवैर्निराकृतोऽनेन भरो भुवः प्रभो॥
तिरोहिता सा प्रतिबिम्बरूपिणी कृता यदर्थं कृतकृत्यतां गता।
ततोऽतिहृष्टां परिगृह्य जानकीं रामः प्रहृष्टः प्रतिपूज्य पावकम्॥
स्वाङ्के समावेश्य सदानपायिनीं श्रियं त्रिलोकीजननीं श्रियः पतिः।
दृष्ट्वाथ रामं जनकात्मजायुतं श्रिया स्फुरन्तं सुरनायको मुदा।
भक्त्या गिरा गद्गदया समेत्य कृताञ्जलिः स्तोतुमथोपचक्रमे॥

इन्द्र उवाच

भजेऽहं सदा राममिन्दीवराभं भवारण्यदावानलाभाभिधानम्।
भवानीहृदा भावितानन्दरूपं भवाभावहेतुं भवादिप्रपन्नम्॥
सुरानीकदुःखौघनाशैकहेतुं नराकारदेहं निराकारमीड्यम्।
परेशं परानन्दरूपं वरेण्यं हरिं राममीशं भजे भारनाशम्॥

(21—25)

Rāma, the remover of his devotee's sufferings—O lord of Raghus, take back *Devī Jānakī* whom you deposited with me (as a trust). (19-20) O lord you created an illusory Sītā in order to kill the ten-faced Rāvaṇa. Now the Rāvaṇa alongwith his sons and relatives has been killed and the burden of the earth has been removed. (21) That reflection of Sītā disappeared after fulfilling the mission for which she was created. Then the happy Rāma accepted the cheerful Sītā and worshipped fire god. (22) Śrī Rāma, the spouse of Lakṣmī, took Sītā, the mother of all the three worlds, and the incarnation of Lakṣmī, ever inseparable from him, in his side. When Indra saw Rāma and Sītā together, spreading resplendence, he came and started praising him with folded hands and in a voice choked with emotion. (23)

Indra said—I adore Śrī Rāma whose hue is like lotus, whose name is like wild fire to burn the forest of the *Saṁsāra*, whom Pārvatī meditates in her heart, who is bliss incarnate, who is the cause of removing the shackles of *Saṁsāra*, in whom the gods like lord Śiva take refuge. (24) I adore Śrī Rāma, Hari the destroyer of the burden of the earth and the one who is the only agent of removing the miseries of gods, who is in human form although being formless, who is worth adoring,

प्रपन्नाखिलानन्ददोहं प्रपन्नं प्रपन्नार्तिनिःशेषनाशाभिधानम्।
तपोयोगयोगीशभावाभिभाव्यं कपीशादिमित्रं भजे राममित्रम्॥
सदा भोगभाजां सुदूरे विभान्तं सदा योगभाजामदूरे विभान्तम्।
चिदानन्दकन्दं सदा राघवेशं विदेहात्मजानन्दरूपं प्रपद्ये॥
महायोगमायाविशेषानुयुक्तो विभासीश लीलानराकारवृत्तिः।
त्वदानन्दलीलाकथापूर्णकर्णाः सदानन्दरूपा भवन्तीह लोके॥
अहं मानपानाभिमत्तप्रमत्तो न वेदाखिलेशाभिमानाभिमानः।
इदानीं भवत्पादपद्मप्रसादात् त्रिलोकाधिपत्याभिमानो विनष्टः॥
स्फुरद्रत्नकेयूरहाराभिरामं धराभारभूतासुरानीकदावम्।
शरच्चन्द्रवक्त्रं लसत्पद्मनेत्रं दुरावारपारं भजे राघवेशम्॥
(26—30)

the overlord, the beatific joy incarnate and who is the best person. (25) I adore the lord Śrī Rāma who is the friend of Sugrīva etc., and the only friend of all; who bestows joy on those who take refuge in him, whose name is capable of destroying all miseries of devotees who can be intuited by the great *Yogīs* in their heart through practising penance and *Yoga*. (26) I take refuge in Śrī Rāma who is the joy of Śrī Jānakī, who always remains beyond the reach of worldly people and who is always very close to the *Yogīs*, who is embodied consciousness and joy. (27) You appear like a human being and so are your pastimes. It is because of association of your *Yogamāyā* and her qualities. Those whose ears are filled with your joyful pranks and stories become in this world joy personified themselves. (28) O lord, I was totally intoxicated with the praise that I received and due to drinking liquor. I always slighted everybody due to the pride of being super ruler of all. Now by the grace of your lotus-feet my pride of being the lord of the three worlds has vanished. (29) I adore the lord of the Raghus who is bedecked with armlets and necklace, who is a wild fire for the demon army which were an unbearable burden to the earth, whose glowing face is just like the autumn moon, who is having eyes beautiful like lotus and who is

सुराधीशनीलाभ्रनीलाङ्गकान्तिं विराधादिरक्षोवधाल्लोकशान्तिम्।
किरीटादिशोभं पुरारातिलाभं भजे रामचन्द्रं रघूणामधीशम्॥
लसच्चन्द्रकोटिप्रकाशादिपीठे समासीनमङ्के समाधाय सीताम्।
स्फुरद्धेमवर्णां तडित्पुञ्जभासं भजे रामचन्द्रं निवृत्तार्तितन्द्रम्॥
ततः प्रोवाच भगवान्भवान्या सहितो भवः। रामं कमलपत्राक्षं विमानस्थो नभःस्थले॥
आगमिष्याम्ययोध्यायां द्रष्टुं त्वां राज्यसत्कृतम्। इदानीं पश्य पितरमस्य देहस्य राघव॥
ततोऽपश्यद्विमानस्थं रामो दशरथं पुरः। ननाम शिरसा पादौ मुदा भक्त्या सहानुजः॥
आलिङ्ग्य मूर्ध्न्यवघ्राय रामं दशरथोऽब्रवीत्। तारितोऽस्मि त्वया वत्स संसाराद्दुःखसागरात्॥
इत्युक्त्वा पुनरालिङ्ग्य ययौ रामेण पूजितः। रामोऽपि देवराजं तं दृष्ट्वा प्राह कृताञ्जलिम्॥
मत्कृते निहतान्सङ्ख्ये वानरान्पतितान् भुवि। जीवयाशु सुधावृष्ट्या सहस्राक्ष ममाज्ञया॥
तथेत्यमृतवृष्ट्या तान् जीवयामास वानरान्। ये ये मृता मृधे पूर्वं ते ते सुप्तोत्थिता इव।
पूर्ववद्बलिनो हृष्टा रामपार्श्वमुपाययुः॥

(31—39)

difficult to approach. (30) I adore Śrī Rāmacandra, the lord of Raghus whose bodily hue is like sapphire and clouds, who bestowed peace on the world by killing demons like Virādha etc., who is charmingly bedecked with diadem etc., and who is very dear to lord Śiva. (31) I adore Śrī Rāma who is bereft of affliction and lethargy, who is seated on the throne shining like crores of moons having by his side Sītā of bright golden hue and looking like a heap of lightning flashes. (32)

Then lord Śiva alongwith Pārvatī seated in a chariot in the sky spoke to Rāma with the eyes like lotus petals. (33) I will come to Ayodhya to see you enthroned. Now have a vision of the father of this body of yours (Daśaratha). (34) Then Rāma saw before him Daśaratha sitting in an aerial car. He alongwith Lakṣmaṇa saluted him by their heads with devotion. (35) Daśaratha embraced Rāma, smelt him on the head and said– my son, you delivered me from the ocean of worldly miseries.(36) So saying he again embraced him and after being adored by Rāma he went away. Now seeing Indra standing before him with folded hands he said to him—"O thousand eyed one, these are my instructions for you to shower nectar on these monkeys who are killed in the battle for my sake and are laying on the ground and restore them to life again." ((37-38) Indra showered

नोत्थिता राक्षसास्तत्र पीयूषस्पर्शनादपि। विभीषणस्तु साष्टाङ्गं प्रणिपत्याब्रवीद्वचः॥
देव मामनुगृह्णीष्व मयि भक्तिर्यदा तव। मङ्गलस्नानमद्य त्वं कुरु सीतासमन्वितः॥
अलङ्कृत्य सह भ्रात्रा श्वो गमिष्यामहे वयम्। विभीषणवचः श्रुत्वा प्रत्युवाच रघूत्तमः॥
सुकुमारोऽतिभक्तो मे भरतो मामवेक्षते। जटावल्कलधारी स शब्दब्रह्मसमाहितः॥
कथं तेन विना स्नानमलङ्कारादिकं मम। अतः सुग्रीवमुख्यांस्त्वं पूजयाशु विशेषतः॥
पूजितेषु कपीन्द्रेषु पूजितोऽहं न संशयः। इत्युक्तो राघवेणाशु स्वर्णरत्नाम्बराणि च॥
ववर्ष राक्षसश्रेष्ठो यथाकामं यथारुचि। ततस्तान्पूजितान्दृष्ट्वा रामो रत्नैश्च यूथपान्॥
अभिनन्द्य यथान्यायं विससर्ज हरीश्वरान्। विभीषणसमानीतं पुष्पकं सूर्यवर्चसम्॥
आरुरोह ततो रामस्तद्विमानमनुत्तमम्। अङ्के निधाय वैदेहीं लज्जमानां यशस्विनीम्॥
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता। अब्रवीच्च विमानस्थः श्रीरामः सर्ववानरान्॥
सुग्रीवं हरिराजं च अङ्गदं च विभीषणम्। मित्रकार्यं कृतं सर्वं भवद्भिः सह वानरैः॥
(40—50)

nectar accordingly and brought the monkeys back to life. All the dead monkeys stood up as if after a sound sleep. They became fresh and strong as usual and came to the side of Rāma. (39) Even after the shower of nectar the dead demons did not come to life. Vibhīṣaṇa after bidding *Sāṣṭāṅga Praṇāma* spoke. (40) O lord, if you have affection for me, please oblige me by taking the auspicious bath today alongwith Sītā. (41) And tomorrow after having full ornamentation you, Lakṣmaṇa and we all will start. Hearing so Śrī Rāma made a reply to Vibhīṣaṇa. (42)

My brother Bharata must be waiting for me. Although very tender he is having matted locks and wearing bark garments and meditating on *Śabdabrahma*. (43) In his absence how can I have *Maṅgalasnāna* and put ornaments. So you better entertain Sugrīva and other chief monkeys with all possible care. (44) If these monkeys are cordially entertained well I am fully adored without any doubt. Having been so said by Rāma Vibhīṣaṇa almost made a shower of gold, gems and garments according to the desires and likings of the monkeys. When Rāma saw that the monkeys were fully honoured and entertained with gems he dispersed all the monkeys in befitting and deserving manner and himself mounted on the chariot Puṣpaka

अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्हथ। सुग्रीव प्रतियाह्याशु किष्किन्धां सर्वसैनिकैः॥
स्वराज्ये वस लङ्कायां मम भक्तो विभीषण। न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः॥
अयोध्यां गन्तुमिच्छामि राजधानीं पितुर्मम। एवमुक्तास्तु रामेण वानरास्ते महाबलाः॥
ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः। अयोध्यां गन्तुमिच्छामस्त्वया सह रघूत्तम॥
दृष्ट्वा त्वामभिषिक्तं तु कौसल्यामभिवाद्य च। पश्चाद्वृणीमहे राज्यमनुज्ञां देहि नः प्रभो॥
रामस्तथेति सुग्रीव वानरैः सविभीषणः। पुष्पकं सहनूमांश्च शीघ्रमारोह साम्प्रतम्॥
ततस्तु पुष्पकं दिव्यं सुग्रीवः सह सेनया। विभीषणश्च सामात्यः सर्वे चारुरुहुर्द्रुतम्॥
तेष्वारूढेषु सर्वेषु कौबेरं परमासनम्। राघवेणाभ्यनुज्ञातमुत्पपात विहायसा॥
बभौ तेन विमानेन हंसयुक्तेन भास्वता। प्रहृष्टश्च तदा रामश्चतुर्मुख इवापरः॥
(51—59)

which was resplendent like sun and brought by Vibhīṣaṇa. He had the bashful and glorious Sītā by his side and was accompanied by the valorous Lakṣmaṇa holding the bow. Śrī Rāma addressed all the monkeys, Sugrīva, the monkey king, Aṅgada and Vibhīṣaṇa from the chariot itself—you all alongwith these monkeys have accomplished the friendly duties. (45–50) They all have my permission to go where they wish. Sugrīva, you may soon go to Kishkindha alongwith all the soldiers. (51) Vibhīṣaṇa, practising my devotion, stay in your kingdom Lanka. Even gods including Indra cannot do any harm to you. (52) I myself wish to go to my father's capital, Ayodhya. Being so said by Rāma, those mighty monkeys and the *Rākṣasa* Vibhīṣaṇa requested with folded hands—"We all want to accompany you to Ayodhya, O best of the Raghus." (53-54) After watching you consecrated on the throne and saluting the mother Kausalyā we will decide to go to our kingdom. Please do permit us, O Lord. (55) "Very well" said Rāma and addressed Sugrīva to mount *Puṣpaka* alongwith Vibhīṣaṇa and Hanumān immediately. (56) Then Sugrīva alongwith his army and Vibhīṣaṇa with his ministers quickly mounted on the divine *Puṣpaka*. (57) After all were mounted the grand chariot of Kubera taking a leap from the ground flew through the sky with permission of Rāma. (58) Seated in that shining chariot in the shape of a goose, Rāma was happy and appeared like another Brahmā. (59)

ततो बभौ भास्करबिम्बतुल्यं कुबेरयानं तपसानुलब्धम्।
रामेण शोभां नितरां प्रपेदे सीतासमेतेन सहानुजेन॥
(60)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे त्रयोदशः सर्ग॥१३॥

At that time the chariot of Kubera shining like the sun, which was obtained after practising severe penances, looked most beautiful and because Rāma was sitting in it with Sītā and Lakṣmaṇa its splendour was enhanced more. (60)

Thus ends canto XIII of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

═★═

Canto XIV

Journey to Ayodhya—hospitality from Bharadwāja and meeting Bharata

श्रीमहादेव उवाच

पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः। अब्रवीन्मैथिलीं सीतां रामः शशिनिभाननाम्॥
त्रिकूटशिखराग्रस्थां पश्य लङ्कां महाप्रभाम्। एतां रणभुवं पश्य मांसकर्दमपङ्किलाम्॥
असुराणां प्लवङ्गानामत्र वैशसनं महत्। अत्र मे निहतः शेते रावणो राक्षसेश्वरः॥
कुम्भकर्णेन्द्रजिन्मुख्याः सर्वे चात्र निपातिताः। एष सेतुर्मया बद्धः सागरे सलिलाशये॥
एतच्च दृश्यते तीर्थं सागरस्य महात्मनः। सेतुबन्धमिति ख्यातं त्रैलोक्येन च पूजितम्॥
एतत्पवित्रं परमं दर्शनात्पातकापहम्। अत्र रामेश्वरो देवो मया शम्भुः प्रतिष्ठितः॥
(1—6)

Śrī Mahādeva said— From the chariot Śrī Rāma cast a glance on all sides and spoke to moon-faced Sītā— "Look at the splendrous Lanka located at the peak of mount Trikuta and look at the battlefield muddy with the mire of flesh. (1-2) Here a great massacre of monkeys and demons took place and here the *Rākṣasa* king Rāvaṇa lays down being killed by me. (3) At this place Kumbhakarṇa, Indrajit and many more were killed. Now this is the bridge built by me over the ocean full of water. (4) Now see this holy place named Setubandha on the shore of the sea which has been worshipped and worth worshipping by all the three worlds. (5) It is most sacred

अत्र मां शरणं प्राप्तो मन्त्रिभिश्च विभीषणः। एषा सुग्रीवनगरी किष्किन्धा चित्रकानना॥
तत्र रामाज्ञया ताराप्रमुखा हरियोषितः। आनयामास सुग्रीवः सीतायाः प्रियकाम्यया॥
ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः। प्राह चाद्रिमृष्यमूकं पश्य वाल्यत्र मे हतः॥
एषा पञ्चवटी नाम राक्षसा यत्र मे हताः। अगस्त्यस्य सुतीक्ष्णस्य पश्याश्रमपदे शुभे॥
एते ते तापसाः सर्वे दृश्यन्ते वरवर्णिनि। असौ शैलवरो देवि चित्रकूटः प्रकाशते॥
अत्र मां कैकयीपुत्रः प्रसादयितुमागतः। भरद्वाजाश्रमं पश्य दृश्यते यमुनातटे॥
एषा भागीरथी गङ्गा दृश्यते लोकपावनी। एषा सा दृश्यते सीते सरयूर्यूपमालिनी॥
एषा सा दृश्यतेऽयोध्या प्रणामं कुरु भामिनि। एवं क्रमेण सम्प्राप्तो भरद्वाजाश्रमं हरिः॥
पूर्णे चतुर्दशे वर्षे पञ्चम्यां रघुनन्दनः। भरद्वाजं मुनिं दृष्ट्वा ववन्दे सानुजः प्रभुः॥
(7—15)

capable of removing all the sins by its vision alone. Here I installed the idol of lord Śiva known as Rāmeśwara. (6) Now this is the place where Vibhīṣaṇa with his ministers surrendered before me. And now we reach Kishkindha rich with beautiful gardens, the township of Sugrīva. There Sugrīva under the instruction of Rāma brought all the monkey ladies headed by Tārā in order to please Sītā.(7-8) When Rāma noticed that the *Puṣpaka* accommodated all the female monkeys and shot through the sky, he again said—look at this mountain. It is Rishyamuka. Here I killed Vāli. (9) Now here comes Panchavati where I killed the demons. Now look at the two auspicious *Āśramas* of Agastya and Sutīkṣṇa. (10) Look O of the beautiful hue, all these ascetics are visible. Now, that is the great mountain Chitrakuta shining. (11) Here Bharata, the son of Kaikeyī, came to propitiate me. Now see, the *Āśrama* of Bharadwāja looking on the bank of Yamunā. (12) Now this is Bhāgīrathī Gaṅgā, capable of purifying the whole universe. Now see there looks river Sarayū having a number of sacrificial poles. (13) Now there looks Ayodhya. Bid your, *Praṇāma* to it, O beautiful lady. Commenting this way one by one Śrī Rāma reached the hermitage of Bharadwāja. (14)

After the completion of fourteen years on the fifth day the lord Rāma, delighter of Raghus visited *Muni* Bharadwāja and alongwith his brother Lakṣmaṇa adored the *Muni*. (15)

पप्रच्छ मुनिमासीनं विनयेन रघूत्तमः। श्रृणोषि कच्चिद्भरतः कुशल्यास्ते सहानुजः॥
सुभिक्षा वर्ततेऽयोध्या जीवन्ति च हि मातरः। श्रुत्वा रामस्य वचनं भरद्वाजः प्रहृष्टधीः॥
प्राह सर्वे कुशलिनो भरतस्तु महामनाः। फलमूलकृताहारो जटावल्कलधारकः॥
पादुके सकलं न्यस्य राज्यं त्वां सुप्रतीक्षते। यद्यत्कृतं त्वया कर्म दण्डके रघुनन्दन॥
राक्षसानां विनाशं च सीताहरणपूर्वकम्। सर्वं ज्ञातं मया राम तपसा ते प्रसादतः॥
त्वं ब्रह्म परमं साक्षादादिमध्यान्तवर्जितः। त्वमग्रे सलिलं सृष्ट्वा तत्र सुप्तोऽसि भूतकृत्॥
नारायणोऽसि विश्वात्मन्नराणामन्तरात्मकः। त्वन्नाभिकमलोत्पन्नो ब्रह्मा लोकपितामहः॥
अतस्त्वं जगतामीशः सर्वलोकनमस्कृतः। त्वं विष्णुर्जानकी लक्ष्मीः शेषोऽयं लक्ष्मणाभिधः॥
आत्मना सृजसीदं त्वमात्मन्येवात्ममायया। न सज्जसे नभोवत्त्वं चिच्छक्त्या सर्वसाक्षिकः॥
बहिरन्तश्च भूतानां त्वमेव रघुनन्दन। पूर्णोऽपि मूढदृष्टीनां विच्छिन्न इव लक्ष्यसे॥
(16—25)

The sage was sitting there and Śrī Rāma very humbly asked him—"Have you heard sir, if Bharata alongwith the younger brother is alright? (16) Is Ayodhya running a good time? Are the mothers still alive?" Hearing Rāma's words Bharadwāja cheerfully replied and said—"All are well. The great souled Bharata taking fruits and roots as his food, having matted locks and wearing bark garments, surrendering all the state affairs before the sandals, is eagerly awaiting you. Whatever you did in Dandaka, O best of Raghus, how Sītā was abducted and how the ogre dynasty was annihilated—I know everything through my penances and by your grace." (17–20) You are the supreme *Brahma* bereft of beginning, middle and end. You created water first and slept therein, O creator of the universe. (21) You yourself are the universe and the *Ātmā* of all beings and hence You are *Nārāyaṇa*. Brahmā was born of the lotus that sprouted from Your navel region and became the initial father of the world. (22) Therefore You are the lord of all the worlds and venerable to the whole universe. You are Viṣṇu, Jānakī Lakṣmī and Lakṣmaṇa is Śeṣa. (23) You create this universe within You by yourself with the help of Your *Māyā*. Like sky You never get tainted and simply witness and watch through Your sentient power. (24) You yourself are both the inner and outer sides of all beings

जगत्त्वं जगदाधारस्त्वमेव परिपालकः। त्वमेव सर्वभूतानां भोक्ता भोज्यं जगत्पते॥
दृश्यते श्रूयते यद्यत्स्मर्यते वा रघूत्तम। त्वमेव सर्वमखिलं त्वद्विनान्यन्न किञ्चन॥
माया सृजति लोकांश्च स्वगुणैरहमादिभिः। त्वच्छक्तिप्रेरिता राम तस्मात्त्वय्युपचर्यते॥
यथा चुम्बकसान्निध्याच्चलन्त्येवायसादयः। जडास्तथा त्वया दृष्टा माया सृजति वै जगत्॥
देहद्वयमदेहस्य तव विश्वं रिरक्षिषोः। विराट् स्थूलं शरीरं ते सूत्रं सूक्ष्ममुदाहृतम्॥
विराजः सम्भवन्त्येते अवताराः सहस्रशः। कार्यान्ते प्रविशन्त्येव विराजं रघुनन्दन॥
अवतारकथां लोके ये गायन्ति गृणन्ति च। अनन्यमनसो मुक्तिस्तेषामेव रघूत्तम॥
त्वं ब्रह्मणा पुरा भूमेर्भारहाराय राघव। प्रार्थितस्तपसा तुष्टस्त्वं जातोऽसि रघोः कुले॥
देवकार्यमशेषेण कृतं ते राम दुष्करम्। बहुवर्षसहस्राणि मानुषं देहमाश्रितः॥
कुर्वन्दुष्करकर्माणि लोकद्वयहिताय च। पापहारीणि भुवनं यशसा पूरयिष्यसि॥
(26—35)

O delighter of Raghus You are perfect yet those, whose eyes are deluded, find You as finite. (25) You are the world. You are the substratum of the world and the sustainer also. You are the enjoyer and enjoyable both .to all beings O lord of the universe. (26) Whatever can be seen, remembered or heard–is all nothing but You O best of the Raghus. There is nothing apart from You. Your *Māyā* inspired by Your powers creates all the worlds through the three *Guṇas* and *Ahaṅkāra* etc. Therefore all activities of *Māyā* is supposed to be yourdoing. (27-28) Just as in the near proximity of magnet, the iron pieces do move even though they are inert, similarly as soon as *Māyā* comes within Your sight, it creates the universe. (29) When You decide to sustain the world You at once have two bodies even though really You have no body. *Virāṭ* is Your gross body and *Sūtra* the subtle one. (30) From Your *Virāṭ* aspect thousands of incarnations manifest themselves and when the mission is over, they merge in the same *Virāṭ*, O delighter of Raghus. (31) Those who sing or narrate the stories of these incarnations with exclusiveness of mind, are sure to get the liberation, O best among the Raghus. (32) You were solicited by Brahmā in the past for unburdening the earth, O Rāghava. Pleased with the penances and on account of his request You manifested yourself in Raghu dynasty. (33) O Rāma, you performed the most tedious

प्रार्थयामि जगन्नाथ पवित्रं कुरु मे गृहम्। स्थित्वाद्य भुक्त्वा सबलः श्वो गमिष्यसि पत्तनम्॥
तथेति राघवोऽतिष्ठत्तस्मिन्नाश्रम उत्तमे। ससैन्यः पूजितस्तेन सीतया लक्ष्मणेन च॥
ततो रामश्चिन्तयित्वा मुहूर्तं प्राह मारुतिम्। इतो गच्छ हनूमंस्त्वमयोध्यां प्रति सत्वरः॥
जानीहि कुशली कच्चिज्जनो नृपतिमन्दिरे। शृङ्गवेरपुरं गत्वा ब्रूहि मित्रं गुहं मम॥
जानकीलक्ष्मणोपेतमागतं मां निवेदय। नन्दिग्रामं ततो गत्वा भ्रातरं भरतं मम॥
दृष्ट्वा ब्रूहि सभार्यस्य सभ्रातुः कुशलं मम। सीतापहरणादीनि रावणस्य वधादिकम्॥
ब्रूहि क्रमेण मे भ्रातुः सर्वं तत्र विचेष्टितम्। हत्वा शत्रुगणान्सर्वान्सभार्यः सहलक्ष्मणः॥
उपयाति समृद्धार्थः सह ऋक्षहरीश्वरैः। इत्युक्त्वा तत्र वृत्तान्तं भरतस्य विचेष्टितम्॥
सर्वं ज्ञात्वा पुनः शीघ्रमागच्छ मम सन्निधिम्। तथेति हनुमांस्तत्र मानुषं वपुरास्थितः॥
नन्दिग्रामं ययौ तूर्णं वायुवेगेन मारुतिः। गरुत्मानिव वेगेन जिघृक्षन् भुजगोत्तमम्॥
(36—45)

job for the sake of gods. Now you will stay on the earth for several thousand years in your human coil, will do many more difficult tasks capable of removing sins for the good of the two worlds and will fill up the universe with your fame. (34-35) O lord of the world, I request you to sanctify my house. Please stop today, take food with your army, and go to the town tomorrow. (36)

"Very well" said Rāma and halted there in the grand *Āśrama*. He was entertained fully alongwith his army, Sītā and Lakṣmaṇa. (37) Thereafter, Rāma thought for a moment and asked Hanumān—"Hanumān, immediately go to Ayodhya. (38) Find out if everybody there in the palace is alright. Then go to Shringaverapura and tell my friend Guha that I have arrived with Jānakī and Lakṣmaṇa. Then go to Nandigram and see my brother Bharata and tell him the well-being of mine alongwith the wife and brother. The abduction of Sītā and killing of Rāvaṇa etc., all my activities you must inform to my brother in a serial order. Tell him that after killing all the enemies I am coming with my wife, Lakṣmaṇa and bears and monkeys fully successful in my mission. After making this report find out in detail the routine of Bharata, come back to me soon." "Very well" said Hanumān and he went to Nandigram in human form as speedily as the wind just as Garuḍa dives swiftly to

शृङ्गवेरपुरं प्राप्य गुहमासाद्य मारुतिः। उवाच मधुरं वाक्यं प्रहृष्टेनान्तरात्मना॥
रामो दाशरथिः श्रीमान्सखा ते सह सीतया। सलक्ष्मणस्त्वां धर्मात्मा क्षेमी कुशलमब्रवीत्॥
अनुज्ञातोऽद्य मुनिना भरद्वाजेन राघवः। आगमिष्यति तं देवं द्रक्ष्यसि त्वं रघूत्तमम्॥
एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहम्। उत्पपात महावेगो वायुवेगेन मारुतिः॥
सोऽपश्यद्रामतीर्थं च सरयूं च महानदीम्। तामतिक्रम्य हनुमान्नन्दिग्रामं ययौ मुदा॥
क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम्। ददर्श भरतं दीनं कृशमाश्रमवासिनम्॥
मलपङ्कविदिग्धाङ्गं जटिलं वल्कलाम्बरम्। फलमूलकृताहारं रामचिन्तापरायणम्॥
पादुके ते पुरस्कृत्य शासयन्तं वसुन्धराम्। मन्त्रिभिः पौरमुख्यैश्च काषायाम्बरधारिभिः॥
वृतदेहं मूर्तिमन्तं साक्षाद्धर्ममिव स्थितम्। उवाच प्राञ्जलिर्वाक्यं हनूमान्मारुतात्मजः॥
(46—54)

catch hold of a snake. (39–45)

Hanumān then reached Shringaverapura. Approaching Guha he said in a sweet voice, overjoyed as he was from within. (46) The glorious Rāma, the son of Daśaratha, with Sītā and Lakṣmaṇa, the righteous one and your friend is all right and has communicated his well-being to you. (47) As soon as permitted by Bharadwāja, today the Rāghava will come and you will see the lord, the best of the Raghus. (48) So saying the splendrous Hanumān horripilated as he was, He jumped through the sky and with an excessive speed like that of the forceful wind. (49) On the way he saw Rāmatīrtha and thereafter the river Sarayū. Crossing it Hanumān happily went to Nandigram. (50) At a distance of only two miles from Ayodhya he saw Bharata quite lean and thin and in a pitiable condition. He was living like an ascetic in the *Āśrama*. (51) His body was dirty, smeared with *Bhasma* (ashes), having his locks matted and wearing bark-made garments, taking only fruits and roots as his food, always meditating and worried on account of Rāma. He was holding two sandals before him and as the representative he was ruling over the earth alongwith ministers and leading citizens. They all wearing saffron coloured garments who were surrounding him. He looked like embodied *Dharma* in person. And Hanumān, the son of wind-god, spoke to him with folded hands–(52–54)

यं त्वं चिन्तयसे रामं तापसं दण्डके स्थितम्। अनुशोचसि काकुत्स्थः स त्वां कुशलमब्रवीत्॥
प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम्। अस्मिन्मुहूर्त्ते भ्रात्रा त्वं रामेण सह सङ्गतः॥
समरे रावणं हत्वा रामः सीतामवाप्य च। उपयाति समृद्धार्थः ससीतः सहलक्ष्मणः॥
एवमुक्तो महातेजा भरतो हर्षमूर्च्छितः। पपात भुवि चास्वस्थः कैकयीप्रियनन्दनः॥
आलिङ्ग्य भरतः शीघ्रं मारुतिं प्रियवादिनम्। आनन्दजैरश्रुजलैः सिषेच भरतः कपिम्॥
देवो वा मानुषो वा त्वमनुक्रोशादिहागतः। प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम्॥
गवां शतसहस्रं च ग्रामाणां च शतं वरम्। सर्वाभरणसम्पन्ना मुग्धाः कन्यास्तु षोडश॥
एवमुक्त्वा पुनः प्राह भरतो मारुतात्मजम्। बहूनीमानि वर्षाणि गतस्य सुमहद्वनम्॥
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम्। कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे॥
एति जीवन्तमानन्दो नरं वर्षशतादपि। राघवस्य हरीणां च कथमासीत्समागमः॥
तत्त्वमाख्याहि भद्रं ते विश्वसेयं वचस्तव। एवमुक्तोऽथ हनुमान् भरतेन महात्मना॥
आचचक्षेऽथ रामस्य चरितं कृत्स्नशः क्रमात्। श्रुत्वा तु परमानन्दं भरतो मारुतात्मजात्॥
(55—66)

Whom you always think of, the ascetic Rāma, living in Dandaka forest and for whom you are always grieved, he communicates his well-being to you. I will give you a happy news. Now give up the terrific grief right at this moment; you will meet your brother Rāma. (55-56) Rāma killed Rāvaṇa in battle, regained Sītā and is coming back with Sītā and Lakṣmaṇa successfully completing his mission. (57) Having so heard Bharata of great splendour, the delighter of Kaikeyī went into swoon due to the excessive joy and not maintaining his normalcy he fell down. (58) (Being his normal self) Bharata embraced Hanumān, the narrator of sweetest news, and wetted him with the tears of delight and said. (59) Whatever you are—a god or a human being—it is very kind of you to have come here. In exchange of the good news you told I give you one lakh cows, one hundred villages and sixteen young ladies fully bedecked with all ornaments. (60-61) In the same continuation Bharata again said to Hanumān—"Many many years have passed since I am hearing today something of my lord who went to the forest long long ago. Today it seems to me that the worldly proverbial saying is very true and auspicious that in the life of a person if he is alive he happens to attain joy even if it is after

आज्ञापयच्छत्रुहणं मुदा युक्तं मुदान्वितः। दैवतानि च यावन्ति नगरे रघुनन्दन॥
नानोपहारबलिभिः पूजयन्तु महाधियः। सूता वैतालिकाश्चैव बन्दिनः स्तुतिपाठकाः॥
वारमुख्याश्च शतशो निर्यान्त्वद्यैव सङ्घशः। राजदारास्तथामात्याः सेना हस्त्यश्वपत्तयः॥
ब्राह्मणाश्च तथा पौरा राजानो ये समागताः। निर्यान्तु राघवस्याद्य द्रष्टुं शशिनिभाननम्॥
भरतस्य वचः श्रुत्वा शत्रुघ्नपरिचोदिताः। अलञ्चक्रुश्च नगरीं मुक्तारत्नमयोज्ज्वलैः॥
तोरणैश्च पताकाभिर्विचित्राभिरनेकधा। अलङ्कुर्वन्ति वेश्मानि नानाबलिविचक्षणाः॥
निर्यान्ति वृन्दशः सर्वे रामदर्शनलालसाः। हयानां शतसाहस्रं गजानामयुतं तथा॥
रथानां दशसाहस्रं स्वर्णसूत्रविभूषितम्। पारमेष्ठीन्युपादाय द्रव्याण्युच्चावचानि च॥
ततस्तु शिबिकारूढा निर्ययू राजयोषितः। भरतः पादुके न्यस्य शिरस्येव कृताञ्जलिः॥
शत्रुघ्नसहितो रामं पादचारेण निर्ययौ। तदैव दृश्यते दूराद्विमानं चन्द्रसन्निभम्॥
(67—76)

one hundred years. Now tell me how this union of Rāghava with the monkeys took place, so that I may have credence in what you say." Having been so said by the great souled Bharata, Hanumān narrated the exploits of Rāma in full one by one, hearing which from Hanumān Bharata was immensely happy. (62–66)

Then the happy Bharata passed order to happy Śatrughna- "Let the wise and exalted persons worship all the godly deities in the town with various types of offerings and *Balidāna* (sacrifices). Let the *Sūtas, Vaitālikas* (bards), *Bandīs* and those who recite the praises (do their jobs). (67-68) Let the dance-girls in hundreds and hundreds go out in parties today itself. Let the royal ladies, the ministers, the army containing elephants, horses and infantry battalions, *Brāhmaṇas,* the citizens and the kings present here at the moment go out of the town to see the moon-faced Rāma." Hearing Bharata's instructions and inspired by Śatrughna they decorated the town with the arches of shining pearls and gems; with the flags and banners of various colours and types and so were decorated all the houses by experts in interior and exterior decorations. (69–72) All started going out in groups–all eager to see Rāma–one hundred thousand horses-ten thousand elephants–ten thousand chariots bedecked with gold-work–they started with many auspicious things small and big. (73-74) Thereafter came out the royal ladies in palanquins.

पुष्पकं सूर्यसङ्काशं मनसा ब्रह्मनिर्मितम्। एतस्मिन् भ्रातरौ वीरौ वैदेह्या रामलक्ष्मणौ॥
सुग्रीवश्च कपिश्रेष्ठो मन्त्रिभिश्च विभीषणः। दृश्यते पश्यत जना इत्याह पवनात्मजः॥
ततो हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत्। स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तनात्॥
रथकुञ्जरवाजिस्था अवतीर्य महीं गताः। ददृशुस्ते विमानस्थं जनाः सोममिवाम्बरे॥
प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः। ततो विमानाग्रगतं भरतो राघवं मुदा॥
ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम्। ततो रामाभ्यनुज्ञातं विमानमपतद्भुवि॥
आरोपितो विमानं तद्भरतः सानुजस्तदा। राममासाद्य मुदितः पुनरेवाभ्यवादयत्॥
समुत्थाप्य चिराद्दृष्टं भरतं रघुनन्दनः। भ्रातरं स्वाङ्कमारोप्य मुदा तं परिषस्वजे॥
ततो लक्ष्मणमासाद्य वैदेहीं नाम कीर्तयन्। अभ्यवादयत प्रीतो भरतः प्रेमविह्वलः॥
सुग्रीवं जाम्बवन्तं च युवराजं तथाङ्गदम्। मैन्दद्विविदनीलांश्च ऋषभं चैव सस्वजे॥
(77—86)

Bharata himself put the two sandals on the head and with his folded hands accompanied by Śatrughna walked on foot. And at that very moment appeared from a distance the aircraft shining like a moon. (75-76) The *Puṣpaka* was resplendent like sun. It was built by Brahmā out of his will. In it were the two brave brothers Rāma and Lakṣmaṇa with Sītā, Sugrīva, the senior most among the monkeys and Vibhīṣaṇa alongwith his ministers. Hanumān pointed then out to them and said–"Look you all, they are there." (77-78) Then a joyous uproar rent the sky and touched the heaven. It was a cry of women, children, youngsters and the old ones that—it is Rāma. (79) People climbed down to the ground from their chariots, elephants and the horses. They saw Rāma in the airship like moon appearing in the sky. (80)

Bharata, with folded hands and happy looked at Rāma and then he saluted him who was in the forefront in the *Vimāna* as if sun on the peak of Meru. Thereafter the *Vimāna* landed with the permission of Rāma. (81-82) Then Bharata and Śatrughna also were boarded into the plane. Meeting Rāma, Bharata again saluted him with great pleasure. (83) Rāma saw Bharata after the expiry of a long period so he raised him, embraced him and took him in his lap. (84) Bharata overwhelmed by the love and happiness met Lakṣmaṇa and while anouncing his name he saluted Sītā. (85) He embraced Sugrīva, Jāmbavanta,

सुषेणं च नलं चैव गवाक्षं गन्धमादनम्। शरभं पनसं चैव भरतः परिषस्वजे॥
सर्वे ते मानुषं रूपं कृत्वा भरतमादृताः। पप्रच्छुः कुशलं सौम्याः प्रहृष्टाश्च प्लवङ्गमाः॥
ततः सुग्रीवमालिङ्ग्य भरतः प्राह भक्तितः। त्वत्सहायेन रामस्य जयोऽभूद्रावणो हतः॥
त्वमस्माकं चतुर्णां तु भ्राता सुग्रीव पञ्चमः। शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम्॥
सीतायाश्चरणौ पश्चाद्ववन्दे विनयान्वितः। रामो मातरमासाद्य विवर्णां शोकविह्वलाम्॥
जग्राह प्रणतः पादौ मनो मातुः प्रसादयन्। कैकेयीं च सुमित्रां च ननामेतरमातरौ॥
भरतः पादुके ते तु राघवस्य सुपूजिते। योजयामास रामस्य पादयोर्भक्तिसंयुतः॥
राज्यमेतन्न्यासभूतं मया निर्यातितं तव। अद्य मे सफलं जन्म फलितो मे मनोरथः॥
यत्पश्यामि समायातमयोध्यां त्वामहं प्रभो। कोष्ठागारं बलं कोशं कृतं दशगुणं मया॥
त्वत्तेजसा जगन्नाथ पालयस्व पुरं स्वकम्। इति ब्रुवाणं भरतं दृष्ट्वा सर्वे कपीश्वराः॥
मुमुचुर्नेत्रजं तोयं प्रशशंसुर्मुदान्विताः। ततो रामः प्रहृष्टात्मा भरतं स्वाङ्कगं मुदा॥
ययौ तेन विमानेन भरतस्याश्रमं तदा। अवरुह्य तदा रामो विमानाग्र्यान्महीतलम्॥
अब्रवीत्पुष्पकं देवो गच्छ वैश्रवणं वह। अनुगच्छानुजानामि कुबेरं धनपालकम्॥
(87—99)

the crown prince Aṅgada, Mainda, Dwivida, Nīla, Ṛṣabha, Suṣeṇa, Nala, Gavākṣa, Gandhamādana, Śarabha and Panasa. (86-87) The honoured monkeys assuming human forms enquired of Bharata about his well-being. They were quite, serene and happy at the time. (88) Thereafter embracing Sugrīva Bharata affectionately said–"It is with the help offered by you that Rāma killed Rāvaṇa and won victory. (89) Sugrīva, You are fifth brother to the four of us. Śatrughna on the other hand saluted Rāma and Lakṣmaṇa and then most humbly adored the feet of Sītā. Rāma approached the mother who was pale and grief-stricken. (90-91) He fell on her feet. Touching the feet he cheered up the mother and then he bade his *Praṇāma* to the other two mothers Kaikeyī and Sumitrā. (92) Bharata put the two sandals of Rāma adored by him so far, under his feet with great devotion. (93) (And said) this kingdom was with me as a trust, now I hand it over to you. Today my birth is fruitful and my desires fulfilled that I see you come back to Ayodhya again, O lord. The store-house, the army and the treasury has been ten times more enriched. (94-95) Now you rule your kingdom O lord of the world with your splendour. The monkeys shed tears to see Bharata so

रामोवसिष्ठस्य गुरोः पदाम्बुजं नत्वा यथा देवगुरोः शतक्रतुः।
दत्त्वा महार्हासनमुत्तमं गुरोरुपाविवेशाथ गुरोः समीपतः॥ (100)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे चतुर्दशः सर्गः॥

saying. They also praised him with excessive joy. Then the happy Rāma having Bharata in his embrace went by the same *Vimāna* to the hermitage of Bharata. There he climbed down from the *Puṣpaka* to the ground and said to *Puṣpaka*–"Now go to Kubera. I permit you to remain in the service of Kubera, the lord of riches." (96—99) Just as Indra bows down before his *Guru* Bṛhaspati similarly Rāma offered his *Praṇāma* to *Guru* Vasiṣṭha. He offered a magnificent and precious seat to *Guru* and himself sat down near him. (100)

Thus ends canto XIV of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto XV

Coronation of Śrī Rāma

श्रीमहादेव उवाच

ततस्तु कैकयीपुत्रो भरतो भक्तिसंयुतः। शिरस्यञ्जलिमाधाय ज्येष्ठं भ्रातरमब्रवीत्॥
माता मे सत्कृता राम दत्तं राज्यं त्वया मम। ददामि तत्ते च पुनर्यथा त्वमददा मम॥
इत्युक्त्वा पादयोर्भक्त्या साष्टाङ्गं प्रणिपत्य च। बहुधा प्रार्थयामास कैकेय्या गुरुणा सह॥
तथेति प्रतिजग्राह भरताद्राज्यमीश्वरः। मायामाश्रित्य सकलां नरचेष्टामुपागतः॥ (1—4)

Śrī Mahādeva said—Thereafter the son of Kaikeyī Bharata, with great devotion took his hands to his head and requested his elder brother. (1) O Rāma, you honoured my mother by giving the kingdom to me. Now I hand it over to you as you entrusted me with it. (2) So saying he prostrated with devotion in his feet and requested him very much alongwith Kaikeyī and the *Guru* (3) Then the lord playing the part of human being with the association of his *Māyā*, accepted the kingdom saying very well.(4)

स्वाराज्यानुभवो यस्य सुखज्ञानैकरूपिणः। निरस्तातिशयानन्दरूपिणः परमात्मनः॥
मानुषेण तु राज्येन किं तस्य जगदीशितुः। यस्य भ्रूभङ्गमात्रेण त्रिलोकी नश्यति क्षणात्॥
यस्यानुग्रहमात्रेण भवन्त्याखण्डलश्रियः। लीलासृष्टमहासृष्टेः कियदेतद्रमापतेः॥
तथापि भजतां नित्यं कामपूरविधित्सया। लीलामानुषदेहेन सर्वमप्यनुवर्तते॥
ततः शत्रुघ्नवचनान्निपुणः श्मश्रुकृन्तकः। सम्भाराश्चाभिषेकार्थमानीता राघवस्य हि॥
पूर्वं तु भरते स्नाते लक्ष्मणे च महात्मनि। सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे॥
विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः। महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन्॥
प्रतिकर्म च रामस्य लक्ष्मणश्च महामतिः। कारयामास भरतः सीताया राजयोषितः॥
महार्हवस्त्राभरणैरलञ्चक्रुः सुमध्यमाम्। ततो वानरपत्नीनां सर्वासामेव शोभना॥
अकारयत कौसल्या प्रहृष्टा पुत्रवत्सला। ततः स्यन्दनमादाय शत्रुघ्नवचनात्सुधीः॥
सुमन्त्रः सूर्यसङ्काशं योजयित्वाग्रतः स्थितः। आरुरोह रथं रामः सत्यधर्मपरायणः॥
(5—15)

Otherwise what has the *Paramātmā* to do with the petty human kingdom who always remains steeped in divine pleasure of the self, who is the only embodiment of pleasure and knowledge together, who is completely untainted with the mundane joy and who is the overlord of the entire cosmos; whose slight frowning destroys the three worlds; by whose grace one can get even the riches of Indra, if exclusively devoted to Him and who creates this great creation just in a childish prank. To such a lord of Lakṣmī what is this trifle earthly kingdom. (5–7) Yet to fulfil the desire of the devotees he assumes the illusory human body and follows norms of the human world. (8) Thereafter ordered by Śatrughna, a skilful barber (was called). The necessary paraphernalia of the coronation ceremony of Rāma were brought. (9) First Bharata, Mahātmā Lakṣmaṇa, the monkey king Sugrīva and the demon king Vibhīṣaṇa took bath. (10) Then the matted locks of Rāma were shaved and he also took bath and was bedecked with colourful garlands and fragrant paste. He wore precious garments and his bodily resplendence multiplied. (11) Lakṣmaṇa and Bharata did the decoration of Rāma and the royal ladies of the gynaecium bedecked the beautiful Sītā with precious garments and ornaments and the happy good looking and motherly Kausalyā made arrangements of getting

सुग्रीवो युवराजश्च हनुमांश्च विभीषणः। स्नात्वा दिव्याम्बरधरा दिव्याभरणभूषिताः॥
राममन्वीयुरग्रे च रथाश्वगजवाहनाः। सुग्रीवपत्न्यः सीता च ययुर्यानैः पुरं महत्॥
वज्रपाणिर्यथा देवैर्हरिताश्वरथे स्थितः। प्रययौ रथमास्थाय तथा रामो महत्पुरम्॥
सारथ्यं भरतश्चक्रे रत्नदण्डं महाद्युतिः। श्वेतातपत्रं शत्रुघ्नो लक्ष्मणो व्यजनं दधे॥
चामरं च समीपस्थो न्यवीजयदरिन्दमः। शशिप्रकाशं त्वपरं जग्राहासुरनायकः॥
दिविजैः सिद्धसङ्घैश्च ऋषिभिर्दिव्यदर्शनैः। स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः॥
मानुषं रूपमास्थाय वानरा गजवाहनाः। भेरीशङ्खनिनादैश्च मृदङ्गपणवानकैः॥
प्रययौ राघवश्रेष्ठस्तां पुरीं समलङ्कृताम्। ददृशुस्ते समायान्तं राघवं पुरवासिनः॥
दूर्वादलश्यामतनुं महार्हकिरीटरत्नाभरणाञ्चिताङ्गम्।
आरक्तकञ्जायतलोचनान्तं दृष्ट्वा ययुर्मोदमतीव पुण्याः॥
(16—24)

all the monkey ladies well dressed. Thereafter under the instruction of Śatrughna the wise Sumantra harnessed a chariot resplendent like sun and put it before Rāma. The truthful and righteous Rāma climbed on the chariot.(12—15) Sugrīva, the crown prince Aṅgada, Hanumān and Vibhīṣaṇa took divinely garments after bath and divinely ornamented followed Rāma on chariots, horses and elephants. The wives of Sugrīva and Sītā etc., started for the great Ayodhya on palanquins. (16-17) Just as the wielder of *Vajra*, Indra goes on his chariot driven by green horses in the accompaniment of gods so went Rāma to the great town Ayodhya in his chariot. (18) Bharata was driving the chariot and the greatly splendrous Śatrughna held the sceptre built of gems and Lakṣmaṇa took the fan. (19) Sugrīva, subduer of foes on one side and the *Rākṣasa* king Vibhīṣaṇa on the other moved the chowries shining like moon. (20) At that time the sweet sound of bards, *Siddhas* and divinely looking *Ṛṣis* while they were praising Rāma, was heard. (21) The monkeys were sitting on the elephants and were in human forms. Accompanied with the musical instruments like *Bheri, Śaṅkha, Mṛdaṅga, Paṇava* and *Ānaka* etc., filling the sky with their sounds, Rāma, the best among the Raghus, went to the well decorated town Ayodhya. The inhabitants of the town saw Rāghava. (22-23)

Those virtuous citizens of Ayodhya, were overjoyed to see

विचित्ररत्नाञ्चितसूत्रनद्धपीताम्बरं पीनभुजान्तरालम्।
अनर्घ्यमुक्ताफलदिव्यहारैर्विरोचमानं रघुनन्दनं प्रजाः॥
सुग्रीवमुख्यैर्हरिभिः प्रशान्तैर्निषेव्यमाणं रवितुल्यभासम्।
कस्तूरिकाचन्दनलिप्तगात्रं निवीतकल्पद्रुमपुष्पमालम्॥
श्रुत्वा स्त्रियो राममुपागतं मुदा प्रहर्षवेगोत्कलिताननश्रियः।
अपास्य सर्वं गृहकार्यमाहितं हर्म्याणि चैवारुरुहुः स्वलङ्कृताः॥
दृष्ट्वा हरिं सर्वदृगुत्सवाकृतिं पुष्पैः किरन्त्यः स्मितशोभिताननाः।
दृग्भिः पुनर्नेत्रमनोरसायनं स्वानन्दमूर्तिं मनसाभिरेभिरे॥
रामः स्मितस्निग्धदृशा प्रजास्तथा पश्यन्प्रजानाथ इवापरः प्रभुः।
शनैर्जगामाथ पितुः स्वलङ्कृतं गृहं महेन्द्रालयसन्निभं हरिः॥
प्रविश्य वेश्मान्तरसंस्थितो मुदा रामो ववन्दे चरणौ स्वमातुः।
क्रमेण सर्वाः पितृयोषितः प्रभुर्ननाम भक्त्या रघुवंशकेतुः॥
(25—30)

Rāma, whose bodily hue was blackish like *Dūrvā* leaf's; who had a precious diadem (on head) and other ornaments on different parts of the body; whose eyes were big and red like lotus; who wore the precious yellow garment embroidered with gold threads and studded with gems; whose chest was wide enough; who wore a necklace of invaluable pearls and was resplendent; who was being adored by monkey chiefs like Sugrīva quite calmly; was splendrous like sun; his limbs were smeared with musk paste and there was hanging a garland of *Kalpavṛkṣa* flowers from the neck. (24—26) When the female gentry heared Rāma coming, their faces were brightened with excessive joy, They gave up all domestic chores and finely dressed they climbed the mansions on the roofs. (27) After seeing Rāma whose *Darśana* was a matter of celibrity to all the eyes, the ladies started throwing flowers. Their faces were bright and beautified by their smiles. They swallowed through their eyes the image of Rāma which was a *Rasāyana* to the eyes and mind, and mentally embraced it that was joy embodied. (28) The lord Rāma looked at his subjects with his affectionately smiling eyes like another Prajāpati, slowly went to the well decorated palace of his father which was grand like the palace of Indra. (29) Going

ततो भरतमाहेदं रामः सत्यपराक्रमः। सर्वसम्पत्समायुक्तं मम मन्दिरमुत्तमम्॥
मित्राय वानरेन्द्राय सुग्रीवाय प्रदीयताम्। सर्वेभ्यः सुखवासार्थं मन्दिराणि प्रकल्पय॥
रामेणैवं समादिष्टो भरतश्च तथाकरोत्। उवाच च महातेजाः सुग्रीवं राघवानुजः॥
राघवस्याभिषेकार्थं चतुःसिन्धुजलं शुभम्। आनेतुं प्रेषयस्वाशु दूतांस्त्वरितविक्रमान्॥
प्रेषयामास सुग्रीवो जाम्बवन्तं मरुत्सुतम्। अङ्गदं च सुषेणं च ते गत्वा वायुवेगतः॥
जलपूर्णान् शातकुम्भकलशांश्च समानयन्। आनीतं तीर्थसलिलं शत्रुघ्नो मन्त्रिभिः सह॥
राघवस्याभिषेकार्थं वसिष्ठाय न्यवेदयत्। ततस्तु प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह॥
रामं रत्नमये पीठे ससीतं संन्यवेशयत्। वसिष्ठो वामदेवश्च जाबालिर्गौतमस्तथा॥
वाल्मीकिश्च तथा चक्रुः सर्वे रामाभिषेचनम्। कुशाग्रतुलसीयुक्तपुण्यगन्धजलैर्मुदा ॥
अभ्यषिञ्चन् रघुश्रेष्ठं वासवं वसवो यथा। ऋत्विग्भिर्ब्राह्मणैः श्रेष्ठैः कन्याभिः सह मन्त्रिभिः॥
सर्वौषधिरसैश्चैव दैवतैर्नभसिस्थितैः। चतुर्भिर्लोकपालैश्च स्तुवद्भिः सगणैस्तथा॥
(31—41)

inside the palace Rāma happily adored the feet of his mother. Thereafter the best in the Raghu dynasty bade his *Praṇāma* to all the wives of his father with veneration. (30)

Then the truthfully valorous Rāma asked Bharata to allocate his own palace furnished with all paraphernalia to his friend monkey king Sugrīva and to arrange residences for all others to live in comfortably. (31-32) Being so instructed Bharata did accordingly and then he, the younger brother of Rāma spoke to the lustrous Sugrīva. (33) Please send some very smart and swift persons to fetch sacred water from the four oceans for the consecration of Rāma. (34) Sugrīva despatched Jāmbavanta, Hanumān, Aṅgada and Śuṣeṇa. They went speedily like wind and brought the sacred water filled in golden pitchers. Śatrughna alongwith his ministers handed over the sacred water to Vasiṣṭha for consecration of Rāma. Then the aged Vasiṣṭha who had full control on his senses, accompanied by other *Brāhmaṇas* seated Rāma with Sītā on the throne built of gems and Vasiṣṭha, Vāmadeva, Jābāli, Gautama and Vālmīki performed the consecration of Rāma. They sprinkled the sacred fragrant water with *Kuśa* and *Tulasī* leaves in it over Rāma's head with great joy like Vasus did to Indra. They again consecrated Rāma alongwith the *Ṛtviks* and senior *Brāhmaṇas*, spinster girls and ministers, with the juice

छत्रं च तस्य जग्राह शत्रुघ्नः पाण्डुरं शुभम्। सुग्रीवराक्षसेन्द्रौ तौ दधतुः श्वेतचामरे॥
मालां च काञ्चनीं वायुर्ददौ वासवचोदितः। सर्वरत्नसमायुक्तं मणिकाञ्चनभूषितम्॥
ददौ हारं नरेन्द्राय स्वयं शक्रस्तु भक्तितः। प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरोगणाः॥
देवदुन्दुभयो नेदुः पुष्पवृष्टिः पपात खात्। नवदूर्वादलश्यामं पद्मपत्रायतेक्षणम्॥
रविकोटिप्रभायुक्तकिरीटेन विराजितम्। कोटिकन्दर्पलावण्यं पीताम्बरसमावृतम्॥
दिव्याभरणसम्पन्नं दिव्यचन्दनलेपनम्। अयुतादित्यसङ्काशं द्विभुजं रघुनन्दनम्॥
वामभागे समासीनां सीतां काञ्चनसन्निभाम्। सर्वाभरणसम्पन्नां वामाङ्के समुपस्थिताम्॥
रक्तोत्पलकराम्भोजां वामेनालिङ्ग्य संस्थितम्। सर्वातिशयशोभाढ्यं दृष्ट्वा भक्तिसमन्वितः॥
उमया सहितो देवः शङ्करो रघुनन्दनम्। सर्वदेवगणैर्युक्तः स्तोतुं समुपचक्रमे॥

श्रीमहादेव उवाच

नमोऽस्तु रामाय सशक्तिकाय नीलोत्पलश्यामलकोमलाय।
किरीटहाराङ्गदभूषणाय सिंहासनस्थाय महाप्रभाय॥

(42—51)

of several medicinal herbs while the gods were watching from sky and the four *Lokapālas* accompanied by their attendants, were praising him. (35—41) Śatrughna held the white and auspicious umbrella while Sugrīva and Vibhīṣaṇa had the white chowries. (42) Inspired by Indra, Vāyu offered a golden necklace. Indra himself offered with devotion to the Emperor Rāma a necklace of rubies and studded with gold and gems. The gods and *Gandharvas* started singing and the nymphs danced. (43-44) The divinely kettle-drums sounded and there was a rain of flowers from the sky. Now lord Śiva alongwith goddess Pārvatī and all the gods started praising Rāma with great devotion; Rāma, whose bodily hue was blackish like fresh sprouts of *Dūrvā* grass; big eyes like lotus petals, lustrous like crores of suns, bedecked with diadem beautiful like crores of libidos, coverd with yellow garment, having divine ornaments, smeared with divine sandal paste, resplendent like ten thousand suns, in two armed form having in his left side Sītā who held red lotus in her hand, fully ornamented and of golden hue. Rāma was holding her with his left hand around her waist. (45—50)

Śrī Mahādeva said—My obeisance to Rāma alongwith his Śakti, tender like blue lotus and blackish as well, ornamented

त्वमादिमध्यान्तविहीन एकः सृजस्यवस्यत्सि च लोकजातम्।
स्वमायया तेन न लिप्यसे त्वं यत्स्वे सुखेऽजस्त्ररतोऽनवद्यः॥
लीलां विधत्से गुणसंवृतस्त्वं प्रपन्नभक्तानुविधानहेतोः।
नानावतारैः सुरमानुषाद्यैः प्रतीयसे ज्ञानिभिरेव नित्यम्॥
स्वांशेन लोकं सकलं विधाय तं बिभर्षि च त्वं तदधः फणीश्वरः।
उपर्यथो भान्वनिलोडुपौषधिप्रवर्षरूपोऽवसि नैकधा जगत्॥
त्वमिह देहभृतां शिखिरूपः पचसि भुक्तमशेषमजस्त्रम्।
पवनपञ्चकरूपसहायो जगदखण्डमनेन बिभर्षि॥
चन्द्रसूर्यशिखिमध्यगतं यत् तेज ईश चिदशेषतनूनाम्।
प्राभवत्तनुभृतामिव धैर्यं शौर्यमायुरखिलं तव सत्त्वम्॥
त्वं विरिञ्चिशिवविष्णुविभेदात् कालकर्मशशिसूर्यविभागात्।
वादिनां पृथगिवेश विभासि ब्रह्म निश्चितमनन्यदिहैकम्॥

(52—57)

with diadem, necklace and armlet etc., seated on the throne and immensely resplendent. (51) You are bereft of beginning, middle, an end, one without second. You create, sustain and destroy the world with your *Māyā*. You do not get tainted since you are always absorbed in your innate bliss and you are at the same time beyond the reach of guile. (52) In order to guide your devotees you envelope yourself with the three modes of *Māyā* and play the role in the various forms of gods and human beings etc., through differently incarnating yourself. You are recognised in your real form only by wise *Yogīs.*(53) You create the universe from a fragment of yours and then hold it in the form of Śeṣa from below and from the above you sustain it assuming different forms like sun, wind, moon, herbs and rain.(54) It is you who in the form of fire (digestive) inside the embodied beings digest completely whatever they eat. In this process you are helped by the five winds and this way you sustain the entire universe. (55) O lord, it is you and your effulgence that appears as lustre in the moon, sun and the fire; in the form of sentience among all beings; appears in the form of fortitude, valour and durability of life. (56) To the pluralists you differently appear as Brahmā, Śiva and Viṣṇu, as *Kāla* and

मत्स्यादिरूपेण यथा त्वमेकः श्रुतौ पुराणेषु च लोकसिद्धः।
तथैव सर्वं सदसद्विभागस्त्वमेव नान्यद्भवतो विभाति॥
यद्यत्समुत्पन्नमनन्तसृष्टावुत्पत्स्यते यच्च भवच्च यच्च।
न दृश्यते स्थावरजङ्गमादौ त्वया विनातः परतः परस्त्वम्॥
तत्त्वं न जानन्ति परात्मनस्ते जनाः समस्तास्तव माययातः।
त्वद्भक्तसेवामलमानसानां विभाति तत्त्वं परमेकमैशम्॥
ब्रह्मादयस्ते न विदुः स्वरूपं चिदात्मतत्त्वं बहिरर्थभावाः।
ततो बुधस्त्वामिदमेव रूपं भक्त्या भजन्मुक्तिमुपैत्यदुःखः॥
अहं भवन्नाम गृणन्कृतार्थो वसामि काश्यामनिशं भवान्या।
मुमूर्षमाणस्य विमुक्तयेऽहं दिशामि मन्त्रं तव राम नाम॥
इमं स्तवं नित्यमनन्यभक्त्या शृण्वन्ति गायन्ति लिखन्ति ये वै।
ते सर्वसौख्यं परमं च लब्ध्वा भवत्पदं यान्तु भवत्प्रसादात्॥
(58—63)

Karma, as moon and sun but as a matter of fact you are the supreme *Brahma* one without the second in this universe. (57)

Just as in *Vedas, Purāṇas* and in the world you are known as different incarnated forms like fish etc., even though you are singularly one similarly whatever divisions like existent and non-existent are there in the world; it is all only you and you alone and there is nothing different from you. (58) In this limitless creation whatever is born is being born and will be born—whether mobile or immobile—there is nothing without you. Therefore you are the farthest beyond from beyond. (59) The people deluded by your *Māyā* do not know your real form of *Paramātmā*. Your matchless lordly form reveals itself only to those whose hearts are purified by the services rendered by them to your devotees. (60) Even gods like Brahmā etc., having their intellect indulged in the outer objects, do not know your real form e.g., consciousness in person. Therefore the wise man adores only this form of yours and gets liberated devoid of all sorrows. (61) I, muttering your name, quite blessed, live always with Bhawānī in Kashi and for the liberation of dying persons I initiate them with the saving *Mantra* of your name Rāma. (62) Those who hear, recite or write this *Stotra* everyday

इन्द्र उवाच

रक्षोऽधिपेनाखिलदेव सौख्यं हृतं च मे ब्रह्मवरेण देव।
पुनश्च सर्वं भवतः प्रसादात् प्राप्तं हतो राक्षसदुष्टशत्रुः॥

देवा ऊचुः

हृता यज्ञभागा धरादेवदत्ता मुरारे खलेनादिदैत्येन विष्णो।
हतोऽद्य त्वया नो वितानेषु भागाः पुरावद्भविष्यन्ति युष्मत्प्रसादात्॥

पितर ऊचुः

हतोऽद्य त्वया दुष्टदैत्यो महात्मन् गयादौ नरैर्दत्तपिण्डादिकान्नः।
बलादत्ति हत्वा गृहीत्वा समस्तानिदानीं पुनर्लब्धसत्त्वा भवामः॥

यक्षा ऊचुः

सदा विष्टिकर्मण्यनेनाभियुक्ता वहामो दशास्यं बलाद्दुःखयुक्ताः।
दुरात्मा हतो रावणो राघवेश त्वया ते वयं दुःखजाताद्विमुक्ताः॥

गन्धर्वा ऊचुः

वयं सङ्गीतनिपुणा गायन्तस्ते कथामृतम्। आनन्दामृतसन्दोहयुक्ताः पूर्णाः स्थिताः पुरा॥
(64—68)

with exclusive devotion, may they get the beatific joy and in the end attain your abode by your grace. (63)

Indra said—O lord, the *Rākṣasa* king, on account of the boon granted by Brahmā to him, deprived me of all godly comforts. By your grace the wicked demoniacal enemy has been killed and all my (prerogatives) bestowed to me. (64)

Gods said—O Murārī, O Viṣṇu, this wicked *Rākṣasa* deprived us of our shares in the sacrifices offered by *Brāhmaṇas.* Today you have killed him therefore by your grace we will again be having our sacrificial shares as usual. (65)

Manes said—O great souled, this wicked demon used to eat by force the rice balls and ablutions offered by our descendants in the holy places like Gaya etc. Today he has been killed. So we will be now getting strengthened (by enjoying *Piṇḍa* etc.) (66)

Yakṣas said—He always forcibly employed us to do his menial work. We unwillingly and painfully carried him (his palanquin). Today this wicked Rāvaṇa has been killed by you O lord of Raghus, and we are freed from the misery. (67)

***Gandharvas* said**—O lord we are experts in music and have

पश्चाद्दुरात्मना राम रावणेनाभिविद्रुताः। तमेव गायमानाश्च तदाराधनतत्पराः॥
स्थितास्त्वया परित्राता हतोऽयं दुष्टराक्षसः। एवं महोरगाः सिद्धाः किन्नरा मरुतस्तथा॥
वसवो मुनयो गावो गुह्यकाश्च पतत्रिणः। सप्रजापतयश्चैते तथा चाप्सरसां गणाः॥
सर्वे रामं समासाद्य दृष्ट्वा नेत्रमहोत्सवम्। स्तुत्वा पृथक् पृथक् सर्वे राघवेणाभिवन्दिताः॥
ययुः स्वं स्वं पदं सर्वे ब्रह्मरुद्रादयस्तथा। प्रशंसन्तो मुदा रामं गायन्तस्तस्य चेष्टितम्॥
ध्यायन्तस्त्वभिषेकार्द्रं सीतालक्ष्मणसंयुतम्। सिंहासनस्थं राजेन्द्रं ययुः सर्वे हृदि स्थितम्॥

खे वाद्येषु ध्वनत्सु प्रमुदितहृदयै- र्देववृन्दैः स्तुवद्भि-
र्वर्षद्भिः पुष्पवृष्टिं दिवि मुनिनिकरैरीड्यमानः समन्तात्।
रामः श्यामः प्रसन्नस्मितरुचिरमुखः सूर्यकोटिप्रकाशः
सीतासौमित्रिवातात्मजमुनिहरिभिः सेव्यमानो विभाति॥

(69—75)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे पञ्चदशः सर्गः॥१५॥

been singing your nectarean pastimes. Doing that we were always absorbed in a blissful state. (68) After that, O Rāma, we were overpowered by wicked Rāvaṇa and we sang only his praises and propitiated him only. (69) Now we have been saved by you as this wicked *Rākṣasa* has been killed. In the same way the great serpents, *Siddhas, Kinnaras, Maruts, Vasus, Munis,* cows, *Guhyakas*, birds alongwith the Prajāpatis and the groups of celestial nymphs–all approached Rāma and it was to them a celebrity of the eyes to see him. They separately praised Rāma. And Rāma on his turn gave proper respect to them. (70–72) Brahmā, Rūdra etc., and all others went to their respective abodes happily praising Rāma and singing His *Līlās*. (73) They all were meditating upon Rāma in their heart who was drenched with the water of consecration, alongwith Sītā and Lakṣmaṇa, seated on the throne, the emperor of emperors. And so they went away. (74) At that time when the musical instruments were sounding in the sky, the gods in the heaven were praising him with their heart full of joy and showering flowers; the group of *Maharṣis* surrounding him from all sides; were praising: the lord Rāma looked so splendrous with his black complexion and the beautiful face bedecked with the charming smile, resplendent like crores

of suns, who was being adored by Sītā, Lakṣmaṇa, Hanumān, *Munis* and monkeys. (75)

Thus ends canto XV of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto XVI

Farewell of Monkeys and Commendation of the book

श्रीमहादेव उवाच

रामेऽभिषिक्ते राजेन्द्रे सर्वलोकसुखावहे। वसुधा सस्यसम्पन्ना फलवन्तो महीरुहाः॥
गन्धहीनानि पुष्पाणि गन्धवन्ति चकाशिरे। सहस्त्रशतमश्वानां धेनूनां च गवां तथा॥
ददौ शतवृषान्पूर्वं द्विजेभ्यो रघुनन्दनः। त्रिंशत्कोटिं सुवर्णस्य ब्राह्मणेभ्यो ददौ पुनः॥
वस्त्राभरणरत्नानि ब्राह्मणेभ्यो मुदा तथा। सूर्यकान्तिसमप्रख्यां सर्वरत्नमयीं स्त्रजम्॥
सुग्रीवाय ददौ प्रीत्या राघवो भक्तवत्सलः। अङ्गदाय ददौ दिव्ये ह्यङ्गदे रघुनन्दनः॥
चन्द्रकोटिप्रतीकाशं मणिरत्नविभूषितम्। सीतायै प्रददौ हारं प्रीत्या रघुकुलोत्तमः॥
अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी। अवैक्षत हरीन्सर्वान् भर्तारं च मुहुर्मुहुः॥
रामस्तामाह वैदेहीमिङ्गितज्ञो विलोकयन्। वैदेहि यस्य तुष्टासि देहि तस्मै वरानने॥
(1—8)

Śrī Mahādeva said—When the emperor Rāma conducive of pleasure to all was enthroned, the earth was overfull of crops and trees laden with fruits. (1) Flowers formerly without smell became fragrant and beauteous. (After his coronation) first of all he gave one lakh horses, one lakh milch cows and one hundred bullocks to *Brāhmaṇas* and then he again donated thirty crores of gold sovereigns to *Brāhmaṇas* (2-3) Various garments, ornaments and gems he gifted happily to *Brāhmaṇas*. And then to Sugrīva he gave a necklace made of gems resplendent like sun. The devotee loving Rāma, the delight of Raghus gave two divine armlets to Aṅgada. (4-5) To Sītā, the best among the Raghu dynasty, gave a necklace very precious bedecked with rubies and gems and effulgent like crores of moons. (6) Sītā, the daughter of Janaka, took the necklace from her neck and looked sometimes at monkeys and sometimes at her spouse.(7) Comprehending the intention of Sītā, Rāma looked at her and

हनूमते ददौ हारं पश्यतो राघवस्य च। तेन हारेण शुशुभे मारुतिर्गौरवेण च॥
रामोऽपि मारुतिं दृष्ट्वा कृताञ्जलिमुपस्थितम्। भक्त्या परमया तुष्ट इदं वचनमब्रवीत्॥
हनूमंस्ते प्रसन्नोऽस्मि वरं वरय काङ्क्षितम्। दास्यामि देवैरपि यद्दुर्लभं भुवनत्रये॥
हनूमानपि तं प्राह नत्वा रामं प्रहृष्टधीः। त्वन्नाम स्मरतो राम न तृप्यति मनो मम॥
अतस्त्वन्नाम सततं स्मरन् स्थास्यामि भूतले। यावत्स्थास्यति ते नाम लोके तावत्कलेवरम्॥
मम तिष्ठतु राजेन्द्र वरोऽयं मेऽभिकाङ्क्षितः। रामस्तथेति तं प्राह मुक्तस्तिष्ठ यथासुखम्॥
कल्पान्ते मम सायुज्यं प्राप्स्यसे नात्र संशयः। तमाह जानकी प्रीता यत्र कुत्रापि मारुते॥
स्थितं त्वामनुयास्यन्ति भोगाः सर्वे ममाज्ञया। इत्युक्तो मारुतिस्ताभ्यामीश्वराभ्यां प्रहृष्टधीः॥
आनन्दाश्रुपरीताक्षो भूयो भूयः प्रणम्य तौ। कृच्छ्राद्ययौ तपस्तप्तुं हिमवन्तं महामतिः॥
ततो गुहं समासाद्य रामः प्राञ्जलिमब्रवीत्। सखे गच्छ पुरं रम्यं शृङ्गवेरमनुत्तमम्॥
(9—18)

said–Vaidehī of the beautiful face, you can give it to any person you are pleased with. (8) Sītā gave that necklace to Hanumān while Rāma watched it. That necklace was a feather in his cap and Hanumān was glorified with it. (9) Rāma saw Hanumān present with folded hands and fully satisfied with his supreme devotion, he said (10) Hanumān, I am pleased with you. Ask any boon you desire. I will grant you–even though it may be a rare thing for gods also and in all the three worlds. (11) Hanumān on his turn bowing his head to Rāma said cheerfully–"O Rāma, while remembering your name my mind is never satiated. (12) Therefore, I desire to stay on the earth always remembering your name. So, let my body be alive till your name exists in the world. O Rājendra, this is the boon I seek." Rāma said—"Be it so and perfectly liberated in life stay comfortably on the earth. (13-14) In the end of the *Kalpa* you will get my *Sāyujya*, there is no doubt. (Thereafter Jānakī also granted a boon) she said wherever you remain O Hanumān, all enjoyments may follow you by my orders. Having been so said by the lord and his *Śakti*, the happy Hanumān with tearful eyes bade his *Praṇāma* again and again and with great pain the wise one went to Himalayas to practise penances. (15–17)

Then Rāma approached Guha who stood with folded hands and said to him–"My friend, go to your beautiful

मामेव चिन्तयन्नित्यं भुङ्क्ष्व भोगान्निजार्जितान्। अन्ते ममैव सारूप्यं प्राप्स्यसे त्वं न संशयः॥
इत्युक्त्वा प्रददौ तस्मै दिव्यान्याभरणानि च। राज्यं च विपुलं दत्त्वा विज्ञानं च ददौ विभुः॥
रामेणालिङ्गितो हृष्टो ययौ स्वभवनं गुहः। ये चान्ये वानराः श्रेष्ठा अयोध्यां समुपागताः॥
अमूल्याभरणैर्वस्त्रैः पूजयामास राघवः। सुग्रीवप्रमुखाः सर्वे वानराः सविभीषणाः॥
यथार्हं पूजितास्तेन रामेण परमात्मना। प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम्॥
सुग्रीवप्रमुखाः सर्वे किष्किन्धां प्रययुर्मुदा। विभीषणस्तु सम्प्राप्य राज्यं निहतकण्टकम्॥
रामेण पूजितः प्रीत्या ययौ लङ्कामनिन्दितः। राघवो राज्यमखिलं शशासाखिलवत्सलः॥
अनिच्छन्नपि रामेण यौवराज्येऽभिषेचितः। लक्ष्मणः परया भक्त्या रामसेवापरोऽभवत्॥
रामस्तु परमात्मापि कर्माध्यक्षोऽपि निर्मलः। कर्तृत्वादि विहीनोऽपि निर्विकारोऽपि सर्वदा॥
स्वानन्देनापि तुष्टः सन् लोकानामुपदेशकृत्। अश्वमेधादियज्ञैश्च सर्वैर्विपुलदक्षिणैः॥
अयजत्परमानन्दो मानुषं वपुराश्रितः। न पर्यदेवन्विधवा न च व्यालकृतं भयम्॥
(19—29)

Shringaverapura. (18) There you enjoy comforts earned by you while always meditating on Me. This way you will get My *Sārūpya* in the end there is no doubt." (19) Having so said Rāma gave him divine ornaments, a sizable territory, and the knowledge of truth. (20) Embraced by Rāma, Guha became happy and went home. Thereafter Rāma entertained all other monkeys who have come to Ayodhya with invaluable ornaments and garments. Then many other monkeys like Sugrīva and *Rākṣasa* Vibhīṣaṇa were properly honoured by the *Paramātmā* Rāma and they happily departed as they had come. (21–23) Sugrīva etc., cheerfully went to Kiṣkindhā and, having received the kingdom free of enemies, properly honoured by Śrī Rāma, the unguiled Vibhīṣaṇa went to Lanka. (Having seen everybody off) a loving Rāma ruled the entire country. (24-25) Even though quite unwilling Lakṣmaṇa was coronated as Crown Prince. He with exclusive devotion went on serving Rāma. (26) Even though Rāma was *Paramātmā*, the dispenser of the fruit of *Karma* untainted, devoid of the sense of doership, eternally immutable, ever happy within himself, just for leading and teaching the world He performed several sacrifices like *Aśwamedha* donating huge amount of sacrificial fees as He was in the human guise (so He did everything on the human norms). In his

न व्याधिजं भयं चासीद्रामे राज्यं प्रशासति। लोके दस्युभयं नासीदनर्थो नास्ति कश्चन॥
वृद्धेषु सत्सु बालानां नासीन्मृत्युभयं तथा। रामपूजापराः सर्वे सर्वे राघवचिन्तकाः॥
ववर्षुर्जलदास्तोयं यथाकालं यथारुचि। प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः॥
औरसानिव रामोऽपि जुगोप पितृवत्प्रजाः। सर्वलक्षणसंयुक्तः सर्वधर्मपरायणः॥
दशवर्षसहस्राणि रामो राज्यमुपास्त सः॥
इदं रहस्यं धनधान्यऋद्धिमद्दीर्घायुरारोग्यकरं सुपुण्यदम्।
पवित्रमाध्यात्मिकसंज्ञितं पुरा रामायणं भाषितमादिशम्भुना॥
शृणोति भक्त्या मनुजः समाहितो भक्त्या पठेद्वा परितुष्टमानसः।
सर्वाः समाप्नोति मनोगताशिषो विमुच्यते पातककोटिभिः क्षणात्॥
रामाभिषेकं प्रयतः शृणोति यो धनाभिलाषी लभते महद्धनम्।
पुत्राभिलाषी सुतमार्यसम्मतं प्राप्नोति रामायणमादितः पठन्॥
(30—37)

administration there were no widows to cry; no fear from snakes etc. (27–29) No suffering from physical diseases, no fear on account of thieves and robbers and no calamity of any kind while Rāma was ruler. (30) In the presence of elders the younger one never died. All worshipped Rāma and all meditated upon him. The clouds rained timely and in right proportion. The subjects observed their prescribed duties and they possessed the proper qualities of their *Varṇas* and *Āśramas.* (31–32) Rāma on his part protected the subjects like a father behaves to His own children. He was having all auspicious characteristics, observing all rules of righteousness. He did rule his kingdom for ten thousand years. (33–34)

This *Adhyātma Rāmāyaṇa*, a secret, capable of giving riches and prosperity, long life, good health and virtuousness; this secret was formerly taught by Ādi Śambhu. (35) The person who listens to this attentively or else recites it with the full contentment of mind gets all his desires fulfilled and is freed within a moment from crores of sins. (36) One who hears this episode of Rāma's coronation with sincere attention he obtains huge amount of money if he so desires. One who recites this from the beginning with a desire for son, gets a noble son capable of commanding respect from noble persons. (37)

शृणोति योऽध्यात्मिकरामसंहितां प्राप्नोति राजा भुवमृद्धसम्पदम्।
शत्रून्विजित्यारिभिरप्रधर्षितो व्यपेतदुःखो विजयी भवेन्नृपः॥
स्त्रियोऽपि शृण्वन्त्यधिरामसंहितां भवन्ति ता जीविसुताश्च पूजिताः।
वन्ध्यापि पुत्रं लभते सुरूपिणं कथामिमां भक्तियुता शृणोति या॥
श्रद्धान्वितो यः शृणुयात्पठेन्नरो विजित्य कोपं च तथा विमत्सरः।
दुर्गाणि सर्वाणि विजित्य निर्भयो भवेत्सुखी राघवभक्तिसंयुतः॥
सुराः समस्ता अपि यान्ति तुष्टतां विघ्नाः समस्ता अपयान्ति शृण्वताम्।
अध्यात्मरामायणमादितो नृणां भवन्ति सर्वा अपि सम्पदः पराः॥
रजस्वला वा यदि रामतत्परा शृणोति रामायणमेतदादितः।
पुत्रं प्रसूते ऋषभं चिरायुषं पतिव्रता लोकसुपूजिता भवेत्॥
पूजयित्वा तु ये भक्त्या नमस्कुर्वन्ति नित्यशः। सर्वैः पापैर्विनिर्मुक्ता विष्णोर्यान्ति परं पदम्॥
अध्यात्मरामचरितं कृत्स्नं शृण्वन्ति भक्तितः। पठन्ति वा स्वयं वक्त्रात्तेषां रामः प्रसीदति॥
(38—44)

If a king listens to this *Adhyātma Rāmāyaṇa*, he gets a big and prosperous territory for a kingdom, conquers his enemies and remains invincible to them, becomes victorious and bereft of sorrows and miseries. (38) If ladies listen to *Adhyātma Rāmāyaṇa* their sons live long and they are respected by them; even a barren woman gets a lovely son if she listens to this story devotedly. (39) One who listens to it with devout faith, he conquers the anger and all demerits like it. Then he overpowering all difficulties becomes fearless gets the devotion to Rāma and becomes happy. (40) Those who listen to *Adhyātma Rāmāyaṇa* from beginning get all gods pleased with them; all obstacles get removed and all the best riches obtained to them. (41) If a lady listens to this *Rāmāyaṇa* from beginning with full devotion to Rāma even in her menstruation period she gives birth to a high grade son with long life and herself is respected in the world for her wifely chastity. (42) Those who adore this book with devotion and bid *Praṇāma* everyday, get freed from all sins and go to the supreme abode of lord Viṣṇu. (43) Those who listen to *Adhyātma Rāmāyaṇa* in full or else recite it from their mouth

राम एव परं ब्रह्म तस्मिंस्तुष्टेऽखिलात्मनि। धर्मार्थकाममोक्षाणां यद्यदिच्छति तद्भवेत्॥
श्रोतव्यं नियमेनैतद्रामायणमखण्डितम्। आयुष्यमारोग्यकरं कल्पकोट्यघनाशनम्॥
देवाश्च सर्वे तुष्यन्ति ग्रहाः सर्वे महर्षयः। रामायणस्य श्रवणे तृप्यन्ति पितरस्तथा॥
अध्यात्मरामायणमेतदद्भुतं वैराग्यविज्ञानयुतं पुरातनम्।
पठन्ति शृण्वन्ति लिखन्ति ये नरास्तेषां भवेऽस्मिन्न पुनर्भवो भवेत्॥
आलोड्याखिलवेदराशिमसकृद्यत्तारकं ब्रह्म त-
द्रामो विष्णुरहस्यमूर्तिरिति यो विज्ञाय भूतेश्वरः।
उद्धृत्याखिलसारसङ्ग्रहमिदं संक्षेपतः प्रस्फुटं
श्रीरामस्य निगूढतत्त्वमखिलं प्राह प्रियायै भवः॥
(45—49)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे षोडशः सर्गः॥१६॥

earn the pleasure of Śrī Rāma. (44) Rāma himself is supreme *Brahma* if he, the oversoul of all, is pleased one gets what he desires out of *Dharma, Artha, Kāma* and *Mokṣa*. (45) This *Adhyātma Rāmāyaṇa* capable of giving long life, good health, destroying sins accumulated in the crores of *Kalpas* should be listened to in full and regularly. (46) By hearing this *Rāmāyaṇa*, the manes get contentment, all gods, all planets, all *Maharṣis* are pleased. (47) Those who recite, write or hear this wonderful ancient *Adhyātma Rāmāyaṇa* full of knowledge and dispassion, are not reborn in this world. (48) By churning the *Vedas* and Vedic knowledge again and again Lord Śiva reached this conclusion that Rāma, the liberating *Mantra* is the secret image of Viṣṇu. Therefore he communicated this secret truth of Lord Rāma (in the form of *Adhyātma Rāmāyaṇa*) which is the gist of Vedic knowledge, to Bhagavatī Pāravatī. (49)

Thus ends canto XVI of Yuddhakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Yuddhakāṇḍa Completed.

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Adhyātmarāmāyaṇa

Uttarakāṇḍa

Canto I

Arrival of Agastya etc., in the court of Rāma and narrating the previous life of Rāvaṇa etc.

जयति रघुवंशतिलकः कौसल्याहृदयनन्दनो राम। दशवदननिधनकारी दाशरथिः पुण्डरीकाक्षः॥

पार्वत्युवाच

अथ रामः किमकरोत्कौसल्यानन्दवर्धनः। हत्वा मृधे रावणादीन् राक्षसान्भीमविक्रमः॥
अभिषिक्तस्त्वयोध्यायां सीतया सह राघवः। मायामानुषतां प्राप्य कति वर्षाणि भूतले॥
स्थितवान् लीलया देवः परमात्मा सनातनः। अत्यजन्मानुषं लोकं कथमन्ते रघूद्वहः॥
एतदाख्याहि भगवन् श्रद्दधत्या मम प्रभो। कथापीयूषमास्वाद्य तृष्णा मेऽतीव वर्धते।
रामचन्द्रस्य भगवन् ब्रूहि विस्तरशः कथाम्॥

श्रीमहादेव उवाच

राक्षसानां वधं कृत्वा राज्ये राम उपस्थिते। आययुर्मुनयः सर्वे श्रीराममभिवन्दितुम्॥
विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरङ्गिराः। कश्यपो वामदेवोऽत्रिस्तथा सप्तर्षयोऽमलाः॥
(1—7)

Hail to Rāma, the son of Daśaratha, the crown of Raghu dynasty, delighter of Kausalyā's heart, having lotus like eyes, the killer of ten-faced Rāvaṇa. (1)

Pārvatī said—After killing the demons like Rāvaṇa etc., what did Rāma, the delighter of Kausalyā and of terrific valour, do? (2) After having been coronated with Sītā on the throne how many years did he stay on earth in the illusory human form and played his sportive roles and then the eternal *Paramātmā* abandoned his human form and how? (3-4) O lord, narrate all this to me who am faithfully eager. After tasting the nectar of divine story my thirst has immensely increased. So, Lord, please narrate *Rāmakathā* in greater details. (5)

Śrī Mahādeva said—After annihilating *Rākṣasas* when Rāma was on the throne, all *Munis* came with the intention to greet him. (6)Viśwāmitra,Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa,

अगस्त्यः सह शिष्यैश्च मुनिभिः सहितोऽभ्यगात्। द्वारमासाद्य रामस्य द्वारपालमथाब्रवीत्॥
ब्रूहि रामाय मुनयः समागत्य बहिःस्थिताः। अगस्त्यप्रमुखाः सर्वे आशीर्भिरभिनन्दितुम्॥
प्रतीहारस्ततो राममगस्त्यवचनाद् द्रुतम्। नमस्कृत्याब्रवीद्वाक्यं विनयावनतः प्रभुम्॥
कृताञ्जलिरुवाचेदमगस्त्यो मुनिभिः सह। देव त्वद्दर्शनार्थाय प्राप्तो बहिरुपस्थितः॥
तमुवाच द्वारपालं प्रवेशय यथासुखम्। पूजिता विविशुर्वेश्म नानारत्नविभूषितम्॥
दृष्ट्वा रामो मुनीन् शीघ्रं प्रत्युत्थाय कृताञ्जलिः। पाद्यार्घ्यादिभिरापूज्य गां निवेद्य यथाविधि॥
नत्वा तेभ्यो ददौ दिव्यान्यासनानि यथार्हतः। उपविष्टाः प्रहृष्टाश्च मुनयो रामपूजिताः॥
सम्पृष्टकुशलाः सर्वे रामं कुशलमब्रुवन्। कुशलं ते महाबाहो सर्वत्र रघुनन्दन॥
दिष्ट्येदानीं प्रपश्यामो हतशत्रुमरिन्दम। न हि भारः स ते राम रावणो राक्षसेश्वरः॥
सधनुस्त्वं हि लोकांस्त्रीन् विजेतुं शक्त एव हि। दिष्ट्या त्वया हताः सर्वे राक्षसा रावणादयः॥
(8—17)

Vāmadeva, Atri, the seven blemishless *Ṛṣis* and Agastya accompanied by his disciples and *Munis* came to the gate of Rāma's palace and told the door-keeper. (7-8) "Inform Rāma that the *Munis* headed by Agastya have come and are waiting outside. They wish to communicate their blessings and congratulate you." (9) Then the door-keeper instructed by Agastya quickly went to the Lord, saluted and spoke humbly. (10) His hands folded he said—O Lord, Agastya alongwith several *Munis* is waiting outside for your *Darśana*. (11) Rāma permitted the door-keeper to bring them in with proper respect and ease. Then the *Munis* after being properly worshipped entered the palace which was bedecked by a variety of gems. (12) Seeing the *Munis* coming Rāma swiftly got up with folded hands, offered them ablutions in a proper manner, donated cows to them (perhaps one each). (13) Saluting them Rāma offered fine seats as they deserved. Adored by Rāma *Munis* were pleased and took their seats. (14) Rāma made respectful enquiry regarding their wellbeing and they reciprocated in a befitting manner. The *Munis* enquired–"O mighty armed, O delighter of the Raghus, is everything alright everywhere in your kingdom"? (15) Luckily we are seeing you after you have vanquished your enemies O subduer of the foes. The extirpation of *Rākṣasa* king Rāvaṇa was not at all a difficult task for you. (16) You can

सह्यमेतन्महाबाहो रावणस्य निबर्हणम्। असह्यमेतत्सम्प्राप्तं रावणेर्यन्निषूदनम्॥
अन्तकप्रतिमाः सर्वे कुम्भकर्णादयो मृधे। अन्तकप्रतिमैर्बाणैर्हतास्ते रघुसत्तम॥
दत्ता चेयं त्वयास्माकं पुरा ह्यभयदक्षिणा। हत्वा रक्षोगणान्सङ्ख्ये कृतकृत्योऽद्य जीवसि॥
श्रुत्वा तु भाषितं तेषां मुनीनां भावितात्मनाम्। विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत्॥
रावणादीनतिक्रम्य कुम्भकर्णादिराक्षसान्। त्रिलोकजयिनो हित्वा किं प्रशंसथ रावणिम्॥
ततस्तद्वचनं श्रुत्वा राघवस्य महात्मनः। कुम्भयोनिर्महातेजा रामं प्रीत्या वचोऽब्रवीत्॥
शृणु राम यथा वृत्तं रावणे रावणस्य च। जन्म कर्म वरादानं सङ्क्षेपाद्वदतो मम॥
पुरा कृतयुगे राम पुलस्त्यो ब्रह्मणः सुतः। तपस्तप्तुं गतो विद्वान्मेरोः पार्श्वं महामतिः॥
तृणबिन्दोराश्रमेऽसौ न्यवसन्मुनिपुङ्गवः। तपस्तेपे महातेजाः स्वाध्यायनिरतः सदा॥
(18—26)

conquer easily all the three worlds if you hold the bow. Any way It was lucky that you killed all the *Rākṣasas* such as Rāvaṇa etc. (17) It was not so difficult to kill Rāvaṇa O mighty armed, but the vanquishing of Meghanāda was certainly very very difficult. (18) The demons like Kumbhakarṇa etc., were a good match to the god of death and O best among the Raghus, you killed them with your arrows like Yama. (19) You had already given *Dakṣiṇā* in the form of granting fearlessness. Now (it is luck that) you are blessed and still alive after killing the demons in the battle. (20) Hearing the speech of those self-realised *Munis* Rāma was highly amazed and asked them with his hands folded–(21)

Side tracking demons like Rāvaṇa and Kumbhakarṇa who did conquer all the three worlds how is it so that you are praising Meghanāda? (22) Then hearing those words of *Mahātmā* Rāma the effulgent Agastya spoke to Rāma affectionately. (23) O Rāma, hearken everything about Indrajit and Rāvaṇa about their birth, their deeds and how they obtained boons– I am going to tell you briefly. (24) In the time of yore in *Kṛtayuga* there was one named Pulastya, the son of Brahmā. The wise and learned Pulastya went to practise penance by the side of Meru. (25) That best among the *Munis* made his residence in the hermitage of Tṛṇabindu. Always busy in the self study (of the *Śāstras*) he practised great penance. (26)

तत्राश्रमे महारम्ये देवगन्धर्वकन्यकाः। गायन्त्यो ननृतुस्तत्र हसन्त्यो वादयन्ति च॥
पुलस्त्यस्य तपोविघ्नं चक्रुः सर्वा अनिन्दिताः। ततः क्रुद्धो महातेजा व्याजहार वचो महत्॥
या मे दृष्टिपथं गच्छेत्सा गर्भं धारयिष्यति। ताः सर्वाः शापसंविग्ना न तं देशं प्रचक्रमुः॥
तृणबिन्दोस्तु राजर्षेः कन्या तत्राशृणोद्वचः। विचचार मुनेरग्रे निर्भया तं प्रपश्यती॥
बभूव पाण्डुरतनुर्व्यञ्जितान्तःशरीरजा। दृष्ट्वा सा देहवैवर्ण्यं भीता पितरमन्वगात्॥
तृणबिन्दुश्च तां दृष्ट्वा राजर्षिरमितद्युतिः। ध्यात्वा मुनिकृतं सर्वमवैद्विज्ञानचक्षुषा॥
तां कन्यां मुनिवर्याय पुलस्त्याय ददौ पिता। तां प्रगृह्याब्रवीत्कन्यां बाढमित्येव स द्विजः॥
शुश्रूषणपरां दृष्ट्वा मुनिः प्रीतोऽब्रवीद्वचः। दास्यामि पुत्रमेकं ते उभयोर्वंशवर्धनम्॥
ततः प्रासूत सा पुत्रं पुलस्त्याल्लोकविश्रुतम्। विश्रवा इति विख्यातः पौलस्त्यो ब्रह्मविन्मुनिः॥
तस्य शीलादिकं दृष्ट्वा भरद्वाजो महामुनिः। भार्यार्थं स्वां दुहितरं ददौ विश्रवसे मुदा॥
तस्यां तु पुत्रः सञ्जज्ञे पौलस्त्याल्लोकसम्मतः। पितृतुल्यो वैश्रवणो ब्रह्मणा चानुमोदितः॥
(27—37)

There, in that beautiful *Āśrama* the damsels of gods and *Gandharvas* started singing, dancing, laughing and playing instruments in order to disturb the penancing of Pulastya. All were flawlessly beautiful. Then the splendrous Pulastya angrily cursed. (27-28) Whosoever will come within my sight, will immediately conceive. Since then afraid of that curse they stopped coming to that area. (29) The daughter of *Rājarṣi* Tṛṇabindu by chance could not hear those words. So quite fearlessly she moved back and forth before him and looking at him. (30) She became pale and slowly her pregnancy became clear. Watching the paleness of her body she was frightened and went to her father. (31) The boundlessly effulgent *Rājarṣi* Tṛṇabindu watching his daughter meditated for a moment and came to know through his eyes of wisdom what Pulastya did. (32) Then the father proffered that girl to Pulastya and Pulastya accepted her saying alright. (33) The *Muni* Pulastya, pleased with her services, said—I will give you a son who will be glorifying both the families. (34) Then after maturity she gave birth to a son from Pulastya who became famous all over the world. Viśravā by name, the son of Pulastya, was a famous *Muni* the knower of *Brahma*. (35) Impressed by his nature and character the great sage Bharadwāja happily gave her daughter to Viśravā for his wife. (36) From Viśravā, a son venerable

ददौ तत्तपसा तुष्टो ब्रह्मा तस्मै वरं शुभम्। मनोऽभिलषितं तस्य धनेशत्वमखण्डितम्॥
ततो लब्धवरः सोऽपि पितरं द्रष्टुमागतः। पुष्पकेण धनाध्यक्षो ब्रह्मदत्तेन भास्वता॥
नमस्कृत्याथ पितरं निवेद्य तपसः फलम्। प्राह मे भगवान् ब्रह्मा दत्त्वा वरमनिन्दितम्॥
निवासाय न मे स्थानं दत्तवान्परमेश्वरः। ब्रूहि मे नियतं स्थानं हिंसा यत्र न कस्यचित्॥
विश्रवा अपि तं प्राह लङ्कानाम पुरी शुभा। राक्षसानां निवासाय निर्मिता विश्वकर्मणा॥
त्यक्त्वा विष्णुभयाद्दैत्या विविशुस्ते रसातलम्। सा पुरी दुष्प्रधर्षान्यैर्मध्येसागरमास्थिता॥
तत्र वासाय गच्छ त्वं नान्यैः साधिष्ठिता पुरा। पित्रादिष्टस्त्वसौ गत्वा तां पुरीं धनदोऽविशत्॥
स तत्र सुचिरं कालमुवास पितृसम्मतः। कस्यचित्त्वथ कालस्य सुमाली नाम राक्षसः॥
रसातलान्मर्त्यलोकं चचार पिशिताशनः। गृहीत्वा तनयां कन्यां साक्षाद्देवीमिव श्रियम्॥
अपश्यद्धनदं देवं चरन्तं पुष्पकेण सः। हिताय चिन्तयामास राक्षसानां महामनाः॥
(38—47)

to the world was born to her. He was Vaiśravaṇa (Kubera) just like his father and admired by Brahmā also. (37) Pleased with his penances Brahmā granted him a good boon as desired by him. He appointed him as the superintendent of riches forever. (38)

After having the boon he came to his father to pay respect, in his capacity of the lord of riches, on the chariot—effulgent *Puṣpaka* given by Brahmā. (39) He saluted his father informed him of the fruit that he got from the penances and said—Brahmā granted me a fine boon but the supreme lord did not allot any place for my residence. Please now tell me the particular place for me quite free from violence of any type. (40-41) Viśrawā told him–"There is a very good town named Lanka built by Viśwakarmā for the residence of *Rākṣasas*. (42) Frightened from Viṣṇu all the *Daityas* entered *Rasātala*. The township Lanka is inaccessible for others as it is located inside the ocean. (43) Go there for your residence. It is un-occupied so for. So instructed by the father, Kubera went there and entered it. (44) With the approval of his father he lived there for a long time. Once upon a time a flesh eating *Rākṣasa* named Sumālī came from *Rasātala* and moved around on the earth with his daughter who was like a goddess in her beauty. (45-46) One day he saw Kubera flying in his *Puṣpaka*. The talented Sumālī thought

उवाच तनयां तत्र कैकसीं नाम नामतः। वत्से विवाहकालस्ते यौवनं चातिवर्तते॥
प्रत्याख्यानाच्च भीतैस्त्वं न वरैर्गुह्यसे शुभे। सा त्वं वरय भद्रं ते मुनिं ब्रह्मकुलोद्भवम्॥
स्वयमेव ततः पुत्रा भविष्यन्ति महाबलाः। ईदृशाः सर्वशोभाढ्या धनदेन समाः शुभे॥
तथेति साश्रमं गत्वा मुनेरग्रे व्यवस्थिता। लिखन्ती भुवमग्रेण पादेनाधोमुखी स्थिता॥
तामपृच्छन्मुनिः का त्वं कन्यासि वरवर्णिनि। साब्रवीत्प्राञ्जलिर्ब्रह्मन् ध्यानेन ज्ञातुमर्हसि॥
ततोध्यात्वा मुनिः सर्वं ज्ञात्वा तां प्रत्यभाषत। ज्ञातं तवाभिलषितं मत्तः पुत्रानभीप्स्यसि॥
दारुणायां तु वेलायामागतासि सुमध्यमे। अतस्ते दारुणौ पुत्रौ राक्षसौ सम्भविष्यतः॥
साब्रवीन्मुनिशार्दूल त्वत्तोऽप्येवंविधौ सुतौ। तामाह पश्चिमो यस्ते भविष्यति महामतिः॥
महाभागवतः श्रीमान् रामभक्त्येकतत्परः। इत्युक्ता सा तथा काले सुषुवे दशकन्धरम्॥
रावणं विंशतिभुजं दशशीर्षं सुदारुणम्। तद्रक्षोजातमात्रेण चचाल च वसुन्धरा॥
(48—57)

over the benefaction of the *Rākṣasas*. (47) He said to her daughter *Kaikasī*—My child it is time for your marriage. Your youth is passing. (48) For the fear of being rejected by you the grooms don't court with you. It is better to accept this *Muni* a descendant in the family of Brahmā. May god bless you. (49) Then automatically you will get mighty and handsome sons like Kubera, O auspicious one. (50) "Very well" she said, went to his hermitage, stood before the *Muni*, looking on the ground and scratching the earth with her big toe. (51) The *Muni* asked her–"Who are you, O beautiful lady and whose daughter you are?" She replied with her hands folded–O *Brahman*, you should find it out yourself with a little meditation. (52) Then Viśravā meditated for a moment and knowing everything he said—"I know your desire. You want sons from me. (53) O lady with a beautiful waist, you have come at a very inauspicious time, so you will have two most hideous *Rākṣasa* sons." (54) She asked the *Muni*—"Even from you shall I have such sons?" Then the Muni said—"After the two the third son you have will be of great wisdom. (55) He will be a great devotee of lord and will be exclusively confined to the devotion of Rāma." Having been so said she gave birth at proper time to ten-shouldered Rāvaṇa with twenty arms and ten heads and terrific looking. Only on account of his birth the earth quaked. (56-57)

बभूवुर्नाशहेतूनि निमित्तान्यखिलान्यपि। कुम्भकर्णस्ततो जातो महापर्वतसन्निभः॥
ततः शूर्पणखा नाम जाता रावणसोदरी। ततो विभीषणो जातः शान्तात्मा सौम्यदर्शनः॥
स्वाध्यायी नियताहारो नित्यकर्मपरायणः। कुम्भकर्णस्तु दुष्टात्मा द्विजान् सन्तुष्टचेतसः॥
भक्षयन्नृषिसङ्घांश्च विचचारातिदारुणः। रावणोऽपि महासत्त्वो लोकानां भयदायकः।
ववृधे लोकनाशाय ह्यामयो देहिनामिव॥

राम त्वं सकलान्तरस्थमभितो जानासि विज्ञानदृक्
साक्षी सर्वहृदि स्थितो हि परमो नित्योदितो निर्मलः।
त्वं लीलामनुजाकृतिः स्वमहिमन् मायागुणैर्नाज्यसे
लीलार्थं प्रतिचोदितोऽद्य भवता वक्ष्यामि रक्षोद्भवम्॥
जानामि केवलमनन्तमचिन्त्यशक्तिं चिन्मात्रमक्षरमजं विदितात्मतत्त्वम्।
त्वां राम गूढनिजरूपमनुप्रवृत्तो मूढोऽप्यहं भवदनुग्रहतश्चरामि॥

(58—63)

Many bad omens indicating complete destruction appeared and then Kumbhakarṇa was born like a big mountain. (58) Then Sūrpaṇakhā, the sister of Rāvaṇa and then came Vibhīṣaṇa calm and quiet and serene looking. (58-59) Vibhīṣaṇa was studious, taking limited food and observing daily routine as prescribed. Kumbhakarṇa, the dreadful one, moved around eating the well contented *Brāhmaṇas* and *Ṛṣis*. The mightiest Rāvaṇa also became a source of terror. He grew up for the destruction of the world just as a disease is the cause of destroying the body. (60-61)

O Rāma, you are seated in every heart and being omniscient you know thoroughly what is in the minds of all. You are the inner witness of all, ever effulgent and supremely taintless. You have assumed this illusory human guise. You yourself know your grandeur, you are never tainted with *Māyā* and its qualities. Today you request me to say something. Even though this also is your *Līlā* yet I will narrate the origin of this *Rākṣasa* as desired by you. (62) O Rāma, I take you to be the one without the second, endless, having powers beyond imagining, you are consciousness, imperishable, unborn and the supreme knowledge embodied. You keep your form and nature secret. By your grace I myself even though ignorant yet meditating

एवं वदन्तमिनवंशपवित्रकीर्तिः कुम्भोद्भवं रघुपतिः प्रहसन्बभाषे।
मायाश्रितं सकलमेतदनन्यकत्वान्मत्कीर्तनं जगति पापहरं निबोध॥
(64)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे प्रथमः सर्गः॥ १ ॥

upon you move quite freely. (63) After Agastya said so, Śrī Rāma, the fame of the solar dynasty embodied, smiled and said to Agastya–"This entire universe is *Māyā*. But since it is not different from me, so O *Muni* you should take it for granted that the chanting of my qualities is the only means to destroy all the sins in the world. (64)

Thus ends canto I of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto II

The account of Rākṣasa kingdom established

श्रीमहादेव उवाच

श्रीरामवचनं श्रुत्वा परमानन्दनिर्भरः। मुनिः प्रोवाच सदसि सर्वेषां तत्र शृण्वताम्॥
अथ वित्तेश्वरो देवस्तत्र कालेन केनचित्। आययौ पुष्पकारूढः पितरं द्रष्टुमञ्जसा॥
दृष्ट्वा तं कैकसी तत्र भ्राजमानं महौजसम्। राक्षसी पुत्रसामीप्यं गत्वा रावणमब्रवीत्॥
पुत्र पश्य धनाध्यक्षं ज्वलन्तं स्वेन तेजसा। त्वमप्येवं यथा भूयास्तथा यत्नं कुरु प्रभो॥
तच्छ्रुत्वा रावणो रोषात् प्रतिज्ञामकरोद्द्रुतम्। धनदेन समो वापि ह्यधिको वाचिरेण तु॥
(1—5)

Śrī Mahādeva said—Hearing the words of Śrī Rāma, the overjoyed *Muni* spoke in the court while everybody was hearing. (1) One day the lord of riches Kubera came on his Puṣpaka to see his father. He was in a hurry. (2) When the demoness Kaikasī saw the excessively effulgent and strong Kubera, she came to her son Rāvaṇa and spoke to him. (3) "My son, look at Kubera, the lord of riches. He is as if inflamed with his own splendour. You should also try your best to become like him." (4) Hearing this Rāvaṇa was enraged and immediately swore–Mother, very soon I will become just like him or even

भविष्याम्यम्ब मां पश्य सन्तापं त्यज सुव्रते। इत्युक्त्वा दुष्करं कर्तुं तपः स दशकन्धरः॥
अगमत्फलसिद्ध्यर्थं गोकर्णं तु सहानुजः। स्वं स्वं नियममास्थाय भ्रातरस्ते तपो महत्॥
आस्थिता दुष्करं घोरं सर्वलोकैकतापनम्। दशवर्षसहस्राणि कुम्भकर्णोऽकरोत्तपः॥
विभीषणोऽपि धर्मात्मा सत्यधर्मपरायणः। पञ्चवर्षसहस्राणि पादेनैकेन तस्थिवान्॥
दिव्यवर्षसहस्रं तु निराहारो दशाननः। पूर्णे वर्षसहस्रे तु शीर्षमग्नौ जुहाव सः।
एवं वर्षसहस्राणि नव तस्यातिचक्रमुः॥
अथ वर्षसहस्रे तु दशमे दशमं शिरः। छेत्तुकामस्य धर्मात्मा प्राप्तश्चाथ प्रजापतिः।
वत्स वत्स दशग्रीव प्रीतोऽस्मीत्यभ्यभाषत॥
वरं वरय दास्यामि यत्ते मनसि काङ्क्षितम्। दशग्रीवोऽपि तच्छ्रुत्वा प्रहृष्टेनान्तरात्मना॥
अमरत्वं वृणोमीश वरदो यदि मे भवान्। सुपर्णनागयक्षाणां देवतानां तथासुरैः।
अवध्यत्वं तु मे देहि तृणभूता हि मानुषाः॥
तथास्त्विति प्रजाध्यक्षः पुनराह दशाननम्। अग्नौ हुतानि शीर्षाणि यानि तेऽसुरपुङ्गव॥
भविष्यन्ति यथापूर्वमक्षयाणि च सत्तम॥

(6—15)

superior to him. Mother, look at me and give up worrying, O lady of fine vows. Having so said Rāvaṇa alongwith his younger brothers went to the holy place Gokarṇa to practise severe penance for getting his desire fulfilled. All the brothers following their own routine started severe penances which were terrible and capable of troubling all the worlds. Kumbhakarṇa practised penance for ten thousand years. (5–8)

The righteous and truthfully virtuous Vibhīṣaṇa stood on one foot for five thousand years. (9) Rāvaṇa observing complete fast for one thousand divine years practised penance. After the completion of one thousand years he poured oblation of his head into the fire. This way nine thousand years divine passed. (10) The tenth time after completing the tenth millennium when he was about to cut his tenth head, the Prajāpati appeared in person. "O my child Rāvaṇa, I am pleased" spoke the Prajāpati. (11) "Ask for the boon that you have in your mind" Hearing that the happy Rāvaṇa said–"O lord, I want immortality if you are pleased with me. I may not be subjected to death at the hands of *Suparṇa*, *Nāga*, *Yakṣa*, gods and demons. (I don't worry on account of human beings). They are just blades of grass to me. (12–13) "Be it so" said the Prajāpati and then

एवमुक्त्वा ततो राम दशग्रीवं प्रजापतिः। विभीषणमुवाचेदं प्रणतं भक्तवत्सलः॥
विभीषण त्वया वत्स कृतं धर्मार्थमुत्तमम्। तपस्तप्तो वरं वत्स वृणीष्वाभिमतं हितम्॥
विभीषणोऽपि तं नत्वा प्राञ्जलिर्वाक्यमब्रवीत्। देव मे सर्वदा बुद्धिर्धर्मे तिष्ठतु शाश्वती।
मा रोचयत्वधर्मं मे बुद्धिः सर्वत्र सर्वदा॥
ततः प्रजापतिः प्रीतो विभीषणमथाब्रवीत्। वत्स त्वं धर्मशीलोऽसि तथैव च भविष्यसि॥
अयाचितोऽपि ते दास्ये ह्यमरत्वं विभीषण। कुम्भकर्णमथोवाच वरं वरय सुव्रत॥
वाण्या व्याप्तोऽथ तं प्राह कुम्भकर्णः पितामहम्। स्वप्स्यामि देव षण्मासान्दिनमेकं तु भोजनम्॥
एवमस्त्विति तं प्राह ब्रह्मा दृष्ट्वा दिवौकसः। सरस्वती च तद्वक्त्रान्निर्गता प्रययौ दिवम्॥
कुम्भकर्णस्तु दुष्टात्मा चिन्तयामास दुःखितः। अनभिप्रेतमेवास्यात्किं निर्गतमहो विधिः॥
सुमाली वरलब्धांस्तान् ज्ञात्वा पौत्रान् निशाचरान्। पातालान्निर्भयः प्रायात् प्रहस्तादिभिरन्वितः॥
(16—24)

he addressed Rāvaṇa–The nine heads that you have poured as oblation into the fire will again sprout up and will be indestructible O best among the demons. (14-15) Having so said to Rāvaṇa the Prajāpati turned to Vibhīṣaṇa and the lover of devotees told him who was bowing before him. "Vibhīṣaṇa my child, you have practised good penance with the rightful intention. Now ask for your desired boon. (16-17)

Vibhīṣaṇa saluted him and spoke with folded hands–"O lord, let me always be inclined to the righteousness. Let my intellect not relish the irreligion." (18) Then the pleased Prajāpati said to Vibhīṣaṇa–you are already religious my child and you will remain like that in future also. (19) I will grant you immortality also even though unasked, O Vibhīṣaṇa. Then he asked Kumbhakarṇa to ask for a boon. (20) Deluded by goddess Vāṇī, Kumbhakarṇa requested the Prajāpati–O lord, grant me sleep for six months and then taking food one day. (21) Brahmā looked at the gods in the sky and uttered–"Be it so". The moment he said so, Saraswatī came out from the mouth of Kumbhakarṇa and went to heaven. (22) The wicked Kumbhakarṇa thought sorrowfully–"What has come out of my mouth unintentionally? Or else it is just a stroke of providence." (23) When Sumālī came to know that his demon grandsons have been granted boons came out of *Pātāla* alongwith Prahasta

दशग्रीवं परिष्वज्य वचनं चेदमब्रवीत्। दिष्ट्या ते पुत्र संवृत्तो वाञ्छितो मे मनोरथः॥
यद्भयाच्च वयं लङ्कां त्यक्त्वा याता रसातलम्। तद्गतं नो महाबाहो महद्विष्णुकृतं भयम्॥
अस्माभिः पूर्वमुषिता लङ्केयं धनदेन ते। भ्रात्राक्रान्तामिदानीं त्वं प्रत्यानेतुमिहार्हसि॥
साम्ना वाथ बलेनापि राज्ञां बन्धुः कुतः सुहृत्। इत्युक्तो रावणः प्राह नार्हस्येवं प्रभाषितुम्॥
वित्तेशो गुरुरस्माकमेवं श्रुत्वा तमब्रवीत्। प्रहस्तः प्रश्रितं वाक्यं रावणं दशकन्धरम्॥
शृणु रावण यत्नेन नैवं त्वं वक्तुमर्हसि। नाधीता राजधर्मास्ते नीतिशास्त्रं तथैव च॥
शूराणां नहि सौभ्रात्रं शृणु मे वदतः प्रभो। कश्यपस्य सुता देवा राक्षसाश्च महाबलाः॥
परस्परमयुध्यन्त त्यक्त्वा सौहृदमायुधैः। नैवेदानीन्तनं राजन् वैरं देवैरनुष्ठितम्॥
प्रहस्तस्य वचः श्रुत्वा दशग्रीवो दुरात्मनः। तथेति क्रोधताम्राक्षस्त्रिकूटाचलमन्वगात्॥
दूतं प्रहस्तं सम्प्रेष्य निष्कास्य धनदेश्वरम्। लङ्कामाक्रम्य सचिवै राक्षसैः सुखमास्थितः॥
(25—34)

etc.(24) He embraced Rāvaṇa and said–Luckily my child, my cherished desire has materialised today in the shape of you. (25) The cause of fear from Mahāviṣṇu which made us to leave Lanka and take refuge in *Pātāla* has disappeared today O mighty armed. (26) This Lanka presently occupied by Kubera was formerly in our possession. You must take it back from possession of your brother either peacefully or by force as the kings have neither a relative nor a friend. Rāvaṇa objected to this. He said you should not say like that. Kubera is elder to me and commands my respect. So hearing Prahasta quite humbly told Rāvaṇa. (27–29)

Listen to me attentively O Rāvaṇa. You should not say so. You have studied neither *Rājadharma* nor the *Nītiśāstra*. (30) O lord, kindly listen to what I say. There is nothing like brotherliness with the warriors. The mighty gods and demons both are the offshoots of Kaśyapa. (31) Divorcing all sorts of friendliness they fiercely fought with each other using all sorts of weapons. The enmity initiated by gods O king, is not a recent happening. (32) Having heard the words of wicked Prahasta, Rāvaṇa agreed to it and he went to Trikuta mountain with his eyes red in anger. (33) He sent Prahasta as his envoy, expelled Kubera from Lanka, took possession of it and started living comfortably with his *Rākṣasa* ministers. (34)

धनदः पितृवाक्येन त्यक्त्वा लङ्कां महायशाः। गत्वा कैलासशिखरं तपसातोषयच्छिवम्॥
तेन सख्यमनुप्राप्य तेनैव परिपालितः। अलकां नगरीं तत्र निर्ममे विश्वकर्मणा॥
दिक्पालत्वं चकारात्र शिवेन परिपालितः। रावणो राक्षसैः सार्धमभिषिक्तः सहानुजैः॥
राज्यं चकारासुराणां त्रिलोकीं बाधयन् खलः। भगिनीं कालखञ्जाय ददौ विकटरूपिणीम्॥
विद्युज्जिह्वाय नाम्नासौ महामायी निशाचरः। ततो मयो विश्वकर्मा राक्षसानां दितेः सुतः॥
सुतां मन्दोदरीं नाम्ना ददौ लोकैकसुन्दरीम्। रावणाय पुनः शक्तिममोघां प्रीतमानसः॥
वैरोचनस्य दौहित्रीं वृत्रज्वालेति विश्रुताम्। स्वयंदत्तामुदवहत्कुम्भकर्णाय रावणः॥
गन्धर्वराजस्य सुतां शैलूषस्य महात्मनः। विभीषणस्य भार्यार्थे धर्मज्ञां समुदावहत्॥
सरमां नाम सुभगां सर्वलक्षणसंयुताम्। ततो मन्दोदरी पुत्रं मेघनादमजीजनत्॥
जातमात्रस्तु यो नादं मेघवत्प्रमुमोच ह। ततः सर्वेऽब्रुवन्मेघनादोऽयमिति चासकृत्॥
कुम्भकर्णस्ततः प्राह निद्रा मां बाधते प्रभो। ततश्च कारयामास गुहां दीर्घां सुविस्तराम्॥
(35—45)

The noble Kubera as advised by his father vacated Lanka, went to mount Kailasa and propitiated lord Śiva by penance.(35) Cultivating friendship with him and under his protection he got built Alka by Viśwakarmā. (36) There under the protection of lord Śiva he became a presiding deity of one particular quarter. This side the wicked Rāvaṇa was coronated by the *Rākṣasas*. He ruled the *Rākṣasa* kingdom while troubling all the three wrolds. That conjuring *Rākṣasa* gave his dreadful looking sister (Sūrpaṇakhā) to Vidyujjihva from Kālakhañja dynasty. Thereafter Maya, the Viśwakarmā of demons, the son of Diti gave him (Rāvaṇa) his daughter Mandodarī by name who was singularly beautiful in all the three worlds and he again gave an infallible *Śakti* with pleasure. (37—40) Thereafter, Rāvaṇa married Kumbhakarṇa with Vṛtrajwālā, the grand daughter (from the daughter's side) of Vairocana, who (Vṛtrajwālā) offered herself to him through her guardians. (41) Then Rāvaṇa managed for Vibhīṣaṇa for his wife the daughter of Gandharva king, the exalted Śailūṣa. She was very righteous and knower of *Dharma*. Her name was Saramā. She was beautiful and having all auspicious characteristics. After sometime Mandodarī gave birth to her son Meghanāda. He produced sound like clouds as soon as he was born. So people called him as Meghanāda more than once. (42–44) Then

तत्र सुष्वाप मूढात्मा कुम्भकर्णो विघूर्णितः। निद्रिते कुम्भकर्णे तु रावणो लोकरावणः॥
ब्राह्मणान् ऋषिमुख्यांश्च देवदानवकिन्नरान्। देवश्रियो मनुष्यांश्च निजघ्ने समहोरगान्॥
धनदोऽपि ततः श्रुत्वा रावणस्याक्रमं प्रभुः। अधर्मं मा कुरुष्वेति दूतवाक्यैर्न्यवारयत्॥
ततः क्रुद्धो दशग्रीवो जगाम धनदालयम्। विनिर्जित्य धनाध्यक्षं जहारोत्तमपुष्पकम्॥
ततो यमं च वरुणं निर्जित्य समरेऽसुरः। स्वर्गलोकमगात्तूर्णं देवराजजिघांसया॥
ततोऽभवन्महद्युद्धमिन्द्रेण सह दैवतैः। ततो रावणमभ्येत्य बबन्ध त्रिदशेश्वरः॥
तच्छ्रुत्वा सहसागत्य मेघनादः प्रतापवान्। कृत्वा घोरं महद्युद्धं जित्वा त्रिदशपुङ्गवान्॥
इन्द्रं गृहीत्वा बध्वासौ मेघनादो महाबलः। मोचयित्वा तु पितरं गृहीत्वेन्द्रं ययौ पुरम्॥
ब्रह्मा तु मोचयामास देवेन्द्रं मेघनादतः। दत्त्वा वरान्बहूंस्तस्मै ब्रह्मा स्वभवनं ययौ॥
रावणो विजयी लोकान्सर्वान् जित्वा क्रमेण तु। कैलासं तोलयामास बाहुभिः परिघोपमैः॥
(46—55)

Kumbhakarṇa said–O lord, I am feeling drowsy. And then a cave very big in length and breadth was built. (45) There the foolish Kumbhakarṇa slept snoring. After Kumbhakarṇa slept, Rāvaṇa, who was a cause of weeping to all the worlds, killed *Brāhmaṇas*, main *Ṛṣis*, gods, *Dānavas* and *Kinnaras* and serpents and he dispossessed the gods from their affluence. (46-47) When Kubera heard the atrocities perpetrated by Rāvaṇa, he advised him through his messenger not to do irreligious acts. (48)

Rāvaṇa was angered and attacked the township of Kubera. Defeating him he took his *Puṣpaka*, the best of the *Vimānas*. (49) Then he conquered Yama and Varuṇa in the battle and after that with the intention of killing Indra, he swiftly attacked *Swargaloka*. (50) There was a fierce fight between him and Indra alongwith the other gods and Indra arrested Rāvaṇa. (51) When Meghanāda heard this news the valorous warrior rushed, for a terrible fight, conquered the gods. He took hold of Indra. The mighty Meghanāda bound Indra with ropes, got his father released and came to his capital with the captive Indra. (52-53) Then Brahmā persuaded Meghanāda and got Indra released. He granted many boons as a token of exchange and went to his abode. (54) The victorious Rāvaṇa, conquering the worlds one by one went to Kailasa and lifted it on his arms which were similar to *Parigha*. (55)

(Continued on page 435)

तत्र नन्दीश्वरेणैवं शप्तोऽयं राक्षसेश्वरः। वानरैर्मानुषैश्चैव नाशं गच्छेति कोपिना॥
शप्तोऽप्यगणयन् वाक्यं ययौ हैहयपत्तनम्। तेन बद्धो दशग्रीवः पुलस्त्येन विमोचितः॥
ततोऽतिबलमासाद्य जिघांसुर्हरिपुङ्गवम्। धृतस्तेनैव कक्षेण वालिना दशकन्धरः॥
भ्रामयित्वा तु चतुरः समुद्रान् रावणं हरिः। विसर्जयामास ततस्तेन सख्यं चकार सः॥
रावणः परमप्रीत एवं लोकान्महाबलः। चकार स्ववशे राम बुभुजे स्वयमेव तान्॥
एवम्प्रभावो राजेन्द्र दशग्रीवः सहेन्द्रजित्। त्वया विनिहतः सङ्ख्ये रावणो लोकरावणः॥
मेघनादश्च निहतो लक्ष्मणेन महात्मना। कुम्भकर्णश्च निहतस्त्वया पर्वतसन्निभः॥
भवान्नारायणः साक्षाज्जगतामादिकृद्विभुः। त्वत्स्वरूपमिदं सर्वं जगत्स्थावरजङ्गमम्॥
त्वन्नाभिकमलोत्पन्नो ब्रह्मा लोकपितामहः। अग्निस्ते मुखतो जातो वाचा सह रघूत्तम॥
बाहुभ्यां लोकपालौघाश्चक्षुर्भ्यां चन्द्रभास्करौ। दिशश्च विदिशश्चैव कर्णाभ्यां ते समुत्थिताः॥
घ्राणात्प्राणः समुत्पन्नश्चाश्विनौ देवसत्तमौ। जङ्घाजानूरुजघनाद्भुवर्लोकादयोऽभवन् ॥
(56—66)

Then Nandīśwara cursed this *Rākṣasa* king–Get destroyed by angry humans and monkeys. (56) Quite unmindful of this curse Rāvaṇa went to the Haihaya capital. There Sahasrārjuna arrested him and Pulastya himself somehow prevailed upon him and got Rāvaṇa released. (57) Then he went to the mighty Vāli, the best among the monkeys with intention to kill him. There Vāli captivated him under his armpit. In the same position Vāli made a round of all the four oceans. Vāli released him and then Rāvaṇa established friendship with him. (58-59)

Mighty Rāvaṇa was immensely pleased to have all the worlds under him and enjoyed rulership undivided. (60) So powerful were Rāvaṇa and Indrajit, who made the world cry, you killed Rāvaṇa out of the two. (61) And Meghanāda was killed by exalted Lakṣmaṇa and you yourself killed mountain like Kumbhakarṇa. (62) You are Nārāyaṇa in person who created the world for the first time. This entire mobile and immobile world is only your manifestation. (63) The great grand father of the universe Brahmā was born from the lotus that sprouted from your navel region. Fire god came out from your mouth accompanied by *Vāṇī* O best among the Raghus. (64) All the *Lokapālas* were born of your arms and moon and sun from your eyes. The quarters and corners came from your ears. (65) *Prāṇas*

कुक्षिदेशात्समुत्पन्नाश्चत्वारः सागरा हरे। स्तनाभ्यामिन्द्रवरुणौ वालखिल्याश्च रेतसः॥
मेढ्राद्यमो गुदान्मृत्युर्मन्यो रुद्रस्त्रिलोचनः। अस्थिभ्यः पर्वता जाताः केशेभ्यो मेघसंहतिः॥
ओषध्यस्तव रोमभ्यो नखेभ्यश्च खरादयः। त्वं विश्वरूपः पुरुषो मायाशक्तिसमन्वितः॥
नानारूप इवाभासि गुणव्यतिकरे सति। त्वामाश्रित्यैव विबुधाः पिबन्त्यमृतमध्वरे॥
त्वया सृष्टमिदं सर्वं विश्वं स्थावरजङ्गमम्। त्वामाश्रित्यैव जीवन्ति सर्वे स्थावरजङ्गमाः॥
त्वद्युक्तमखिलं वस्तु व्यवहारेऽपि राघव। क्षीरमध्यगतं सर्पिर्यथा व्याप्याखिलं पयः॥
त्वद्भासा भासतेऽर्कादि न त्वं तेनावभाससे। सर्वगं नित्यमेकं त्वां ज्ञानचक्षुर्विलोकयेत्॥
नाज्ञानचक्षुस्त्वां पश्येदन्धदृग् भास्करं यथा। योगिनस्त्वां विचिन्वन्ति स्वदेहे परमेश्वरम्॥
अतन्निरसनमुखैर्वेदशीर्षैरहर्निशम् । त्वत्पादभक्तिलेशेन गृहीता यदि योगिनः॥
विचिन्वन्तो हि पश्यन्ति चिन्मात्रं त्वां न चान्यथा। मया प्रलपितं किञ्चित्सर्वज्ञस्य तवाग्रतः।
क्षन्तुमर्हसि देवेश तवानुग्रहभागहम्॥

(67—76)

originated from your smell sense and the beautious Aświnīkumāras also. The *Lokas* like *Bhuavḥ* etc., were born from your calf, knee, thighs and hips. (66) From your belly came out the four oceans O Hari. From your breasts Indra and Varuṇa came and Bālakhilya originated from your semen. (67) From your penis was born Yama and from anus the death and from your anger came out triple eyed Rudra. The mountains came out from your bones and clouds from your hairs. (68) The medicinal herbs from your fine hairs over the body and the donkeys etc., from your nails. You are the pantheistic essence of the world, you are the *Puruṣa* equipped with the power of *Māyā*. (69) And so you appear like holding different forms when you assume the qualities of *Māyā*. On account of being supported by you the gods drink nectar in the sacrifices. (70) It is you who created the whole universe comprising mobiles and immobiles. And all of them are alive only on your account. (71) All objects of daily dealings are pervaded by you just as the ghee permeats in every drop of milk. (72) It is your luminocity that illumines sun etc., and not otherwise i.e., you are not illumined by sun etc. So one having the eyes of wisdom must see you eternally alone permeating everything. (73) One whose wisdom is covered by ignorance cannot see you just as a blind does not see the

दिग्देशकालपरिहीनमनन्यमेकं चिन्मात्रमक्षरमजं चलनादिहीनम्।
सर्वज्ञमीश्वरमनन्तगुणं व्युदस्तमायं भजे रघुपतिं भजतामभिन्नम्॥
(77)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे द्वितीयः सर्गः॥ २॥

sun. The *Yogīs* through the Upanishadic teachings superseding the non-souled objects seek for you in their body itself day and night. It is by a scintilla of devotion to your feet that the *Yogīs* are successful in realising you, the pure consciousness not otherwise. You are omniscient. I twitered something before you. You behove to pardon me for that O *Deveśa*, as I deserve your mercy. (74–76) I adore the *Raghupati* who is bereft of the factors like quarters, place and time, undifferentiated, one without the second, the pure consciousness, imperishable, unborn and bereft of activities like movements, omniscient, the overlord having unending qualities beyond *Māyā* and ever unseparated from his devotees. (77)

Thus ends canto II of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto III

The previous life of Vāli and Sugrīva–the dialogue of Rāvaṇa and Sanatkumāra

श्रीराम उवाच

वालिसुग्रीवयोर्जन्म श्रोतुमिच्छामि तत्त्वतः। रवीन्द्रौ वानराकारौ जज्ञात इति नः श्रुतम्॥

अगस्त्य उवाच

मेरोः स्वर्णमयस्याद्रेर्मध्यशृङ्गे मणिप्रभे। तस्मिन्सभास्ते विस्तीर्णा ब्रह्मणः शतयोजना॥
(1—2)

Śrī Rāma said—I want to hear the actual facts about the birth of Vāli and Sugrīva. I have heard that sun and Indra were born as monkeys. (1)

Agastya said—On the central peak of golden Meru shining like ruby. There was the court of Brahmā covering a space of

तस्यां चतुर्मुखः साक्षात्कदाचिद्योगमास्थितः। नेत्राभ्यां पतितं दिव्यमानन्दसलिलं बहु॥
तद्गृहीत्वा करे ब्रह्मा ध्यात्वा किञ्चित्तदत्यजत्। भूमौ पतितमात्रेण तस्माज्जातो महाकपिः॥
तमाह द्रुहिणो वत्स किञ्चित्कालं वसात्र मे। समीपे सर्वशोभाढ्ये ततः श्रेयो भविष्यति॥
इत्युक्तो न्यवसत्तत्र ब्रह्मणा वानरोत्तमः। एवं बहुतिथे काले गते ऋक्षाधिपः सुधीः॥
कदाचित्पर्यटन्नद्रौ फलमूलार्थमुद्यतः। अपश्यद्दिव्यसलिलां वापीं मणिशिलान्विताम्॥
पानीयं पातुमागच्छत्तत्रच्छायामयं कपिम्। दृष्ट्वा प्रतिकपिं मत्वा निपपात जलान्तरे॥
तत्रादृष्ट्वा हरिं शीघ्रं पुनरुत्प्लुत्य वानरः। अपश्यत्सुन्दरीं रामामात्मानं विस्मयं गतः॥
ततः सुरेशो देवेशं पूजयित्वा चतुर्मुखम्। गच्छन्मध्याह्नसमये दृष्ट्वा नारीं मनोरमाम्॥
कन्दर्पशरविद्धाङ्गस्त्यक्तवान्वीर्यमुत्तमम् । तामप्राप्यैव तद्बीजं वालदेशेऽपतद्भुवि॥
वाली समभवत्तत्र शक्रतुल्यपराक्रमः। तस्य दत्त्वा सुरेशानः स्वर्णमालां दिवं गतः॥
(3—12)

one hundred *Yojanas*. (2) In his court sometime the four-faced Brahmā was seated in *Yogamudrā.* At that time tears of joy profusely shed from his eyes. (3) Brahmā held those tears in his hand, made some meditation and then poured them. As soon as the tears touched the ground, a great monkey sprang out of that. (4) Brahmā told him, my child, live here with me for sometime in this beautiful vicinity you will get benefaction. (5) Having been so said that wonderful monkey lived there. After a long time passed one day that excessively wise monkey Ṛkṣarāja by name while he was moving on the mountain in search of fruits and roots, he saw a divinely beautiful pond full of water and studded with ruby rocks. (6-7) He came to drink water and saw therein a shadow monkey. Thinking that it was some antagonist monkey in the water he jumped into the water. (8) There he did not see the monkey inside the water so again he came up to surface and there he was very much amazed to find himself transformed into an exceptionally beautiful lady. (9) Once while Indra was going back after adoring Brahmā he saw in the midday time that beautiful woman. (10) He was struck with the arrows of Kāmadeva. His semen was discharged but it could not be deposited with the lady and touching her hairs it fell down on ground. (11) From thence Vāli was born as valorous as Indra himself. Indra gave him a garland of gold and

भानुरप्यागतस्तत्र तदानीमेव भामिनीम्। दृष्ट्वा कामवशो भूत्वा ग्रीवादेशेऽसृजन्महत्॥
बीजं तस्यास्ततः सद्यो महाकायोऽभवद्धरिः। तस्य दत्त्वा हनूमन्तं सहायार्थं गतो रविः॥
पुत्रद्वयं समादाय गत्वा सा निद्रिता क्वचित्। प्रभातेऽपश्यदात्मानं पूर्ववद्वानराकृतिम्॥
फलमूलादिभिः सार्धं पुत्राभ्यां सहितः कपिः। नत्वा चतुर्मुखस्याग्रे ऋक्षराजः स्थितः सुधीः॥
ततोऽब्रवीत्समाश्वास्य बहुशः कपिकुञ्जरम्। तत्रैकं देवतादूतमाहूयामरसन्निभम्॥
गच्छ दूत मयादिष्टो गृहीत्वा वानरोत्तमम्। किष्किन्धां दिव्यनगरीं निर्मितां विश्वकर्मणा॥
सर्वसौभाग्यवलितां देवैरपि दुरासदाम्। तस्यां सिंहासने वीरं राजानमभिषेचय॥
सप्तद्वीपगता ये ये वानराः सन्ति दुर्जयाः। सर्वे ते ऋक्षराजस्य भविष्यन्ति वशेऽनुगाः॥
यदा नारायणः साक्षाद्रामो भूत्वा सनातनः। भूभारासुरनाशाय सम्भविष्यति भूतले॥
तदा सर्वे सहायार्थे तस्य गच्छन्तु वानराः। इत्युक्तो ब्रह्मणा दूतो देवानां स महामतिः॥
यथाज्ञप्तस्तथा चक्रे ब्रह्मणा तं हरीश्वरम्। देवदूतस्ततो गत्वा ब्रह्मणे तन्न्यवेदयत्॥
(13—23)

went to Heaven. (12) At the same time the sun god also arrived there. He also was sexually agitated, discharged his semen at her neck. At once a huge bodied monkey was born of her. He appointed Hanumān in his service and went away. (13-14) Having two sons received she went somewhere and slept. In the morning when she woke up she again found herself in the form of a monkey. (15) After that the learned Ṛkṣarāja alongwith his two sons taking some fruits and roots went to the court of Brahmā, saluted him and stood before him.(16)

Then Brahmā talked to and consoled him considerably and called for a *Devadūta* who was effulgent like god himself. (17) He said to the *Devadūta*–It is my order that you go alongwith this best of monkeys–Ṛkṣarāja to the divine city Kiṣkindhā built by Viśwakarmā which is full of all riches, inaccessible even to gods. There consecrate this great monkey as king. (18-19) All the monkeys wherever they might be in the seven islands, who are invincible, will be subordinate to Ṛkṣarāja hereafter. (20) When the eternal *Nārāyaṇa* himself appears on the earth in the form of Rāma in order to unburden the earth and annihilate *Rākṣasas* then will all the monkeys go for his help. Having been so instructed by Brahmā the supremely wise divine envoy coronated that monkey king as instructed by Brahmā. And then

तदादि वानराणां सा किष्किन्धाभून्नृपाश्रयः॥
सर्वेश्वरस्त्वमेवासीरिदानीं ब्रह्मणार्थितः। भूमेर्भारो हृतः कृत्स्नस्त्वया लीलानृदेहिना।
सर्वभूतान्तरस्थस्य नित्यमुक्तचिदात्मनः॥
अखण्डानन्तरूपस्य कियानेष पराक्रमः। तथापि वर्ण्यते सद्भिर्लीलामानुषरूपिणः॥
यशस्ते सर्वलोकानां पापहत्यै सुखाय च। य इदं कीर्तयेन्मर्त्यो वालिसुग्रीवयोर्महत्॥
जन्म त्वदाश्रयत्वात्स मुच्यते सर्वपातकैः॥
अथान्यां सम्प्रवक्ष्यामि कथां राम त्वदाश्रयाम्। सीता हृता यदर्थं सा रावणेन दुरात्मना॥
पुरा कृतयुगे राम प्रजापतिसुतं विभुम्। सनत्कुमारमेकान्ते समासीनं दशाननः।
विनयावनतो भूत्वा ह्यभिवाद्येदमब्रवीत्॥
को न्वस्मिन्प्रवरो लोके देवानां बलवत्तरः। देवाश्च यं समाश्रित्य युद्धे शत्रुं जयन्ति हि॥
कं यजन्ति द्विजा नित्यं कं ध्यायन्ति च योगिनः। एतन्मे शंस भगवन् प्रश्नं प्रश्नविदांवर॥
(24—32)

the *Devadūta* went to Brahmā and reported everything as had happened. (21–23) Since then Kiṣkindhā of the monkeys came under the protection of that monkey king. (24) Hey Rāma, you are the overlord of all. As requested by Brahmā you adopted the human form which is only illusory and you unburdened the earth. It was certainly not a big task for you who are permeating all beings, ever free, consciousness embodied, immutable and endless. Yet the saintly people describe your noble sports which you have done in the illusory garb of human being in order to destroy the sins of the whole world and to make it happy. One who chants the story of the birth of Vāli and Sugrīva will be freed from all the sins as he had taken shelter in you. (25–28)

Now I am going to tell you another *Kathā* related with you. It reveals the motive for which Rāvaṇa abducted Sītā. (29) Once before long in *Kṛtayuga*, O Rāma, Rāvaṇa went to Sanatkumāra, the son of Prajāpati who was seated in seclusion. Rāvaṇa saluted him and most humbly requested. (30) Which of the gods is superiormost and strongest taking whose support the gods defeat their enemies in the battle. (31) Whom do the *Brāhmaṇas* worship always and *Yogīs* meditate upon? Please do speak to me. Since you are the best among the knowers of reply to all the questions. (32)

ज्ञात्वा तस्य हृदिस्थं यत्तदशेषेण योगदृक्। दशाननमुवाचेदं शृणु वक्ष्यामि पुत्रक॥
भर्ता यो जगतां नित्यं यस्य जन्मादिकं नहि। सुरासुरैर्नुतो नित्यं हरिर्नारायणोऽव्ययः॥
यन्नाभिपङ्कजाज्जातो ब्रह्मा विश्वसृजां पतिः। सृष्टं येनैव सकलं जगत्स्थावरजङ्गमम्॥
तं समाश्रित्य विबुधा जयन्ति समरे रिपून्। योगिनो ध्यानयोगेन तमेवानुजपन्ति हि॥
महर्षेर्वचनं श्रुत्वा प्रत्युवाच दशाननः। दैत्यदानवरक्षांसि विष्णुना निहतानि च॥
कां वा गतिं प्रपद्यन्ते प्रेत्य ते मुनिपुङ्गव। तमुवाच मुनिश्रेष्ठो रावणं राक्षसाधिपम्॥
दैवतैर्निहता नित्यं गत्वा स्वर्गमनुत्तमम्। भोगक्षये पुनस्तस्माद्भ्रष्टा भूमौ भवन्ति ते॥
पूर्वार्जितैः पुण्यपापैर्म्रियन्ते चोद्भवन्ति च। विष्णुना ये हतास्ते तु प्राप्नुवन्ति हरेर्गतिम्॥
श्रुत्वा मुनिमुखात्सर्वं रावणो हृष्टमानसः। योत्स्येऽहं हरिणा सार्धमिति चिन्तापरोऽभवत्॥
मनःस्थितं परिज्ञाय रावणस्य महामुनिः। उवाच वत्स तेऽभीष्टं भविष्यति न संशयः॥
कञ्चित्कालं प्रतीक्षस्व सुखी भव दशानन। एवमुक्त्वा महाबाहो मुनिः पुनरुवाच तम्॥
(33—43)

Sanatkumāra knew fully with the eyes of *Yoga*, what there was in his heart. Then he said to Rāvaṇa–"Now listen to me my son, I am going to tell you. (33) It is Hari, Nārāyaṇa, the immutable who sustains always the entire world; who is beyond birth and death and who is ever worshipped by gods as well as demons. (34) (It is Hari) from whose navel lotus was born Brahmā, the lord, lord of creators and who created the entire cosmos mobile and immobile. It is by taking refuge in him that gods defeat their enemies in battle and the *Yogīs* always mutter his name in *Dhyānayoga*. (35-36) Hearing the words of the great sage Rāvaṇa again said–"To what state do the *Rākṣasas* go after death when killed by Viṣṇu, O best among the *Munis*?" Then the best among the *Munis* spoke to *Rākṣasa* king Rāvaṇa. (37-38) Those who are killed by the gods get the most covetable heaven. But when the period of enjoyment comes to end, they are dislodged from there and are born on the earth. (39) There according to their deeds done in past lives (the virtues and sins) they die and are again born. But those who are killed by lord Viṣṇu, go to his supreme abode. (40) Hearing all this from the mouth of the *Muni* Rāvaṇa felt very happy and he started thinking how to wage war with Hari. (41) The great sage knew what was there in the

तस्य स्वरूपं वक्ष्यामि ह्यरूपस्यापि मायिनः। स्थावरेषु च सर्वेषु नदेषु च नदीषु च॥
ओङ्कारश्चैव सत्यं च सावित्री पृथिवी च सः। समस्तजगदाधारः शेषरूपधरो हि सः॥
सर्वे देवाः समुद्राश्च कालः सूर्यश्च चन्द्रमाः। सूर्योदयो दिवारात्री यमश्चैव तथानिलः॥
अग्निरिन्द्रस्तथा मृत्युः पर्जन्यो वसवस्तथा। ब्रह्मा रुद्रादयश्चैव ये चान्ये देवदानवाः॥
विद्योतते ज्वलत्येष पाति चात्तीति विश्वकृत्। क्रीडां करोत्यव्ययात्मा सोऽयं विष्णुः सनातनः॥
तेन सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम्। नीलोत्पलदलश्यामो विद्युद्वर्णाम्बरावृतः॥
शुद्धजाम्बूनदप्रख्यां श्रियं वामाङ्कसंस्थिताम्। सदानपायिनीं देवीं पश्यन्नालिङ्ग्य तिष्ठति॥
द्रष्टुं न शक्यते कैश्चिद्देवदानवपन्नगैः। यस्य प्रसादं कुरुते स चैनं द्रष्टुमर्हति॥
न च यज्ञतपोभिर्वा न दानाध्ययनादिभिः। शक्यते भगवान्द्रष्टुमुपायैरितरैरपि॥
(44—52)

mind of Rāvaṇa. He said–"My child what you desire will happen, there is no doubt. Wait for sometime and till then enjoy pleasure O Rāvaṇa." O mighty armed Rāma, having so said the *Muni* again spoke to him. (42-43)

Rāvaṇa, He is without form yet I will try to tell you the form of that wielder of *Māyā*. He is pervading all immobiles, all big and small rivers. (44) He is *Oṁkāra*, truth, Sāvitrī and the earth Himself. He is also in the form of Śeṣa who is the base of the whole universe. (45) All gods, all oceans, *Kāla*, the sun and the moon, the sunrise, the day and night, Yama and Vāyu (all are his forms). (46) The fire god, the Indra, the death, the clouds, the Vasus, Brahmā, Rūdra etc., and all other gods are also only his form. (47) It is Viṣṇu, the eternal, imperishable who plays sportively. He Himself flashes like lightning, burns in the form of fire, protects the universe and eats it away and at the same time He alone creates it all. (48) He pervades the three worlds–mobile and immobile. His bodily hue is just like blue lotus and yellow garments like flash of lightning. (49) He is ever accompanied by His eternal spouse Lakṣmī of a hue of pure Gold, who is ever indistructible, always occupying a place in His left and is ever embraced by him. (50) No god, demon or serpent can see Him. Only he can have a vision on whom He showers His grace. (51) The Lord cannot be seen through

तद्भक्तैस्तद्गतप्राणैस्तच्चित्तैर्धूतकल्मषैः । शक्यते भगवान्विष्णुर्वेदान्तामलदृष्टिभिः॥
अथवा द्रष्टुमिच्छा ते शृणु त्वं परमेश्वरम्। त्रेतायुगे स देवेशो भविता नृपविग्रहः॥
हितार्थं देवमर्त्यानामिक्ष्वाकूणां कुले हरिः। रामो दाशरथिर्भूत्वा महासत्त्वपराक्रमः॥
पितुर्नियोगात्स भ्रात्रा भार्यया दण्डके वने। विचरिष्यति धर्मात्मा जगन्मात्रा स्वमायया॥
एवं ते सर्वमाख्यातं मया रावण विस्तरात्। भजस्व भक्तिभावेन सदा रामं श्रिया युतम्॥

अगस्त्य उवाच

एवं श्रुत्वासुराध्यक्षो ध्यात्वा किञ्चिद्विचार्य च। त्वया सह विरोधेप्सुर्मुमुदे रावणो महान्॥
युद्धार्थी सर्वतो लोकान् पर्यटन् समवस्थितः। एतदर्थं महाराज रावणोऽतीव बुद्धिमान्।
हृतवान् जानकीं देवीं त्वयात्मवधकाङ्क्षया॥
इमां कथां यः शृणुयात्पठेद्वा संश्रावयेद्वा श्रवणार्थिनां सदा।
आयुष्यमारोग्यमनन्तसौख्यं प्राप्नोति लाभं धनमक्षयं च॥
(53—60)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे तृतीयः सर्गः॥ ३॥

sacrifice, charity penance or study of scriptures or any other means. (52) Lord Viṣṇu can be visualised only by those who are exclusively devoted; who always think of Him in their mind and heart; whose sins have been washed away, whose visionary faculty has been cleansed by the supreme Knowledge. (53) Or else, if you have a desire to see the lord, listen. In Tretā that Lord will manifest Himself in the form of the mighty king Śrī Rāma, the son of Daśaratha, in Ikṣvāku dynasty for the well-being of gods and human beings. (54-55) Under the instruction of His father, He, the righteous one, alongwith His brother and consort, the creating agency of the world and his Yogamāyā, will move around the Daṇḍaka forest. (56) This way I have narrated everything in detail. Rāvaṇa, you should always adore Him alongwith Lakṣmī with full devotion. (57)

Agastya said—Hearing so the demon king became introvert for a moment and did some thinking. He was happy to have decided to cultivate enmity with you. (58) Thereafter he made a trip throughout the world with the desire to have war. For the sake of being killed by you, the wise Rāvaṇa abducted Śrī Jānakī. (59) One who hears or reads this story or recites to those who are desirous of hearing it; will get a long life,

a good health, the everlasting pleasure, desired object and inexhaustible riches. (60)

Thus ends canto III of Uttarakāṇḍa in Śrīmadadhyātma-Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto IV

Description of Rāma-Rājya and the exilement of Sītā

श्रीमहादेव उवाच

एकदा ब्रह्मणो लोकादायान्तं नारदं मुनिम्। पर्यटन् रावणो लोकान्दृष्ट्वा नत्वाब्रवीद्वचः॥
भगवन्ब्रूहि मे योद्धुं कुत्र सन्ति महाबलाः। योद्धुमिच्छामि बलिभिस्त्वं ज्ञातासि जगत्त्रयम्॥
मुनिर्ध्यात्वाह सुचिरं श्वेतद्वीपनिवासिनः। महाबला महाकायास्तत्र याहि महामते॥
विष्णुपूजारता ये वै विष्णुना निहताश्च ये। त एव तत्र सञ्जाता अजेयाश्च सुरासुरैः॥
श्रुत्वा तद्रावणो वेगान्मन्त्रिभिः पुष्पकेण तान्। योद्धुकामः समागत्य श्वेतद्वीपसमीपतः॥
तत्प्रभाहततेजस्कं पुष्पकं नाचलत्ततः। त्यक्त्वा विमानं प्रययौ मन्त्रिणश्च दशाननः॥
प्रविशन्नेव तद्द्वीपं धृतो हस्तेन योषिता। पृष्टश्च त्वं कुतः कोऽसि प्रेषितः केन वा वद॥
(1—7)

Śrī Mahādeva said—One day the sage Nārada was coming from the abode of Brahmā and Rāvaṇa was making a round of the world. He happened to see the sage, saluted him and said. (1) O Lord, tell me where I may find mighty warriors to fight with. How I wish to have a fight with some mighty person. Since you are omniscient, please tell me. (2) The sage thought for a while and said–"There is Śveta Dvīpa (white island). The inhabitants of this island are of great prowess and are huge bodied. Go you there, O wise one. (3) It is inhabited by only those who were formerly either the devotees of Viṣṇu or have been killed by Him. They are all invincible to both gods and demons. (4) So hearing, Rāvaṇa with his ministers, at once started by *Puṣpaka* to fight them and reached near Śveta Dvīpa. (5) Struck by the splendour of that island, Puṣpaka became powerless and could not move an inch. So Rāvaṇa left it and his ministers also and went alone. (6) As soon as he entered the island a woman caught him by hand and asked—

इत्युक्तो लीलया स्त्रीभिर्हसन्तीभिः पुनः पुनः। कृच्छ्राद्धस्ताद्विनिर्मुक्तस्तासां स्त्रीणां दशाननः॥
आश्चर्यमतुलं लब्ध्वा चिन्तयामास दुर्मतिः। विष्णुना निहतो यामि वैकुण्ठमिति निश्चितः॥
मयि विष्णुर्यथा कुप्येत्तथा कार्यं करोम्यहम्। इति निश्चित्य वैदेहीं जहार विपिनेऽसुरः॥
जानन्नेव परात्मानं स जहारावनीसुताम्। मातृवत्पालयामास त्वत्तः काङ्क्षन्वधं स्वकम्॥
राम त्वं परमेश्वरोऽसि सकलं जानासि विज्ञानदृग्भूतं भव्यमिदंत्रिकालकलनासाक्षी विकल्पोज्झितः।
भक्तानामनुवर्तनाय सकलां कुर्वन् क्रियासंहतिं त्वंशृण्वन्मनुजाकृतिर्मुनिवचो भासीश लोकार्चितः॥
स्तुत्वैवं राघवं तेन पूजितः कुम्भसम्भवः। स्वाश्रमं मुनिभिः सार्धं प्रययौ हृष्टमानसः॥
रामस्तु सीतया सार्धं भ्रातृभिः सह मन्त्रिभिः। संसारीव रमानाथो रममाणोऽवसद्गृहे॥
अनासक्तोऽपि विषयान्बुभुजे प्रियया सह। हनुमत्प्रमुखैः सद्भिर्वानरैः परिवेष्टितः॥
पुष्पकं चागमद्राममेकदा पूर्ववत्प्रभुम्। प्राह देव कुबेरेण प्रेषितं त्वामहं ततः॥

(8—16)

"Who are you? Where are you coming from and who did send you?" Speak. (7) Many women playfully asked him the same questions. They all laughed at him. The ten-mouthed Rāvaṇa could get himself freed from them with great difficulty. (8)The wicked was overawed and thought–"Certainly I will get *Vaikuṇṭha* if killed by Viṣṇu." (9) I will do something that will cause anger in Viṣṇu against me. Having so decided, the demon abducted Sītā in the forest. (10) He stole the daughter of Earth in full knowledge that you are supreme Lord and he looked after her like a mother, only desiring his demise at your hands. (11)

O Rāma, you are the Lord Supreme. You are omniscient and undifferentiated, You know all past, present and future with the eyes of knowledge, O Lord, in order to guide your devotees, You enact this drama. Even though You are adored by all the world, You appear to hear the preachings of *Munis* in your human form. (12) Having praised Rāma this way and receiving adorations offered by Rāma, the cheerful Agastya went back to his *Āśrama* with all the *Munis*. (13) Rāma, the spouse of Ramā, alongwith Sītā, His brothers and ministers, lived in the palace enjoying like an ordinary worldly man. (14) He enjoyed with his beloved Sītā all enjoyments even though being absolutely unattached. He was always accompanied by the righteous monkeys like Hanumān. (15) One day Puṣpaka again

जितं त्वं रावणेनादौ पश्चाद्रामेण निर्जितम्। अतस्त्वं राघवं नित्यं वह यावद्वसेद्भुवि॥
यदा गच्छेद्रघुश्रेष्ठो वैकुण्ठं याहि मां तदा। तच्छ्रुत्वा राघवः प्राह पुष्पकं सूर्यसन्निभम्॥
यदा स्मरामि भद्रं ते तदागच्छ ममान्तिकम्। तिष्ठान्तर्धाय सर्वत्र गच्छेदानीं ममाज्ञया॥
इत्युक्त्वा रामचन्द्रोऽपि पौरकार्याणि सर्वशः। भ्रातृभिर्मन्त्रिभिः सार्धं यथान्यायं चकार सः॥
राघवे शासति भुवं लोकनाथे रमापतौ। वसुधा सस्यसम्पन्ना फलवन्तश्च भूरुहाः॥
जना धर्मपराः सर्वे पतिभक्तिपराः स्त्रियः। नापश्यत्पुत्रमरणं कश्चिद्राजनि राघवे॥
समारुह्य विमानाग्र्यं राघवः सीतया सह। वानरैर्भ्रातृभिः सार्धं सञ्चचारावनिं प्रभुः॥
अमानुषाणि कार्याणि चकार बहुशो भुवि। ब्राह्मणस्य सुतं दृष्ट्वा बालं मृतमकालतः॥
शोचन्तं ब्राह्मणं चापि ज्ञात्वा रामो महामतिः। तपस्यन्तं वने शूद्रं हत्वा ब्राह्मणबालकम्॥
जीवयामास शूद्रस्य ददौ स्वर्गमनुत्तमम्। लोकानामुपदेशार्थं परमात्मा रघूत्तमः॥
(17—26)

came to lord Rāma as it had come earlier and submitted–"Lord, Kubera has again sent me from there to you. (16)"Once Rāvaṇa forcefully possessed you. Then you have been reconquered by Śrī Rāma. So carry you always Him so long as He stays on the earth. (17) When the best of the Raghus, goes to *Vaikuṇṭha*, then come to me." Hearing it Rāghava spoke to Puṣpaka, effulgent like sun–(18) "Come when I remember you. May God bless you. Now go as per my instruction and stay everywhere invisibly." (19)

So saying, Śrī Rāma looked after the state administration with the help of brothers and ministers following the norms of justice. (20) Under the rule of Śrī Rāma, the spouse of Ramā and the lord of the universe, the earth was full of crops and the trees laden with fruits. (21) Under the kingship of Rāma people were righteous, women were chaste and devoted to their husbands and nobody saw the death of his son. (22) Alongwith Sītā, brothers and chief monkeys, Rāma used to make round of the earth, mounting in *Puṣpaka*. (23) He did suprahuman deeds on the earth. Once He happened to see immature death of a Brahmin boy. He saw the father overwhelmed with grief. He, the wisest among the wise, knew the reason and killed the *Śūdra* practising penance in the forest, brought the boy back to life and secured heaven to the *Śūdra*. The *Paramātmā* Rāma

कोटिशः स्थापयामास शिवलिङ्गानि सर्वशः। सीतां च रमयामास सर्वभोगैरमानुषैः॥
शशास रामो धर्मेण राज्यं परमधर्मवित्। कथां संस्थापयामास सर्वलोकमलापहाम्॥
दशवर्षसहस्राणि मायामानुषविग्रहः। चकार राज्यं विधिवल्लोकवन्द्यपदाम्बुजः॥
एकपत्नीव्रतो रामो राजर्षिः सर्वदा शुचिः। गृहमेधीयमखिलमाचरन् शिक्षयन् जनान्॥
सीता प्रेम्णानुवृत्त्या च प्रश्रयेण दमेन च। भर्तुर्मनोहरा साध्वी भावज्ञा सा ह्रिया भिया॥
एकदाक्रीडविपिने सर्वभोगसमन्विते। एकान्ते दिव्यभवने सुखासीनं रघूत्तमम्॥
नीलमाणिक्यसंकाशं दिव्याभरणभूषितम्। प्रसन्नवदनं शान्तं विद्युत्पुञ्जनिभाम्बरम्॥
सीता कमलपत्राक्षी सर्वाभरणभूषिता। राममाह कराभ्यां सा लालयन्ती पदाम्बुजे॥
देवदेव जगन्नाथ परमात्मन्सनातन। चिदानन्दादिमध्यान्तरहिताशेषकारण ॥

(27—35)

did it for the sake of guiding people. (24–26) He dotted the country with the *Śiva Liṅgas* installed from place to place and entertained Sītā also with superhuman and unearthly enjoyments. (27) The knower of *Dharma*, Rāma administered the kingdom according to *Dharma*, established His *Kathā* in the world which was capable of sanctifying all the world. (28) Rāma, whose lotus feet are adored by the world, ruled the country for ten thousand years in his illusory human form. (29) The sage among kings, strictly followed the vow of monogamy keeping Him always pure. He performed all household *Yajñas (Gṛhyakarmas)* just for the sake of setting example for the world. (30)

The good-natured Sītā could foresee the inclination of her husband. She always enchanted Him through her servitude, loveful care, humility, restraint over her senses, bashfulness or even the sense of fear. (31) One day while Rāma and Sītā were in the pleasure garden furnished with all enjoyments, in a secluded chamber of the mansion, Rāma was seated leisurely. (32) His bodily hue was like sapphire. He was ornamented divinely. His face cheerful, tranquil, and the garments were shining as a heap of lightning flashes. (33) Sītā the lotus-eyed and bedecked with all ornaments, while shampooing His lotus-feet with her hands, submitted to Rāma–(34) O God of gods, O Lord of the world, O Supreme Soul, O eternal, O consciousness and bliss embodied, O devoid of beginning, middle and end,

देव देवाः समासाद्य मामेकान्तेऽब्रुवन्वचः। बहुशोऽर्थयमानास्ते वैकुण्ठागमनं प्रति॥
त्वया समेतश्चिच्छक्त्या रामस्तिष्ठति भूतले। विसृज्यास्मान्स्वकं धाम वैकुण्ठं च सनातनम्॥
आस्ते त्वया जगद्धात्रि रामः कमललोचनः। अग्रतो याहि वैकुण्ठं त्वं तथा चेद्रघूत्तमः॥
आगमिष्यति वैकुण्ठं सनाथान्नः करिष्यति। इति विज्ञापिताहं तैर्मया विज्ञापितो भवान्॥
यद्युक्तं तत्कुरुष्वाद्य नाहमाज्ञापये प्रभो। सीतायास्तद्वचः श्रुत्वा रामो ध्यात्वाब्रवीत्क्षणम्॥
देवि जानामि सकलं तत्रोपायं वदामि ते। कल्पयित्वा मिषं देवि लोकवादं त्वदाश्रयम्॥
त्यजामि त्वां वने लोकवादाद्भीत इवापरः। भविष्यतः कुमारौ द्वौ वाल्मीकेराश्रमान्तिके॥
इदानीं दृश्यते गर्भः पुनरागत्य मेऽन्तिकम्। लोकानां प्रत्ययार्थं त्वं कृत्वा शपथमादरात्॥
भूमेर्विवरमात्रेण वैकुण्ठं यास्यसि द्रुतम्। पश्चादहं गमिष्यामि एष एव सुनिश्चयः॥
इत्युक्त्वा तां विसृज्याथ रामो ज्ञानैकलक्षणः। मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्बलमुख्यैश्च संवृतः॥
तत्रोपविष्टं श्रीरामं सुहृदः पर्युपासत। हास्यप्रौढकथासुज्ञा हासयन्तः स्थिता हरिम्॥
(36—46)

O the cause of all. (35) O *Deva*, gods approached me in seclusion and they very much requested for your return to *Vaikuṇṭha*. (36) Rāma alongwith you–his conscious power, is staying on earth forsaking us and his eternal abode *Vaikuṇṭha*. (37) O universal Mother, Rāma the lotus-eyed, always lives with you. So please, go you first to *Vaikuṇṭha* and then Śrī Rāma will come and oblige us. So I have been solicited and I, on my part, submitted so to you. (38-39) So kindly do as you think fit, I do not order you. Hearing Sītā's words, Rāma thought for a moment and said. (40)

"O goddess, I know everything. Now I am telling you a plan. I will find out an excuse to scandalize you and then I will leave you in the forest pretending that I am afraid of public censure like any other man. There near the hermitage of Vālmīki you will give birth to two boys. (41-42) Now the symptoms of pregnancy are clear in you. After delivery you will again come back to Me and while swearing respectfully enter the rift left out by the earth and will go to *Vaikuṇṭha* at once. Just after you are gone, I will certainly come. (43-44) So saying Rāma, the Embodiment of Knowledge, dismissed her and Himself was surrounded by the wise ministers and chieftains of the army. His well-wishers attended on Him.

कथाप्रसङ्गात्यप्रच्छ रामो विजयनामकम्। पौरा जानपदा मे किं वदन्तीह शुभाशुभम्॥
सीतां वा मातरं वा मे भ्रातृन्वा कैकयीमथ। न भेतव्यं त्वया ब्रूहि शापितोऽसि ममोपरि॥
इत्युक्तः प्राह विजयो देव सर्वे वदन्ति ते। कृतं सुदुष्करं सर्वं रामेण विदितात्मना॥
किन्तु हत्वा दशग्रीवं सीतामाहृत्य राघवः। अमर्षं पृष्ठतः कृत्वा स्वं वेश्म प्रत्यपादयत्॥
कीदृशं हृदये तस्य सीतासम्भोगजं सुखम्। या हृता विजनेऽरण्ये रावणेन दुरात्मना॥
अस्माकमपि दुष्कर्म योषितां मर्षणं भवेत्। यादृग्भवति वै राजा तादृश्यो नियतं प्रजाः॥
श्रुत्वा तद्वचनं रामः स्वजनान्पर्यपृच्छत। तेऽपि नत्वाब्रुवन् राममेवमेतन्न संशयः॥
ततो विसृज्य सचिवान्विजयं सुहृदस्तथा। आहूय लक्ष्मणं रामो वचनं चेदमब्रवीत्॥
लोकापवादस्तु महान्सीतामाश्रित्य मेऽभवत्। सीतां प्रातः समानीय वाल्मीकेराश्रमान्तिके॥
त्यक्त्वा शीघ्रं रथेन त्वं पुनरायाहि लक्ष्मण। वक्ष्यसे यदि वा किञ्चित्तदा मां हतवानसि॥
(47—56)

Expert clowns were entertaining Him by their witty remarks. (45-46) During the course of conversation Rāma asked one spy named Vijaya–"What do the citizens of the capital and the countrymen talk about Me—good or bad? (47) Or about Sītā or My mothers, brothers or even Kaikeyī? Have no fear. Tell the truth. You are sworn by My name. (48) Having been so asked, Vijaya said—"*Deva*, everybody says that Rāma, the knower of the self, has done everything which was otherwise difficult. (49) But having killed Rāvaṇa, Rāma brought Sītā back paying no heed to the black side of it and entertained her in His palace. (50) The wicked Rāvaṇa abducted her in a deserted forest. What kind of pleasure Rāma must be getting in His heart in the company of Sītā? (51) Now we also have to overlook the slips of our womenfolk. Just as the King, so become the subjects. (52) Hearing it Rāma asked His nears and dears about it. They after saluting Rāma expressed their agreement that it was so undoubtedly. (53)

Then Rāma dissolved his meeting with the ministers, well-wishers and Vijaya and called for Lakṣmaṇa and said—"I am greatly scandalized on account of Sītā."The very morning take Sītā near the *Āśrama* of Vālmīki by chariot, leave her there and come back soon. If you put any protest, it will be like killing

इत्युक्तो लक्ष्मणो भीत्या प्रातरुत्थाय जानकीम्। सुमन्त्रेण रथे कृत्वा जगाम सहसा वनम्॥
वाल्मीकेराश्रमस्यान्ते त्यक्त्वा सीतामुवाच सः। लोकापवादभीत्या त्वां त्यक्तवान् राघवो वने॥
दोषो न कश्चिन्मे मातर्गच्छाश्रमपदं मुनेः। इत्युक्त्वा लक्ष्मणः शीघ्रं गतवान् रामसन्निधिम्॥
सीतापि दुःखसन्तप्ता विललापातिमुग्धवत्। शिष्यैः श्रुत्वा च वाल्मीकिः सीतां ज्ञात्वा स दिव्यदृक्॥
अर्घ्यादिभिः पूजयित्वा समाश्वास्य च जानकीम्। ज्ञात्वा भविष्यं सकलमार्पयन्मुनियोषिताम्॥
तास्तां सम्पूजयन्ति स्म सीतां भक्त्या दिने दिने। ज्ञात्वा परात्मनो लक्ष्मीं मुनिवाक्येन योषितः।
सेवां चक्रुः सदा तस्या विनयादिभिरादरात्॥
रामोऽपि सीतारहितः परात्मा विज्ञानदृक्केवल आदिदेवः।
सन्त्यज्य भोगानखिलान्विरक्तो मुनिव्रतोऽभून्मुनिसेविताङ्घ्रिः॥
(57—63)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे चतुर्थः सर्गः॥ ४॥

me." (54-56) Having been so said, Lakṣmaṇa got terrified. He woke up in the morning, got Sītā mounted in the chariot through Sumantra and started for the forest. (57) Leaving her near *Vālmīki's Āśrama*," he said to her–"Due to the fear of public scandal, Rāma has abandoned you in the forest. (58) I am not at fault O mother! Now better go to the *Āśrama* of the *Muni*" So saying Lakṣmaṇa swiftly returned to Rāma. (59) Sītā extremely pained, wept bitterly as she was at her wit's end. Vālmīki when heard of it through his disciples he knew at once through his divine vision that it was Sītā.(60) He entertained her by offering oblations etc., and consoled Sītā. Knowing of all futurity he handed her over to the ladies in the *Āśrama*. (61) The womenfolk there, having come to know from *Muni* that Sītā was no other than Lakṣmī, the consort of *Paramātmā*, respected and served her day by day with all humility and veneration. (62) Here Rāma also who was *Paramātmā* Himself, having eyes of knowledge, the Primeval God, when He was separated from Sītā, left all enjoyments. An accute dispassion prevailed on Him and He, whose lotus-feet are adored by *Munis*, adopted vow of *Munis*.(63)

Thus ends canto IV of Uttarakāṇḍa, in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto V

Rāma-Gītā

श्रीमहादेव उवाच

ततो जगन्मङ्गलमङ्गलात्मना विधाय रामायणकीर्तिमुत्तमाम्।
चचार पूर्वाचरितं रघूत्तमो राजर्षिवर्यैरभिसेवितं यथा॥
सौमित्रिणा पृष्ट उदारबुद्धिना रामः कथाः प्राह पुरातनीः शुभाः।
राज्ञः प्रमत्तस्य नृगस्य शापतो द्विजस्य तिर्यक्त्वमथाह राघवः॥
कदाचिदेकान्त उपस्थितं प्रभुं रामं रमालालितपादपङ्कजम्।
सौमित्रिरासादितशुद्धभावनः प्रणम्य भक्त्या विनयान्वितोऽब्रवीत्॥
त्वं शुद्धबोधोऽसि हि सर्वदेहिनामात्मास्यधीशोऽसि निराकृतिः स्वयम्।
प्रतीयसे ज्ञानदृशां महामते पादाब्जभृङ्गाहितसङ्गसङ्गिनाम्॥
अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो भवापवर्गं तव योगिभावितम्।
यथाञ्जसाज्ञानमपारवारिधिं सुखं तरिष्यामि तथानुशाधि माम्॥

(1—5)

Śrī Mahādeva said— After that Lord Rāma, the best of the Raghus, who established His glorious fame in the form of *Rāmāyaṇa* for the well-being of the world through His divine and auspicious body, acted according to the norms established by the ancient *Rājarṣis*. (1) At times requested by the highly talented Lakṣmaṇa, He used to narrate ancient propitious stories. Once Rāghava narrated the story of King Nṛga who, due to a slip on his part, was cursed by a *Brāhmaṇa* and fell into subhuman womb. (2)

One day Lord Rāma whose lotus-like feet Lakṣmī adores, was in a secluded place when Lakṣmaṇa in all good faith, with all humility, requested Him after offering his *Praṇāma* with devotion. (3) O, the wisest, You are the very soul of all embodied beings, the only ruler of the universe and yet You Yourself are formless. You are the subject of vision only to those *Jñānīs* who are fond of company with the great *Bhāgavatas* who are just like bees to Your lotus-feet. (4) O Lord, I take refuge in Your lotus-feet, always meditated upon by *Yogīs* and capable of liberating from the world. You behove to teach me in such a way, that I may easily cross the quagmire of

श्रुत्वाथ सौमित्रिवचोऽखिलं तदा प्राह प्रपन्नार्तिहरः प्रसन्नधीः।
विज्ञानमज्ञानतमःप्रशान्तये श्रुतिप्रपन्नं क्षितिपालभूषणः॥
आदौ स्ववर्णाश्रमवर्णिताः क्रियाः कृत्वा समासादितशुद्धमानसः।
समाप्य तत्पूर्वमुपात्तसाधनः समाश्रयेत्सद्गुरुमात्मलब्धये॥
क्रिया शरीरोद्भवहेतुरादृता प्रियाप्रियौ तौ भवतः सुरागिणः।
धर्मेतरौ तत्र पुनः शरीरकं पुनः क्रिया चक्रवदीर्यते भवः॥
अज्ञानमेवास्य हि मूलकारणं तद्धानमेवात्र विधौ विधीयते।
विद्यैव तन्नाशविधौ पटीयसी न कर्म तज्जं सविरोधमीरितम्॥
नाज्ञानहानिर्न च रागसंक्षयो भवेत्ततः कर्म सदोषमुद्भवेत्।
ततः पुनः संसृतिरप्यवारिता तस्माद्बुधो ज्ञानविचारवान्भवेत्॥

(6—10)

ignorance. (5) Hearing these words of Lakṣmaṇa, Śrī Rāma, the remover of devotees' woes, the gem among the kings, tranquil of mind, taught him the knowledge (*Vijñāna*) advocated by the *Vedas* that was for removing the darkness of ignorance. (6)

One should start with the observance of one's *Varṇāśrama Dharma* and when he feels that his inner senses are now purified, he must give them up. Thereafter equipped with proper means, he should approach a *Sadguru* for attaining Self-realization. (7) *Karma* is regarded as the cause of the body (birth). Those *Karmas* may be virtuous and sinful both as done by infatuated persons. They produce *Dharma* and *Adharma* respectively. The *Dharma* and *Adharma* both result in acquiring another body. This way the wheel of birth and death goes on rotating. (8) Ignorance is the root cause of *Saṁsāra* and its abandonment is the only cure. Only *Vidyā* is capable of destroying ignorance, not the *Karma* because *Karma* being a product of ignorance can neither remove ignorance nor can it destroy *Karma* itself. (9) Through *Karma* neither ignorance can go nor can the attachment be destroyed. Therefore (ततः—तस्मात् कारणात्) evil inheres in *Karma* (see *Gītā* XVIII.48 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः) since rebirth is the inevitable result of *Karma*. Therefore a wise person must go for *Jñāna*. (10)

ननु क्रिया वेदमुखेन चोदिता तथैव विद्या पुरुषार्थसाधनम्।
कर्तव्यता प्राणभृतः प्रचोदिता विद्यासहायत्वमुपैति सा पुनः॥
कर्माकृतौ दोषमपि श्रुतिर्जगौ तस्मात्सदा कार्यमिदं मुमुक्षुणा।
ननु स्वतन्त्रा ध्रुवकार्यकारिणी विद्या न किञ्चिन्मनसाप्यपेक्षते॥
न सत्यकार्योऽपि हि यद्वदध्वरः प्रकाङ्क्षतेऽन्यानपि कारकादिकान्।
तथैव विद्या विधितः प्रकाशितै र्विशिष्यते कर्मभिरेव मुक्तये॥
केचिद्वदन्तीति वितर्कवादिनस्तदप्यसद्दृष्टविरोधकारणात्।
देहाभिमानादभिवर्धते क्रिया विद्या गताहङ्कृतितः प्रसिद्ध्यति॥
विशुद्धविज्ञानविरोचनाञ्चिता विद्यात्मवृत्तिश्चरमेति भण्यते।
उदेति कर्माखिलकारकादिभिर्निहन्ति विद्याखिलकारकादिकम्॥

(11—15)

If somebody says that *Vedas* do prescribe to do *Karma* and side by side they recognise *Vidyā* as means of *Puruṣārtha (Mokṣa)*. How to reconcile these two contrary things? It is this way–*Vedas* enjoin action for every being since ultimately they become a causative factor to attain *Vidyā* (By doing all actions concerned with *Nitya* and *Nimitta* the striver purifies himself and after that he becomes qualified to attain *Vidyā*). (11) Since *Vedas* declare that not doing action also has demerits. Therefore a striver attempting for *Mokṣa* should always do *Karma*. If somebody says that *Vidyā* in itself, without the help of the *Karma* is competent to provide *Mokṣa* and it does not require any other helping agency–(12) Well, it is not correct as the Vedic rituals, being सत्यकार्य (*Mokṣa* giving) yet require other subsidiary instrumental agencies similarly even though *Vidyā* is quite an independent factor for *Mokṣa*, yet it succeeds only when it is supported by the performance of enjoined *Karmas*. (13)

Such type of fallacious logic is incorrect. If it is wrong to say that *Karma* could be conducive to *Mokṣa* then it is also wrong to say that *Vidyā* assisted by *Karma* is the cause of *Mokṣa*. Because both are mutually falsifying each other. *Karma* emanates from assuming the body as one's own self and *Vidyā* comes after the ego vanishes. (So *Vidyā* and *Karma* cannot live together). (14) The supreme self-containment illuminated by

तस्मात्त्यजेत्कार्यमशेषतः सुधीर्विद्याविरोधान्न समुच्चयो भवेत्।
आत्मानुसन्धानपरायणः सदा निवृत्तसर्वेन्द्रियवृत्तिगोचरः॥
यावच्छरीरादिषु माययात्मधीस्तावद्विधेयो विधिवादकर्मणाम्।
नेतीति वाक्यैरखिलं निषिध्य तज्ज्ञात्वा परात्मानमथ त्यजेत्क्रियाः॥
यदा परात्मात्मविभेदभेदकं विज्ञानमात्मन्यवभाति भास्वरम्।
तदैव माया प्रविलीयतेऽञ्जसा सकारका कारणमात्मसंसृतेः॥
श्रुतिप्रमाणाभिविनाशिता च सा कथं भविष्यत्यपि कार्यकारिणी।
विज्ञानमात्रादमलाद्वितीयतस्तस्मादविद्या न पुनर्भविष्यति॥
यदि स्म नष्टा न पुनः प्रसूयते कर्ताहमस्येति मतिः कथं भवेत्।
तस्मात्स्वतन्त्रा न किमप्यपेक्षते विद्या विमोक्षाय विभाति केवला॥

(16—20)

pure self knowledge is called *Vidyā*. Moreover *Karma* requires so many *Kārakas* (instrumental agencies) for its completion whereas *Vidyā* is the killer of so-called *Kārakas*. (15) Therefore the wise must abandon every *Karma* with no exception whatsoever. Since *Karma* is opposite to *Vidyā* so the combination of the two is an impossibility. The wise must always be investigating, contemplating and meditating after getting himself completely detached from the senses and their objects. (16) One should perform the prescribed actions till he assumes his identification with his body due to *Māyā*. But by repeated practising of the Upanishadic *Mahāvākyas* like *Neti, Neti* etc., he must discard the wrong assumption and after realising the self must give up all *Karmas*. (17) When the effulgent knowledge dawns it removes the difference between *Paramātmā* and *Jīvātmā*, then only *Māyā*, the cause of *Saṁsāra* disappears alongwith all its instrumental agencies. (18) According to the *Vedas* if *Māyā* is once destroyed, it can never reactivate in future. Since the supreme truth is unalloyed knowledge absolutely pure and one without the second, so after it is realised *Avidyā* cannot exist. (19) If after getting destroyed, *Avidyā* cannot be reborn, then there will be no such egoistic feeling of any doership. Therefore it is proved that *Vidyā* is independent requiring nothing else and it is self-sufficient for *Mokṣa*. (20)

सा तैत्तिरीयश्रुतिराह सादरं न्यासं प्रशस्ताखिलकर्मणां स्फुटम्।
एतावदित्याह च वाजिनां श्रुतिर्ज्ञानं विमोक्षाय न कर्म साधनम्॥
विद्यासमत्वेन तु दर्शितस्त्वया क्रतुर्न दृष्टान्त उदाहृतः समः।
फलैः पृथक्त्वाद्बहुकारकैः क्रतुः संसाध्यते ज्ञानमतो विपर्ययम्॥
सप्रत्यवायो ह्यहमित्यनात्मधीरज्ञप्रसिद्धा न तु तत्त्वदर्शिनः।
तस्माद्बुधैस्त्याज्यमविक्रियात्मभिर्विधानतः कर्म विधिप्रकाशितम्॥
श्रद्धान्वितस्तत्त्वमसीति वाक्यतो गुरोः प्रसादादपि शुद्धमानसः।
विज्ञायचैकात्म्यमथात्मजीवयोः सुखी भवेन्मेरुरिवाप्रकम्पनः॥
आदौ पदार्थावगतिर्हि कारणं वाक्यार्थविज्ञानविधौ विधानतः।
तत्त्वम्पदार्थौ परमात्मजीवकावसीति चैकात्म्यमथानयोर्भवेत्॥
(21—25)

The *Taittirīya* declaration–'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (*Taitt. Āraṇ.* X. 10) clearly says that it is better to give up any and every action and at the same time *Vājaśaneyi-Śākhā* version—'एतावदरे खल्वमृतत्वम्' (*Bṛh. Up.* IV. 5. 15) advocates that knowledge is the means of salvation and not action. (21) That comparing *Yajña* (*Karma*) with *Vidyā* as some people say, is again wrong because firstly their results are different and secondly *Yajña* requires many instrumental agencies to perform it whereas *Vidyā* is contrarily independent. (22) "I will be committing an error by abandoning *Karma*" this type of thinking is some sort of infatuation towards non-soul. It is entertained by only the fools and not the wise. Therefore the wise ones who have their soul beyond the range of mutation, must abandon even the prescribed *Karma* and performed in a prescribed manner. (23)

A striver with his mind purified, having faith in the grace of *Guru* and through the constant practice of the *Mahāvākyas* like तत्त्वमसि by realising the identification of *Jīvātmā* and *Paramātmā* should be happy and unshakably steady like mountain Meru. (24) It is universally common that before knowing the meaning of a sentence we should know the meaning of the ingredient words perfectly and scientifically. "तत्" and "त्वम्" these two objects are indicator of *Paramātmā* and *Jīvātmā*

प्रत्यक्परोक्षादिविरोधमात्मनोर्विहाय सङ्गृह्य तयोश्चिदात्मताम्।
संशोधितां लक्षणया च लक्षितां ज्ञात्वा स्वमात्मानमथाद्वयो भवेत्॥
एकात्मकत्वाज्जहती न सम्भवेत्तथाजहल्लक्षणता विरोधतः।
सोऽयम्पदार्थाविव भागलक्षणा युज्येत तत्त्वम्पदयोरदोषतः॥
रसादिपञ्चीकृतभूतसम्भवं भोगालयं दुःखसुखादिकर्मणाम्।
शरीरमाद्यन्तवदादिकर्मजं मायामयं स्थूलमुपाधिमात्मनः॥

(26—28)

and "असि" is the factor identifying the two. (25) *Ātmā* is taken to be of two types–*Pratyagātmā* (*Jīvātmā*) and *Parokṣātmā* (*Paramātmā*). If the jivahood of *Jīvātmā* and supremeness e.g., *Parama* from *Paramātmā* is minussed then there remains only *Ātmā* which is pure consciousness by nature and one without the second. This in poetical philosophy is called *Bhāgalakṣaṇā* (भागलक्षणा) that is giving up a portion and holding the other. A striver should realise the oneness of these two *Ātmās* through the process of *Bhāgalakṣaṇā* and their form also as pure consciousness. He should assume himself to be that pure *Ātmā* and should feel that he is himself the same one without the second. (In the *Anubhūti Vākyas* like सोऽहम् the same *Bhāgalakṣaṇā* is operative.) (26) In the *Vākya* तत्त्वमसि there are two different and unrelated words 'तत्'and 'त्वम्'. These two are not one so 'अजहल्लक्षणा' is not possible similarly they are really one and the same so जहल्लक्षणा cannot be operative. In 'सः' and 'अयम्' through *Bhāgalakṣaṇā* relinquishing the 'thatness' of 'सः' and 'thisness' of 'अयम्' what remains, is the pure existence. So there will be no fault in the application of *Bhāgalakṣaṇā* in order to realise the oneness of *Jīva* and *Brahma*. (27) (Indian philosophy accepts five gross elements–the earth, the water, the fire, the wind and the ether–to be ingredients of the gross organic bodies. But these gross elements are the result of the five subtle elements. When these subtle elements are proportionately mixed together they assume gross form. For example earth comes out of one half of the earth itself and one eighth of the other four elements and so on. This process is philosophically

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं प्राणैरपञ्चीकृतभूतसम्भवम्।
भोक्तुः सुखादेरनुसाधनं भवेच्छरीरमन्यद्विदुरात्मनो बुधाः॥
अनाद्यनिर्वाच्यमपीह कारणं मायाप्रधानं तु परं शरीरकम्।
उपाधिभेदात्तु यतः पृथक् स्थितं स्वात्मानमात्मन्यवधारयेत्क्रमात्॥
कोशेष्वयं तेषु तु तत्तदाकृतिर्विभाति सङ्गात्स्फटिकोपलो यथा।
असङ्गरूपोऽयमजो यतोऽद्वयो विज्ञायतेऽस्मिन्परितो विचारिते॥
बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते स्वप्नादिभेदेन गुणत्रयात्मनः।
अन्यान्यतोऽस्मिन्व्यभिचारतो मृषा नित्ये परे ब्रह्मणि केवले शिवे॥
देहेन्द्रियप्राणमनश्चिदात्मनां सङ्घादजस्त्रं परिवर्तते धियः।
वृत्तिस्तमोमूलतयाज्ञलक्षणा यावद्भवेत्तावदसौ भवोद्भवः॥

(29—33)

known as *Pañcīkaraṇa* and the gross elements are all *Pañcīkṛta* elements). This body having a beginning and an end, is the result of the deeds done in the past, quite illusory, the experiencing ground for pleasure and pain, a combination of five *Pañcīkṛta* elements is the gross guise of the *Ātmā*. (28) The subtle body e.g., mind, intellect, ten organs (sensory and motor), five vital airs which are born of non *Pañcīkṛta* subtle elements and are instrumental to experiencing pleasure and pain by the person is the second body of *Ātmā*. (29) The third *Upādhi* (body) is the causal body which is illusory and therefore beginningless and undescribable. Since the *Ātmā* is altogether different from these *Upādhis* so the striver should establish himself (the *Ātmā*) in the *Ātmā* itself. (30) This *Ātmā* when moves in different sheaths like अन्नमय etc., it looks identical with them just like a crystal assumes the colour of the nearby object. But after deep thinking it proves to be quite unattached and unborn since it is one without the second. (31) The wakefulness, dream and the deep slumber are the three states of the intellect which is a combination of the three modes of *Māyā*. They are mutually absent in each other (wakefulness does not allow dreaming and sleeping and so on) so they are non-existent so far as eternal and supreme *Brahma*, the Śiva is concerned. (32) Being the combination of body, sense, vital airs, mind and the

नेतिप्रमाणेन निराकृताखिलो हृदा समास्वादितचिद्घनामृतः।
त्यजेदशेषं जगदात्तसद्रसं पीत्वा यथाम्भः प्रजहाति तत्फलम्॥
कदाचिदात्मा न मृतो न जायते न क्षीयते नापि विवर्धतेऽनवः।
निरस्तसर्वातिशयः सुखात्मकः स्वयम्प्रभः सर्वगतोऽयमद्वयः॥
एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखमयः प्रतीयते।
अज्ञानतोऽध्यासवशात्प्रकाशते ज्ञाने विलीयेत विरोधतः क्षणात्॥
यदन्यदन्यत्र विभाव्यते भ्रमादध्यासमित्याहुरमुं विपश्चितः।
असर्पभूतेऽहिविभावनं यथा रज्ज्वादिके तद्वदपीश्वरे जगत्॥
विकल्पमायारहिते चिदात्मकेऽहङ्कार एष प्रथमः प्रकल्पितः।
अध्यास एवात्मनि सर्वकारणे निरामये ब्रह्मणि केवले परे॥

(34—38)

conscious *Ātmā*, the functioning tendencies of intellect go on always changing. Since this tendency is born of the *Tamoguṇa*, is in the form of ignorance and till this tendency continues the cycle of birth and death goes on. (33) Constantly practising and realising the purport of the Vedic sayings like *Neti Neti* the striver should try to eliminate all the worldly objects and should taste in his heart the nectar of the supreme consciousness solidified and reject the entire world after having tasted *Brahma* as the essence of it just as people drink the water from coconut and throw the skull. (34) The *Ātmā* never dies nor it is born; it never decays nor does it grow nor is it renewed. It is bereft of all attributes, the bliss personified, self luminous, all pervading and one without the second. (35)

The *Ātmā* is the knowledge and bliss embodied. Then how does this sorrowful world seem to appear in it? It is because of ignorance, superimposed on the pure *Ātmā*. When the knowledge dawns it disappears within no time as there is a contrast between knowledge and ignorance. (36) When due to the misconception something appears to be something different, the wise ones call it *Adhyāsa* (superimposing). Just as a snake is conceived to be in the rope which is not the snake similarly in the *Īśwara* this world simply appears. (37) The *Brahma* is the supreme cause of all, immutable, one without the

इच्छादिरागादिसुखादिधर्मिकाः सदा धियः संसृतिहेतवः परे।
यस्मात्प्रसुप्तौ तदभावतः परः सुखस्वरूपेण विभाव्यते हि नः॥
अनाद्यविद्योद्भवबुद्धिबिम्बितो जीवः प्रकाशोऽयमितीर्यते चितः।
आत्मा धियः साक्षितया पृथक् स्थितो बुद्ध्यापरिच्छिन्नपरः स एव हि॥
चिद्बिम्बसाक्ष्यात्मधियां प्रसङ्गतस्त्वेकत्र वासादनलाक्तलोहवत्।
अन्योन्यमध्यासवशात्प्रतीयते जडाजडत्वं च चिदात्मचेतसोः॥
गुरोः सकाशादपि वेदवाक्यतः सञ्जातविद्यानुभवो निरीक्ष्य तम्।
स्वात्मानमात्मस्थमुपाधिवर्जितं त्यजेदशेषं जडमात्मगोचरम्॥
प्रकाशरूपोऽहमजोऽहमद्वयोऽसकृद्विभातोऽहमतीव निर्मलः।
विशुद्धविज्ञानघनो निरामयः सम्पूर्ण आनन्दमयोऽहमक्रियः॥
(39—43)

second, quite attributeless, beyond the range of *Māyā* and pure consciousness. In it for the first time *Ahaṁkāra* is imposed. This imposition is itself *Adhyāsa*. (38) It is due to the tendency of intellect in the form of desires, attachment, pleasure etc., that in the supreme *Ātmā Saṁsāra* appears. As in the state of deep slumber these so-called intellectual tendencies are absent then the *Ātmā* appears in its self-luminous and blissful form. (39) *Buddhi* is an evolute of beginningless *Avidyā*. When in this *Buddhi* the luminosity of the conscious element is reflected, this luminous reflection is known as *Jīva*. Since *Ātmā* is spectator of *Buddhi* so it always stands separate from it and that *Ātmā* when it is quite unattached with *Buddhi* is verily the *Paramātmā*. (40) When *Cidābhāsa*, the witness soul and the intellect (the reflection of the soul on the *Citta* is *Cidābhāsa*) are in close proximity they appear (though wrongly) to assume each other's characteristics e.g., *Ātmā*, the sentient appears to be insentient and *Buddhi* assumes the sentience of *Ātmā* like heated red iron piece where iron assumes the heat of the fire and fire assumes the shape of the iron. (41) Through the preceptorial teachings and the study of Vedic lores when one realises the self knowledge then he visualises the attributeless *Ātmā* in his heart. In this stage he should go on rejecting the non-ṣoul objects like body etc., which otherwise appear to be sentient *Ātmā* itself. (42) (The striver should feel) I am light, I am unborn, I am one

सदैव मुक्तोऽहमचिन्त्यशक्तिमानतीन्द्रियज्ञानमविक्रियात्मकः।
अनन्तपारोऽहमहर्निशं बुधैर्विभावितोऽहं हृदि वेदवादिभिः॥
एवं सदात्मानमखण्डितात्मना विचारमाणस्य विशुद्धभावना।
हन्यादविद्यामचिरेण कारकै रसायनं यद्वदुपासितं रुजः॥
विविक्त आसीन उपारतेन्द्रियो विनिर्जितात्मा विमलान्तराशयः।
विभावयेदेकमनन्यसाधनो विज्ञानदृक्केवल आत्मसंस्थितः॥
विश्वं यदेतत्परमात्मदर्शनं विलापयेदात्मनि सर्वकारणे।
पूर्णश्चिदानन्दमयोऽवतिष्ठते न वेदबाह्यं न च किञ्चिदान्तरम्॥
पूर्वं समाधेरखिलं विचिन्तयेदोङ्कारमात्रं सचराचरं जगत्।
तदेव वाच्यं प्रणवो हि वाचको विभाव्यतेऽज्ञानवशान्न बोधतः॥

(44—48)

without the second. I appear in my effulgence more than once. I am extremely taintless. I am pure knowledge solidified. I am immutable, I am perfect bliss and I am actionless. (43) I am everfree containing unimaginable power, beyond the senses, I am knowledge itself, beyond mutation, uncrossable. The wise expert in *Vedas* meditate upon me in their heart day in and day out. (44) This way when the striver is always absorbed in unbroken meditation about *Ātmā*, his inner senses are immensely purified and they immediately vanquish *Avidyā* alongwith all its *Kārakas* (the instrumental factors for rebirth) just like the *Rasāyana* (potentised medicine) kills the disease when taken properly. (45) The striver should select a secluded place and there he should sit after diverting his sense-organs from their objects and fully controlling the inner senses; being firmly established in the *Ātmā* should reject all the so-called means, with absolutely purified mind he should concentrate on *Ātmā* only through his inner eyes. (46) 'This world is the manifestation of *Paramātmā*'—realising this fact the striver should merge all this in the *Ātmā* the primal cause of all manifestations. He, who gets himself established in his conscious and blissful nature, loses all awareness both from within and without. (47) Prior to the state of *Samādhi* the striver should hold that the world—mobile and immobile—is only *Oṁkāra*. That is the object of

अकारसंज्ञः पुरुषो हि विश्वको ह्युकारकस्तैजस ईर्यते क्रमात्।
प्राज्ञो मकारः परिपठ्यतेऽखिलैः समाधिपूर्वं न तु तत्त्वतो भवेत्॥
विश्वं त्वकारं पुरुषं विलापयेदुकारमध्ये बहुधा व्यवस्थितम्।
ततो मकारे प्रविलाप्य तैजसं द्वितीयवर्णं प्रणवस्य चान्तिमे॥
मकारमप्यात्मनि चिद्घने परे विलापयेत्प्राज्ञमपीह कारणम्।
सोऽहं परं ब्रह्म सदा विमुक्तिमद्विज्ञानदृङ्मुक्त उपाधितोऽमलः॥
एवं सदा जातपरात्मभावनः स्वानन्दतुष्टः परिविस्मृताखिलः।
आस्ते स नित्यात्मसुखप्रकाशकः साक्षाद्विमुक्तोऽचलवारिसिन्धुवत्॥
एवं सदाभ्यस्तसमाधियोगिनो निवृत्तसर्वेन्द्रियगोचरस्य हि।
विनिर्जिताशेषरिपोरहं सदा दृश्यो भवेयं जितषड्गुणात्मनः॥
(49—53)

expression and *Praṇava* is its signifier. The world appears only due to the ignorance. In the light of the real knowledge it is only non-existent. (48) The ingredient 'अ' is the manifested word (wakeful condition). (In this the *Jīva* has all the three *Upādhis*) 'उ' is known as 'तैजस' *Jīva* (dreaming state—*Jīva* having only two *Upādhis*). 'म' is known as *Prājña* (deep slumber having only one *Upādhi* of *Avidyā*). But all this is concerned with the state before *Samādhi*. They are only apparant; not real. (49) (The gross and wakeful) *Puruṣa* represented by 'अ' should be merged with the *Taijasa* 'उ' and then the *Taijasa* (dreaming and subtle state) should be merged in the last letter of *Praṇava* e.g., 'म' (having one *Upādhi* that of *Avidyā*, deep slumber). (50) Then the striver should merge even this 'म' (the causal one) in the pure consciousness solidified e.g., *Ātmā*. Then the striver should strengthen the feeling that he himself is ever free, the knowledge personified, attributeless, taintless and supreme *Brahma*. (51) In this way always musing that (He is *Paramātmā* Himself) he becomes self contented and forgets the entire visible manifestation. Then he becomes absolutely liberated, always transmitting the spiritual bliss and quite tranquil like an ocean with waveless waters. (52) He, who constantly practises *Samādhiyoga*, all sense perceptions of whose have been vanished and who has defeated all his internal

ध्यात्वैवमात्मानमहर्निशं मुनिस्तिष्ठेत्सदा मुक्तसमस्तबन्धनः।
प्रारब्धमश्नन्नभिमानवर्जितो मय्येव साक्षात्प्रविलीयते ततः॥
आदौ च मध्ये च तथैव चान्ततो भवं विदित्वा भयशोककारणम्।
हित्वा समस्तं विधिवादचोदितं भजेत्स्वमात्मानमथाखिलात्मनाम्॥
आत्मन्यभेदेन विभावयन्निदं भवत्यभेदेन मयात्मना तदा।
यथा जलं वारिनिधौ यथा पयः क्षीरे वियद्व्योम्न्यनिले यथानिलः॥
इत्थं यदीक्षेत हि लोकसंस्थितो जगन्मृषैवेति विभावयन्मुनिः।
निराकृतत्वाच्छ्रुतियुक्तिमानतो यथेन्दुभेदो दिशि दिग्भ्रमादयः॥
यावन्न पश्येदखिलं मदात्मकं तावन्मदाराधनतत्परो भवेत्।
श्रद्धालुरत्यूर्जितभक्तिलक्षणो यस्तस्य दृश्योऽहमहर्निशं हृदि॥

(54—58)

enemies like lust and anger etc., it is such a *Mahātmā* who always perceives me directly. (53) In this way constantly meditating on *Ātmā*, the *Muni* should always be free from all sorts of bondages. He should give up the idea of doership, ownership etc., and only reap the consequences of his *Prārabdha*. Such a *Yogī* directly merges in me. (54)

Fully realising this fact that the world in its beginning, middle and end is the sole cause of fear and grief, the striver should give up all the prescriptions of *Vedas* and adore his *Ātmā*. That is the supreme soul of the entire universe. (55) Just as the water in the ocean, milk in the milk, limited ether in its cosmic form and wind in the wind, when mixed, become one, similarly this *Jīva* when experiences the identification of the universe with his *Ātmā*, he becomes one with me e.g., *Paramātmā*. (56) The *Muni* even though living in the world must never forget that the world is unreal. Its identity cannot be proved either through the Vedic declarations or arguments or the *Pramāṇas*. It is something like seeing moons more than one out of the real one or the disorientation of the directions (दिग्भ्रम). (57) Until the striver is not able to feel that the entire universe is only my expansion and pervaded by me, he must continue my adoration single mindedly. One who has perfect faith and exalted devotion to me he can always have my vision

रहस्यमेतच्छ्रुतिसारसङ्ग्रहं मया विनिश्चित्य तवोदितं प्रिय।
यस्त्वेतदालोचयतीह बुद्धिमान् स मुच्यते पातकराशिभिः क्षणात्॥
भ्रातर्यदीदं परिदृश्यते जगन्मायैव सर्वं परिहृत्य चेतसा।
मद्भावनाभावितशुद्धमानसः सुखी भवानन्दमयो निरामयः॥
यः सेवते मामगुणं गुणात्परं हृदा कदा वा यदि वा गुणात्मकम्।
सोऽहं स्वपादाञ्चितरेणुभिः स्पृशन् पुनाति लोकत्रितयं यथा रविः॥
विज्ञानमेतदखिलं श्रुतिसारमेकं वेदान्तवेद्यचरणेन मयैव गीतम्।
यः श्रद्धया परिपठेद् गुरुभक्तियुक्तो मद्रूपमेति यदि मद्वचनेषु भक्तिः॥
(59—62)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे पञ्चमः सर्गः॥ ५ ॥

day and night in his heart. (58) O dear, I have narrated to you that which is guarded secret and the very essence of all the Vedic lores. The wise man who always thinks of and ponders over this, is immediately freed from heaps of sins. (59) My brother, whatever this world is as it is perceived, is all *Māyā*. Push it out of your heart purifying your inner senses through contemplating on me. Be happy, blissful and free from misery. (60) Who adores me, the attributeless, sometimes beyond the range of *Guṇas* and sometimes my form with attributes; he is my own self and like sun he sanctifies all the three worlds with the dust of his feet. (61) Whatever I said is the real knowledge and essence of all the *Vedas*. Apart from this there is no other knowledge. It is chanted by me whose feet can be realised only through *Vedānta*. One who recites it faithfully and with due devotion to his preceptor assumes my own form if he has faith and devotion in my words. (62)

Thus ends canto V of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VI

Lavaṇa slain–arrival of Vālmīki with Lava and Kuśa in the sacrifice performed by Rāma–preaching the supreme knowledge to Kuśa

श्रीमहादेव उवाच

एकदा मुनयः सर्वे यमुनातीरवासिनः। आजग्मू राघवं द्रष्टुं भयाल्लवणरक्षसः॥
कृत्वाग्रे तु मुनिश्रेष्ठं भार्गवं च्यवनं द्विजाः। असङ्ख्याताः समायाता रामादभयकाङ्क्षिणः॥
तान्पूजयित्वा परया भक्त्या रघुकुलोत्तमः। उवाच मधुरं वाक्यं हर्षयन्मुनिमण्डलम्॥
करवाणि मुनिश्रेष्ठाः किमागमनकारणम्। धन्योऽस्मि यदि यूयं मां प्रीत्या द्रष्टुमिहागताः॥
दुष्करं चापि यत्कार्यं भवतां तत्करोम्यहम्। आज्ञापयन्तु मां भृत्यं ब्राह्मणा दैवतं हि मे॥
तच्छ्रुत्वा सहसा हृष्टश्च्यवनो वाक्यमब्रवीत्। मधुनामा महादैत्यः पुरा कृतयुगे प्रभो॥
आसीदतीव धर्मात्मा देवब्राह्मणपूजकः। तस्य तुष्टो महादेवो ददौ शूलमनुत्तमम्॥
प्राह चानेन यं हंसि स तु भस्मीभविष्यति। रावणस्यानुजा भार्या तस्य कुम्भीनसी श्रुता॥

(1—8)

Śrī Mahādeva said—One day a number of *Munis* abiding on the banks of Yamunā came to have an interview with Rāma, suppressed by the demon Lavaṇa. (1) Those innumerable *Brāhmaṇas* having Cyavana, the descendant of Bhṛgu as their foreman, arrived with the expectation of their security from Rāma. (2) The best among Raghu dynasty, duly adored those *Brāhmaṇas* with supreme devotion and spoke in very sweet words cheering the *Munis*. (3) O seniormost *Munis*, I will certainly do what you say, please tell me the reason of your arrival. I am blessed as you have come to see me out of affection. (4) Even if your desired task is extremely difficult, I will do it. Simply order me, your servant, as *Brāhmaṇas* are divine deities to me. (5) Hearing that, Cyavana was instantly happy and said–"In the ancient *Satayuga* O lord, there was a great demon Madhu. He was exceptionally religious and worshipper of gods and *Brāhmaṇas*. Propitiated by his penances lord Mahādeva gave his unique spear to him. (6-7) He said–Whomsoever you will strike with this, he will be burnt to ashes. It is said that the younger sister of Rāvaṇa—Kumbhīnasī was

तस्या तु लवणो नाम राक्षसो भीमविक्रमः। आसीद्दुरात्मा दुर्धर्षो देवब्राह्मणहिंसकः॥
पीडितास्तेन राजेन्द्र वयं त्वां शरणं गताः। तच्छ्रुत्वा राघवोऽप्याह मा भीर्वो मुनिपुङ्गवाः॥
लवणं नाशयिष्यामि गच्छन्तु विगतज्वराः। इत्युक्त्वा प्राह रामोऽपि भ्रातॄन् को वा हनिष्यति॥
लवणं राक्षसं दद्याद् ब्राह्मणेभ्योऽभयं महत्। तच्छ्रुत्वा प्राञ्जलिः प्राह भरतो राघवाय वै॥
अहमेव हनिष्यामि देवाज्ञापय मां प्रभो। ततो रामं नमस्कृत्य शत्रुघ्नो वाक्यमब्रवीत्॥
लक्ष्मणेन महत्कार्यं कृतं राघव संयुगे। नन्दिग्रामे महाबुद्धिर्भरतो दुःखमन्वभूत्॥
अहमेव गमिष्यामि लवणस्य वधाय च। त्वत्प्रसादाद्रघुश्रेष्ठ हन्यां तं राक्षसं युधि॥
तच्छ्रुत्वा स्वाङ्कमारोप्य शत्रुघ्नं शत्रुसूदनः। प्राहाद्यैवाभिषेक्ष्यामि मथुराराज्यकारणात्॥
आनाय्य च सुसम्भाराँल्लक्ष्मणेनाभिषेचने। अनिच्छन्तमपि स्नेहादभिषेकमकारयत्॥
दत्त्वा तस्मै शरं दिव्यं रामः शत्रुघ्नमब्रवीत्। अनेन जहि बाणेन लवणं लोककण्टकम्॥
(9—18)

his wife. (8) She gave birth to the mighty valorous demon named Lavaṇa who was extremely wicked, difficult to subdue and torturer of gods and *Brāhmaṇas*. (9) Tortured by him O Rājendra, we have come to take shelter under you. Hearing that the Rāghava consoled those *Munis* and told them not to have any fear on that account. (10) "I will get Lavaṇa killed. Do you all go back quite carefree". Telling them so Rāma asked his brothers–who will kill him and provide them security from that *Rākṣasa*? Hearing that Bharata with folded hands requested Rāma. (11-12)

O Lord, permit me, I will kill him. Then Śatrughna saluted Rāma and submitted. (13) "O Rāghava, in the Lankan war Lakṣmaṇa performed a herculian task. The wisest Bharata living an ascetic life in Nandigram suffered a lot. (14) (It is now my turn) I alone will go for slaying Lavaṇa. O best of the Raghus, by your grace I am sure to kill that demon in the battle. (15) Hearing this Rāma, the vanquisher of enemies took Śatrughna in his embrace and said–"Today itself I will coronate you on the throne of Mathura. He got the necessary articles for coronation, brought by Lakṣmaṇa and coronated the unwilling Śatrughna. (16-17) Rāma gave Śatrughna a divine arrow and said to him–kill through this arrow that demon Lavaṇa who is a source of pain like a thorn to the entire world. (18)

स तु सम्पूज्य तच्छूलं गेहे गच्छति काननम्। भक्षणार्थं तु जन्तूनां नानाप्राणिवधाय च॥
स तु नायाति सदनं यावद्वनचरो भवेत्। तावदेव पुरद्वारि तिष्ठ त्वं धृतकार्मुकः॥
योत्स्यते स त्वया क्रुद्धस्तदा वध्यो भविष्यति। तं हत्वा लवणं क्रूरं तद्वनं मधुसंज्ञितम्॥
निवेश्य नगरं तत्र तिष्ठ त्वं मेऽनुशासनात्। अश्वानां पञ्चसाहस्रं रथानां च तदर्धकम्॥
गजानां षट् शतानीह पत्तीनामयुतत्रयम्। आगमिष्यति पश्चात्त्वमग्रे साधय राक्षसम्॥
इत्युक्त्वा मूर्ध्न्यवघ्राय प्रेषयामास राघवः। शत्रुघ्नं मुनिभिः सार्धमाशीर्भिरभिनन्द्य च॥
शत्रुघ्नोऽपि तथा चक्रे यथा रामेण चोदितः। हत्वा मधुसुतं युद्धे मथुरामकरोत्पुरीम्॥
स्फीतां जनपदां चक्रे मथुरां दानमानतः। सीतापि सुषुवे पुत्रौ द्वौ वाल्मीकेरथाश्रमे॥
मुनिस्तयोर्नाम चक्रे कुशो ज्येष्ठोऽनुजो लवः। क्रमेण विद्यासम्पन्नौ सीतापुत्रौ बभूवतुः॥
उपनीतौ च मुनिना वेदाध्ययनतत्परौ। कृत्स्नं रामायणं प्राह काव्यं बालकयोर्मुनिः॥

(19—28)

Lavaṇa worships that spear, keeps it secure in the house and then goes to the forest for eating the animals and killing the various creatures. (19) While he is away in the jungle and does not come back; at that very time you should stand at the gate of the town with the bow in your hand. (20) Lavaṇa when comes back, will fight with you angrily and then he will be killed. After killing that crooked Lavaṇa build a city named Madhupuri after the name of that forest and stay there as per my instructions. You may go first and kill that *Rākṣasa*. After that five thousand horses, chariots half of that in number, six hundred elephants and infantry of thirty thousand in strength will follow you. (21–23) So saying Rāma smelt him on his head and despatched Śatrughna. He himself and the *Munis* offered their blessings and adored him. (24) Śatrughna also did as advised by Rāma. He killed Lavaṇa, the son of Madhu in the battle and built the town named Mathura. (25)

He donated to some while honoured the others. Through these tactics he made Mathura a prosperous town. On the other side Sītā in the *Āśrama* of Vālmīki gave birth to two sons. (26) *Muni* Vālmīki named the elder as Kuśa and the younger as Lava. Gradually both the sons of Sītā acquired all the *Vidyās*. (27) (At the proper time) the *Muni* performed their ceremony of investiture with the sacred thread and then they started

शङ्करेण पुरा प्रोक्तं पार्वत्यै पुरहारिणा। वेदोपबृंहणार्थाय तावग्राहयत प्रभुः॥
कुमारौ स्वरसम्पन्नौ सुन्दरावश्विनाविव। तन्त्रीतालसमायुक्तौ गायन्तौ चेरतुर्वने॥
तत्र तत्र मुनीनां तौ समाजे सुररूपिणौ। गायन्तावभितो दृष्ट्वा विस्मिता मुनयोऽब्रुवन्॥
गन्धर्वेष्विव किन्नरेषु भुवि वा देवेषु देवालये पातालेष्वथवा चतुर्मुखगृहे लोकेषु सर्वेषु च॥
अस्माभिश्चिरजीविभिश्चिरतरं दृष्ट्वा दिशःसर्वतो नाज्ञायीदृशगीतवाद्यगरिमा नादर्शि नाश्रावि च।
एवं स्तुवद्भिरखिलैर्मुनिभिः प्रतिवासरम्। आसाते सुखमेकान्ते वाल्मीकेराश्रमे चिरम्॥
अथ रामोऽश्वमेधादींश्चकार बहुदक्षिणान्। यज्ञान् स्वर्णमयीं सीतां विधाय विपुलद्युतिः॥
तस्मिन्विताने ऋषयः सर्वे राजर्षयस्तथा। ब्राह्मणाः क्षत्रिया वैश्याः समाजग्मुर्दिदृक्षवः॥
वाल्मीकिरपि सङ्गृह्य गायन्तौ तौ कुशीलवौ। जगाम ऋषिवाटस्य समीपं मुनिपुङ्गवः॥
(29—36)

learning *Vedas*. The *Muni* taught the entire *Rāmāyaṇa* to both of them. (28) Formerly lord Śaṅkara, the destroyer of three cities, taught *Rāmāyaṇa* to Pārvatī in the time of yore. The capable *Muni* (*Prabhu*) handed over the same *Rāmāyaṇa* to them for strengthening and expanding the Vedic knowledge. (29) The two *Kumāras* handsome like *Aświnīkumāras* moved around the forest singing the *Rāmāyaṇa* with proportionate notations, tones and rhythms playing on the lute. Whenever they sang the *Rāmāyaṇa* in the gathering of *Munis*, the *Munis* were amazed to see the two godly boys singing like that and they talked to each other. (30-31) We, the immortalised *Munis*, have visited every quarter for a long long time but we have never come across such grandeur of vocal and instrumental music. Even though we have heard music from *Gandharvas* and *Kinnaras*; on the earth or heaven, in the temples, in the *Pātāla*, in the abode of Brahmā and in all the worlds but we have never known or seen or heard such music in such a grand way. (32)

This way everyday being praised by them and in the company of those *Munis* the two lived for a considerably long time in the *Āśrama* of Vālmīki. (33) Now the effulgent Rāma alongwith golden statue of Sītā performed the sacrifices like *Aśwamedha* involving huge amount of sacrificial fee. (34) All the royal sages, *Brāhmaṇas*, *Kṣatriyas* and *Vaiśyas* and many *Ṛṣis* arrived there eager to see the sacrifice. (35) Vālmīki also

तत्रैकान्ते स्थितं शान्तं समाधिविरमे मुनिम्। कुशः पप्रच्छ वाल्मीकिं ज्ञानशास्त्रं कथान्तरे॥
भगवञ्छ्रोतुमिच्छामि सङ्क्षेपाद्भवतोऽखिलम्। देहिनः संसृतिर्बन्धः कथमुत्पद्यते दृढः॥
कथं विमुच्यते देही दृढबन्धाद्भवाभिधात्। वक्तुमर्हसि सर्वज्ञ मह्यं शिष्याय ते मुने॥

वाल्मीकिरुवाच

शृणु वक्ष्यामि ते सर्वं सङ्क्षेपाद्बन्धमोक्षयोः। स्वरूपं साधनं चापि मत्तः श्रुत्वा यथोदितम्॥
तथैवाचर भद्रं ते जीवन्मुक्तो भविष्यसि। देह एव महागेहमदेहस्य चिदात्मनः॥
तस्याहङ्कार एवास्मिन्मन्त्री तेनैव कल्पितः। देहगेहाभिमानं स्वं समारोप्य चिदात्मनि॥
तेन तादात्म्यमापन्नः स्वचेष्टितमशेषतः। विदधाति चिदानन्दे तद्वासितवपुः स्वयम्॥
तेन सङ्कल्पितो देही सङ्कल्पनिगडावृतः। पुत्रदारगृहादीनि सङ्कल्पयति चानिशम्॥
(37—44)

having in his company the two singer boys Kuśa and Lava came to where the arrangements were made for ascetics to stay. (36) There in a secluded place when *Muni* Vālmīki awoke from *Samādhi* and was sitting calm and quiet, Kuśa asked during the course of *Kathā* about *Jñānaśāstra*. (37) My lord, I wish to hear from you in brief all about the birth and rebirth and the bondage of *Ātmā*–how is it bound so strongly. (38) How is the *Ātmā* liberated from the strong shackles named as *Saṁsāra*? O *Muni*, I am your disciple and you are omniscient so you behove to teach me. (39) Vālmīki said–Now listen to me. I am going to tell you in brief the nature and form of bondage and liberation and the means of liberation. Hearing it from me, act according to what I advise you. May god bless you. Following this line you will become *Jīvanmukta*. This body itself is a great palace for the *Ātmā* that is the consciousness itself. There the *Ahaṁkāra* is the Minister appointed by *Ātmā* itself. This *Ahaṁkāra* as minister superimposes the identity of body and house etc., in the sentient *Ātmā*. (It is the *Ahaṁkāra*) which has affinity with the insentient body etc., on one hand and on the other imposes itself on the *Ātmā*. It becomes one with the *Atmā* and then makes the *Ātmā* responsible for whatever it (*Ahaṁkāra*) does. Having been pervaded by that *Ahaṁkāra* the *Ātmā* becomes inspired by the *Saṁkalpa* of *Ahaṁkāra* and is bound with the same fetters of *Saṁkalpa* and then always gets busy in making resolves and

सङ्कल्पयन्स्वयं देही परिशोचति सर्वदा। त्रयस्तस्याहमो देहा अधमोत्तममध्यमाः ॥
तमः सत्त्वरजःसंज्ञा जगतः कारणं स्थितेः। तमोरूपाद्धि सङ्कल्पान्नित्यं तामसचेष्टया॥
अत्यन्तं तामसो भूत्वा कृमिकीटत्वमाप्नुयात्। सत्त्वरूपो हि सङ्कल्पो धर्मज्ञानपरायणः॥
अदूरमोक्षसाम्राज्यः सुखरूपो हि तिष्ठति। रजोरूपो हि सङ्कल्पो लोके स व्यवहारवान्॥
परितिष्ठति संसारे पुत्रदारानुरञ्जितः। त्रिविधं तु परित्यज्य रूपमेतन्महामते॥
सङ्कल्पं परमाप्नोति पदमात्मपरिक्षये। दृष्टीः सर्वाः परित्यज्य नियम्य मनसा मनः॥
सबाह्याभ्यन्तरार्थस्य सङ्कल्पस्य क्षयं कुरु। यदि वर्षसहस्राणि तपश्चरसि दारुणम्॥
पातालस्थस्य भूस्थस्य स्वर्गस्थस्यापि तेऽनघ। नान्यः कश्चिदुपायोऽस्ति सङ्कल्पोपशमादृते॥
अनाबाधेऽविकारे स्वे सुखे परमपावने। सङ्कल्पोपशमे यत्नं पौरुषेण परं कुरु॥
सङ्कल्पतन्तौ निखिला भावाः प्रोताः किलानघ। छिन्ने तन्तौ न जानीमः क्व यान्ति विभवाः पराः॥

(45—54)

counter resolves about son, wife, house etc. (40–44) Due to his worldly resolves the *Jīva* always grieves. This *Ahaṁkāra* has three aspects–inferior, ordinary and superior (*Tāmasa, Rājasa* and *Sāttvika*). (45) The three *Guṇas* form the basic cause of the sustenance of the world. Through the *Tāmasika* resolves the *Jīva* always performs *Tāmasika* actions. (46) With the result the *Jīva* becomes extremely *Tāmasika* and goes to the subhuman species like worms and insects; with the *Sāttvika Saṁkalpa* the *Jīva* becomes inclined towards *Dharma* and knowledge and abides quite happily not far from the kingdom of *Mokṣa*. With the *Rājasika Saṁkalpa* the *Jīva* performs all worldly transactions, is occupied with his worldly relations like son and wife etc. O talented one, he who abandons all the three types of resolves reaches the supreme abode when his *Citta* is finally merged in *Ātmā*. Therefore giving up all angles of thought, controlling by the mind itself destroy all your resolves either outer or inner. O sinless one, if you practise severe penances for thousands of years living wherever, either in *Pātāla*, earth or heaven; you will not find any other way for salvation apart from desroying your *Saṁkalpa* (resolves). (47–52) Therefore try your best to obliterate all the worldly resolves and only then it will be possible to achieve that most sanctifying ultimate bliss which is bereft of all troubles and mutations. (53) All the worldly

निःसङ्कल्पो यथाप्राप्तव्यवहारपरो भव। क्षये सङ्कल्पजालस्य जीवो ब्रह्मत्वमाप्नुयात्॥
अधिगतपरमार्थतामुपेत्य प्रसभमपास्य विकल्पजालमुच्चैः।
अधिगमय पदं तदद्वितीयं विततसुखाय सुषुप्तचित्तवृत्तिः॥
(55—56)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे षष्ठः सर्गः॥ ६॥

objects are threaded in the string of *Saṁkalpa* (resolve). O sinless one, if the thread is cut asunder all the worldliness, birth and rebirth etc., simply evaporate unknowingly. (54) Abandoning all worldly resolves behave in a quite detached manner and do whatever comes to you. When the resolves come to an end the *Jīva* spontaneously attains Brahmahood. (55) Acquire *Paramārtha* (the supreme object) and abandon forcibly the entire *Vikalpas* (body, house, relations etc.) or else abandoning resolves and counter resolves; merging all your thought-waves into the supreme reality, achieve that Brahmahood which is one without the second for permanent bliss. (56)

Thus ends canto VI of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VII

Kuśa and Lava chant Rāmāyaṇa in sacrifice performed by Rāma—Sītā enters into the rift provided by the earth and Rāma teaches knowledge to his mother

श्रीमहादेव उवाच

वाल्मीकिना बोधितोऽसौ कुशः सद्योगतभ्रमः। अन्तर्मुक्तो बहिः सर्वमनुकुर्वंश्चचार सः॥
वाल्मीकिरपि तौ प्राह सीतापुत्रौ महाधियौ। तत्र तत्र च गायन्तौ पुरे वीथिषु सर्वतः॥
(1—2

Śrī Mahādeva said—After having been preached by Vālmīki the confusion of Kuśa disappeared. He was freed from within and outwardly behaving like an ordinary man moved around. (1) Vālmīki asked the two talented sons of Sītā to roam about in the streets of the town here and there while chanting

रामस्याग्रे प्रगायेतं शुश्रूषुर्यदि राघवः। न ग्राह्यं वै युवाभ्यां तद्यदि किञ्चित्प्रदास्यति॥
इति तौ चोदितौ तत्र गायमानौ विचेरतुः। यथोक्तमृषिणा पूर्वं तत्र तत्राभ्यगायताम्॥
तां स शुश्राव काकुत्स्थः पूर्वचर्यां ततस्ततः। अपूर्वपाठजातिं च गेयेन समभिप्लुताम्॥
बालयो राघवः श्रुत्वा कौतूहलमुपेयिवान्। अथ कर्मान्तरे राजा समाहूय महामुनीन्॥
राज्ञश्चैव नरव्याघ्रः पण्डितांश्चैव नैगमान्। पौराणिकान् शब्दविदो ये च वृद्धा द्विजातयः॥
एतान्सर्वान्समाहूय गायकौ समवेशयत्। ते सर्वे हृष्टमनसों राजानो ब्राह्मणादयः॥
रामं तौ दारकौ दृष्ट्वा विस्मिताःह्यनिमेषणाः। अवोचन् सर्व एवैते परस्परमथागताः॥
इमौ रामस्य सदृशौ बिम्बाद्बिम्बमिवोदितौ। जटिलौ यदि न स्यातां न च वल्कलधारिणौ॥
विशेषं नाधिगच्छामो राघवस्यानयोस्तदा। एवं संवदतां तेषां विस्मितानां परस्परम्॥
उपचक्रमतुर्गातुं तावुभौ मुनिदारकौ। ततः प्रवृत्तं मधुरं गान्धर्वमतिमानुषम्॥
(3—12)

Rāmāyaṇa. (2) If Rāma wants to listen to their music, they were instructed to sing before him but if Rāma tried to give some present, they were not to accept it. (3) This way inspired by Vālmīki they started singing and roamed here and there. They gave performance of their music wherever the *Muni* wanted them to. (4) Then the descendant of Kakutstha, Rāma, heard the news of the two boys singing his past exploits here and there. He had a sense of curiosity aroused in him to hear that; the manner of recitation by the two boys was somewhat unique and wonderful and they observed successfully all laws of music. Therefore in the interval period of the sacrifice the king called and invited the kings, the pandits who were expert in Vedic lores, the Puranic scholars, the expert grammarians and the elderly *Brāhmaṇas*. (5–7) After they all gathered, the king invited the two musicians. Those kings and *Brāhmaṇas* etc., cheerfully looked at from Rāma to the two boys with the unwinking eyes. (They were amazed to mark the striking similarity of features between Rāma and the boys.) These are so similar to Rāma. The duplication. Exactly as the reflexion of an object in the mirror. If they did not have the matted locks of hair and the bark garment, (they will look just like Rāma). (6–10) We fail to find any difference between Rāghava and these two. While the surprised audience was saying such

श्रुत्वा तन्मधुरं गीतमपराह्णे रघूत्तमः। उवाच भरतं चाभ्यां दीयतामयुतं वसु॥
दीयमानं सुवर्णं तु न तज्जगृहतुस्तदा। किमनेन सुवर्णेन राजन्नौ वन्यभोजनौ॥
इति सन्त्यज्य सन्दत्तं जग्मतुर्मुनिसन्निधिम्। एवं श्रुत्वा तु चरितं रामः स्वस्यैव विस्मितः॥
ज्ञात्वा सीताकुमारौ तौ शत्रुघ्नं चेदमब्रवीत्। हनूमन्तं सुषेणं च विभीषणमथाङ्गदम्॥
भगवन्तं महात्मानं वाल्मीकिं मुनिसत्तमम्। आनयध्वं मुनिवरं ससीतं देवसम्मितम्॥
अस्यास्तु पर्षदो मध्ये प्रत्ययं जनकात्मजा। करोतु शपथं सर्वे जानन्तु गतकल्मषाम्॥
सीतां तद्वचनं श्रुत्वा गताः सर्वेऽतिविस्मिताः। ऊचुर्यथोक्तं रामेण वाल्मीकिं रामपार्षदाः॥
रामस्य हृद्गतं सर्वं ज्ञात्वा वाल्मीकिरब्रवीत्। श्वः करिष्यति वै सीता शपथं जनसंसदि॥
योषितां परमं दैवं पतिरेव न संशयः। तच्छ्रुत्वा सहसा गत्वा सर्वे प्रोचुर्मुनेर्वचः॥
राघवस्यापि रामोऽपि श्रुत्वा मुनिवचस्तथा। राजानो मुनयः सर्वे शृणुध्वमिति चाब्रवीत्॥
सीतायाः शपथं लोका विजानन्तु शुभाशुभम्। इत्युक्ता राघवेणाथ लोकाः सर्वे दिदृक्षवः॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव महर्षयः। वानराश्च समाजग्मुः कौतूहलसमन्विताः॥
(13—24)

things the two *Muni Kumāras* prepared themselves to perform the music and then came the sweet melodious music of *Gandharvas* and it was certainly superhuman. (11-12) It was afternoon when Śrī Rāma having heard the sweet music asked Bharata—'Present them with ten thousand gold sovereigns.' (13) While they were being awarded they politely refused to accept it. They said—We are used to eat the product of forests (beets and roots) O king. What have we got to do with the gold? This way leaving the awarded money they went to *Muni* Vālmīki. Having heard his own exploits Śrī Rāma was amazed. (14-15) Knowing for certain that they were the sons of Sītā he asked Śatrughna, Hanumān, Suṣeṇa, Vibhīṣaṇa and Aṅgada. (16) Bring in the great souled *Muni* Vālmīki, the best of the *Munis*, the lord, very much godly, alongwith Sītā. (17) Let Sītā swear before this assembly to prove her chastity and sinlessness. Let everybody know that Sītā is sinless. (18)

Hearing those words all were amazed and went to Sītā. The courtiers of Śrī Rāma informed Vālmīki of what Śrī Rāma said. (19) Vālmīki knew what Śrī Rāma felt in his heart and said—"Sītā will present herself before the assembly tomorrow and take her oath." (20) There is no doubt that the husband is the

ततो मुनिवरस्तूर्णं ससीतः समुपागमत्। अग्रतस्तमृषिं कृत्वायान्ती किञ्चिदवाङ्मुखी॥
कृताञ्जलिर्बाष्पकण्ठा सीता यज्ञं विवेश तम्। दृष्ट्वा लक्ष्मीमिवायान्तीं ब्रह्माणमनुयायिनीम्॥
वाल्मीकेः पृष्ठतः सीतां साधुवादो महानभूत्। तदा मध्ये जनौघस्य प्रविश्य मुनिपुङ्गवः॥
सीतासहायो वाल्मीकिरिति प्राह च राघवम्। इयं दाशरथे सीता सुव्रता धर्मचारिणी॥
अपापा ते पुरा त्यक्ता ममाश्रमसमीपतः। लोकापवादभीतेन त्वया राम महावने॥
प्रत्ययं दास्यते सीता तदनुज्ञातुमर्हसि। इमौ तु सीतातनयाविमौ यमलजातकौ॥
सुतौ तु तव दुर्धर्षौ तथ्यमेतद्ब्रवीमि ते। प्रचेतसोऽहं दशमः पुत्रो रघुकुलोद्वह॥
अनृतं न स्मराम्युक्तं तथेमौ तव पुत्रकौ। बहून्वर्षगणान् सम्यक्तपश्चर्या मया कृता॥
नोपाश्नीयां फलं तस्या दुष्टेयं यदि मैथिली। वाल्मीकिनैवमुक्तस्तु राघवः प्रत्यभाषत॥
(25—33)

only deity to the woman. Hearing this proclamation they all went back and reported everything to Rāma. Rāma also hearing the message of *Muni* said–"Let all the *Munis* and kings hear and let the public witness the swearing of Sītā and judge by themselves the purity or impurity of Sītā." Having been so said by Rāma all the people, *Brāhmaṇas, Kṣatriyas, Vaiśyas, Sūdras,* the great sages and the monkeys were all curious not to miss the opportunity to see. (21–24) Then the *Muni* followed by Sītā soon came. The *Muni* was heralding and Sītā with her downcast eyes–followed. (25) She had her hands folded, the throat choked with tears and she entered the sacrificial canopy. They saw her as if Lakṣmī followed Brahmā, so was Sītā following Vālmīki. There was an uprorious greeting. Then Vālmīki, the best of *Munis*, entered into the crowd. Sītā was with him. Vālmīki said to Rāma–"O Rāma, it is Sītā of virtuous vows strictly religious and sinless deserted by you in the vicinity of my *Āśrama* in the forest as you were afraid of public censure. (26–29) Now Sītā will prove her credence. Accord permission to her. These two are the sons of Sītā born as twin. (30) They are your sons– both invincible; I am telling you the fact. I am tenth son of Brahmā O Rāghava. (31) I do not remember that I have ever spoken a lie and (I tell you) they are your sons. I have practised severe penance for many many years. I swear that I may not reap the fruit of penances if Sītā is unchaste in any way. Having

एवमेतन्महाप्राज्ञ यथा वदसि सुव्रत। प्रत्ययो जनितो मह्यं तव वाक्यैरकिल्बिषैः॥
लङ्कायामपि दत्तो मे वैदेह्या प्रत्ययो महान्। देवानां पुरतस्तेन मन्दिरे सम्प्रवेशिता॥
सेयं लोकभयाद्ब्रह्मन्नपापापि सती पुरा। सीता मया परित्यक्ता भवांस्तत्क्षन्तुमर्हति॥
ममैव जातौ जानामि पुत्रावेतौ कुशीलवौ। शुद्धायां जगतीमध्ये सीतायां प्रीतिरस्तु मे॥
देवाः सर्वे परिज्ञाय रामाभिप्रायमुत्सुकाः। ब्रह्माणमग्रतः कृत्वा समाजग्मुः सहस्रशः॥
प्रजाः समागमन्हृष्टाः सीता कौशेयवासिनी। उदङ्मुखी ह्यधोदृष्टिः प्राञ्जलिर्वाक्यमब्रवीत्॥
रामादन्यं यथाहं वै मनसापि न चिन्तये। तथा मे धरणी देवी विवरं दातुमर्हति॥
तथा शपन्त्याः सीतायाः प्रादुरासीन्महाद्भुतम्। भूतलाद्दिव्यमत्यर्थं सिंहासनमनुत्तमम्॥
नागेन्द्रैर्ध्रियमाणं च दिव्यदेहै रविप्रभम्। भूदेवी जानकीं दोर्भ्यां गृहीत्वा स्नेहसंयुता॥
स्वागतं तामुवाचैनामासने संन्यवेशयत्। सिंहासनस्थां वैदेहीं प्रविशन्तीं रसातलम्॥
निरन्तरा पुष्पवृष्टिर्दिव्या सीतामवाकिरत्। साधुवादश्च सुमहान् देवानां परमाद्भुतः॥
(34—44)

been so said by Vālmīki Rāma made reply. (32-33)

It is exactly so as you of virtuous vows, and the wisest one, say. I am fully convinced by your sinless words. (34) In Lanka also Vaidehī presented irrefutabe proof of her chastity in the presence of gods with the result I let her enter the palace. (35) It is same Sītā even though quite sinless and chaste was abandoned by me for the fear of public censure. Kindly pardon me for that. (36) I know these Kuśa and Lava are my own sons. Let there always be my love for the chaste Sītā in the world (37) Gods also—all of them—knowing the intention of Rāma came there thousands in number led by Brahmā. They were all curious and eager. (38) A huge number of citizens also happily gathered there. Sītā in a silken saree facing north with down cast eyes stood with folded hands. (39)

'If I have never thought of any other person apart from Rāma, let the mother earth give me space. (40) While Sītā so swore a very strange thing happened. A very divinely resplendent and most beautiful throne arose from within the earth. It was shining like sun and held by divinely built elephants. There on that throne the goddess earth having Jānakī within her arms full upto the brim with affection welcomed her and seated her on the throne. While Vaidehī on the throne was going to

ऊचुश्च बहुधा वाचो ह्यन्तरिक्षगताः सुराः। अन्तरिक्षे च भूमौ च सर्वे स्थावरजङ्गमाः॥
वानराश्च महाकायाः सीताशपथकारणात्। केचिच्चिन्तापरास्तस्य केचिद्ध्यानपरायणाः॥
केचिद्रामं निरीक्षन्तः केचित्सीतामचेतसः। मुहूर्तमात्रं तत्सर्वं तूष्णीभूतमचेतनम्॥
सीताप्रवेशनं दृष्ट्वा सर्वं सम्मोहितं जगत्। रामस्तु सर्वं ज्ञात्वैव भविष्यत्कार्यगौरवम्॥
अजानन्निव दुःखेन शुशोच जनकात्मजाम्। ब्रह्मणा ऋषिभिः सार्धं बोधितो रघुनन्दनः॥
प्रतिबुद्ध इव स्वप्राच्चकारानन्तराः क्रियाः। विससर्ज ऋषीन् सर्वानृत्विजो ये समागताः॥
तान् सर्वान् धनरत्नाद्यैस्तोषयामास भूरिशः। उपादाय कुमारौ तावयोध्यामगमत्प्रभुः॥
तदादि निःस्पृहो रामः सर्वभोगेषु सर्वदा। आत्मचिन्तापरो नित्यमेकान्ते समुपस्थितः॥
एकान्ते ध्याननिरते एकदा राघवे सति। ज्ञात्वा नारायणं साक्षात्कौसल्या प्रियवादिनी॥
भक्त्यागत्य प्रसन्नं तं प्रणता प्राह हृष्टधीः। राम त्वं जगतामादिरादिमध्यान्तवर्जितः॥
(45—54)

Rasātala there was a shower of divine flowers on her with uproarious greeting sounds from gods. Everything was very unearthly. (41–44) The gods in the intermediary region talked among them about this incident. All the mobiles and immobiles in the sky or on the earth, the huge bodied monkeys became—some of them worried while others thoughtful and still others meditative on account of the swearing of Sītā. (45-46) Some of them looked at Rāma while others at Sītā as if they were hypnotised. For sometime everyone of them was silent and perhaps without any feeling. (47)Watching the entrance of Sītā into the earth the entire world was stunned. Even though Rāma was aware of the importance of his future plan, yet like an unknowing person expressed his sorrow and grief for Jānakī. Brahmā alongwith the *Ṛṣis* consoled Rāma. (48-49) Rāma as if awakened from dream performed the remaining actions of sacrifice and bade goodbye to *Ṛṣis* and *Ṛtviks* who were there for the purpose. (50)

He propitiated them by donating plenty of wealth and gems to them and then the lord came to Ayodhya alongwith his two sons. (51) Since then Rāma lost every interest in any enjoyment. He became excessively introvert and used to be in seclusion. (52) One day while Rāma was absorbed in meditation in a secluded place, Kausalyā of sweet tongue, knowing *him* to be

परमात्मा परानन्दः पूर्णः पुरुष ईश्वरः। जातोऽसि मे गर्भगृहे मम पुण्यातिरेकतः॥
अवसाने ममाप्यद्य समयोऽभूद्रघूत्तम। नाद्याप्यबोधजः कृत्स्नो भवबन्धो निवर्तते॥
इदानीमपि मे ज्ञानं भवबन्धनिवर्तकम्। यथा सङ्क्षेपतो भूयात्तथा बोधय मां विभो॥
निर्वेदवादिनीमेवं मातरं मातृवत्सलः। दयालुः प्राह धर्मात्मा जराजर्जरितां शुभाम्॥
मार्गास्त्रयो मया प्रोक्ताः पुरा मोक्षाप्तिसाधकाः। कर्मयोगो ज्ञानयोगो भक्तियोगश्च शाश्वतः॥
भक्तिर्विभिद्यते मातस्त्रिविधा गुणभेदतः। स्वभावो यस्य यस्तेन तस्य भक्तिर्विभिद्यते॥
यस्तु हिंसां समुद्दिश्य दम्भं मात्सर्यमेव वा। भेददृष्टिश्च संरम्भी भक्तो मे तामसः स्मृतः॥
फलाभिसन्धिर्भोगार्थी धनकामो यशस्तथा। अर्चादौ भेदबुद्ध्या मां पूजयेत्स तु राजसः॥
परस्मिन्नर्पितं यस्तु कर्म निर्हरणाय वा। कर्तव्यमिति वा कुर्याद्भेदबुद्ध्या स सात्त्विकः॥
(55—63)

Nārāyaṇa in person, approached him with devotion and after saluting him she asked in a cheerful disposition–"O Rāma, you are the beginning of the universe and yourself devoid of beginning, middle and end. (53–54) You are *Paramātmā*, supreme bliss, perfect and the overlord. It was my immense virtue that you took birth from my womb. (55) O best of Raghus, today when my life is coming to end and your earthly sojourn too, it is high time (to remove my ignorance) as the shackles of the world born of ignorance have not yet been removed. (56) Just at this moment teach me in brief, O lord, the knowledge capable of cutting asunder the bondages of the world. (57) Like an affectionate son as he was, the virtuous and kind hearted Rāma said to his mother who was dilapidated due to the old age but quite auspicious and who spoke the dispassionate words. (58) In an ancient time I taught three paths for attaining *Mokṣa–Karmayoga, Jñānayoga* and *Bhaktiyoga*. All of them are eternal. (59) O mother, *Bhakti* is of three types in accordance of the three *Guṇas*. According to one's own nature, will be one's *Bhakti*. (60) One who adores me with the intention to injure somebody, snobbery or jealousy and who is unable to feel the unity among all is known as *Tāmasa Bhakta*. (61) One who adores me with the desire for fruits, for enjoyment or wealth or fame is *Rājasa*. (62) One who adores me regarding himself as different from me, does

मद्गुणाश्रयणादेव मय्यनन्तगुणालये। अविच्छिन्ना मनोवृत्तिर्यथा गङ्गाम्बुनोऽम्बुधौ॥
तदेव भक्तियोगस्य लक्षणं निर्गुणस्य हि। अहैतुक्यव्यवहिता या भक्तिर्मयि जायते॥
सा मे सालोक्यसामीप्यसार्ष्टिसायुज्यमेव वा। ददात्यपि न गृह्णन्ति भक्ता मत्सेवनं विना॥
स एवात्यन्तिको भोगो भक्तिमार्गस्य भामिनि। मद्भावं प्राप्नुयात्तेन अतिक्रम्य गुणत्रयम्॥
महता कामहीनेन स्वधर्माचरणेन च। कर्मयोगेन शस्तेन वर्जितेन विहिंसनात्॥
मद्दर्शनस्तुतिमहापूजाभिः स्मृतिवन्दनैः। भूतेषु मद्भावनया सङ्गेनासत्यवर्जनैः॥
बहुमानेन महतां दुःखिनामनुकम्पया। स्वसमानेषु मैत्र्या च यमादीनां निषेवया॥
वेदान्तवाक्यश्रवणान्मम नामानुकीर्तनात्। सत्सङ्गेनार्जवेनैव ह्यहमः परिवर्जनात्॥
काङ्क्षया मम धर्मस्य परिशुद्धान्तरो जनः। मद्गुणश्रवणादेव याति मामञ्जसा जनः॥
(64—72)

Karma dedicating to me (the supreme) or else for destroying his sins or does it with the spirit of duty, is known as *Sāttvika*. (63) Just as the waters of Gaṅgā merge in the ocean, similarly when the thought process is constantly dwelt upon me who am the substratum of all good qualities, contemplating on my divine qualities; that is the characteristic of my *Nirguṇa Bhakti* (devotion to my attributeless form). The devotion without any selfish motive and constant when developed, can provide all the four types of *Mokṣa–Sālokya, Sāmīpya, Sārṣṭi* and *Sāyujjya*. Yet even though granted to them they refuse to accept it. They want only rendering service to me. (64–66) O lady, that is the supreme *Yoga* of the path of devotion. Through this my devotee crossing the mire of three *Guṇas* of *Māyā* becomes Me itself. (67) Being perfectly desireless, strictly observing one's own *Dharma* and practising praiseworthy *Karmayoga* completely devoid of any type of violence. (68) With my vision, praising and adoring me, remembering and saluting me, regarding every living being as my manifestation through holy company and giving up all sorts of falsehood. (69) Giving due respect to great persons, feeling compassionate to afflicted persons, developing friendship with the equals and observing rules of *Yama* etc. (70) Hearing Vedantic discourses, chanting my name, attending holy company, maintaining steadfastness and abandoning all egoistic feelings. (71) Eagerness to following my *Dharma*

यथा वायुवशाद्गन्धः स्वाश्रयाद्घ्राणमाविशेत्। योगाभ्यासरतं चित्तमेवमात्मानमाविशेत्॥
सर्वेषु प्राणिजातेषु ह्यहमात्मा व्यवस्थितः। तमज्ञात्वा विमूढात्मा कुरुते केवलं बहिः॥
क्रियोत्पन्नैर्नैकभेदैर्द्रव्यैर्मे नाम्ब तोषणम्। भूतावमानिनार्चायामर्चितोऽहं न पूजितः॥
तावन्मामर्चयेद्देवं प्रतिमादौ स्वकर्मभिः। यावत्सर्वेषु भूतेषु स्थितं चात्मनि न स्मरेत्॥
यस्तु भेदं प्रकुरुते स्वात्मनश्च परस्य च। भिन्नदृष्टेर्भयं मृत्युस्तस्य कुर्यान्न संशयः॥
मामतः सर्वभूतेषु परिच्छिन्नेषु संस्थितम्। एकं ज्ञानेन मानेन मैत्र्या चार्चेदभिन्नधीः॥
चेतसैवानिशं सर्वभूतानि प्रणमेत्सुधीः। ज्ञात्वा मां चेतनं शुद्धं जीवरूपेण संस्थितम्॥
तस्मात्कदाचिन्नेक्षेत भेदमीश्वरजीवयोः। भक्तियोगो ज्ञानयोगो मया मातरुदीरितः॥
आलम्ब्यैकतरं वापि पुरुषः शुभमृच्छति। ततो मां भक्तियोगेन मातः सर्वहृदि स्थितम्॥
(73—81)

(*Bhāgavata Dharma*), having the inner senses purified, always hearing my qualities and pastimes, the devotee attains me soon (72) Just as the smell wafted by wind from its source enters into the nostrils similarly the *Citta* absorbed in practising *Yoga* merges into *Ātmā*. (73) In all living beings I am seated as *Ātmā*. O mother, not knowing this fact the fools insist for worshipping me in the outer objects like gross image etc. (74) Mother, I am not at all propitiated by offering so many things produced by effortful activities. Even if somebody contemptuously treats the other beings, (and worships me) really speaking I am not at all worshipped. (75) One should adore me in the form of my images through his bodily actions until he feels in his heart that it is I who am pervading all creatures. (76) There is always fear of death (spiritual degeneration) for who discriminates between his own self and the others, there is no doubt. (77) Therefore a non-discriminating devotee must adore me in all beings who are limited manifestations of mine, with a knowledge, respect and friendship. He should do this all indiscriminately. (78) So, a wise man should mentally salute day and night all beings feeling that they are all pervaded by my conscious self in the form of *Jīva*. (79) Therefore he should never entertain the idea of difference between *Īśwara* and *Jīva*. In this way O mother, I have narrated *Jñānayoga* and *Bhaktiyoga*. (80) Any person adopting anyone of the two *Yogas*, attains his ultimate good.

पुत्ररूपेण वा नित्यं स्मृत्वा शान्तिमवाप्स्यसि। श्रुत्वा रामस्य वचनं कौसल्यानन्दसंयुता॥
रामं सदा हृदि ध्यात्वा छित्त्वा संसारबन्धनम्। अतिक्रम्य गतींस्तिस्त्रोऽप्यवाप परमां गतिम्॥
कैकेयी चापि योगं रघुपतिगदितं पूर्वमेवाधिगम्य श्रद्धाभक्तिप्रशान्ता हृदि रघुतिलकं भावयन्ती गतासुः।
गत्वा स्वर्गं स्फुरन्ती दशरथसहिता मोदमानावतस्थे माता श्रीलक्ष्मणस्याप्यतिविमलमतिः प्राप भर्तुः समीपम्॥
(82—84)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे सप्तमः सर्गः॥ ७॥

Therefore O mother, following *Bhaktiyoga* either see me seated in every heart or else remember me always as your own son. You will get peace. Hearing such words of Rāma Kausalyā felt blissful. (81-82) Thereafter meditating on Rāma always in her heart, cutting asunder the bondages of the world, crossing all the three states she attained the supreme abode. (83) Kaikeyī also had already adopted and assimilated the *Yoga* taught by Śrī Rāma. She was quite tranquil due to her faith and devotion. She meditated upon Śrī Rāma and when died she went to the heaven followed by an effulgence and there alongwith Daśaratha she stayed in a happy mood. The mother of Śrī Lakṣamaṇa with her exceptionally pure heart attained the proximity of her husband. (84)

Thus ends canto VII of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

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Canto VIII

Arrival of Kāla–abandoned Lakṣmaṇa goes to heaven

श्रीमहादेव उवाच

अथ काले गते कस्मिन् भरतो भीमविक्रमः। युधाजिता मातुलेन ह्याहूतोऽगात्ससैनिकः॥
रामाज्ञया गतस्तत्र हत्वा गन्धर्वनायकान्। तिस्त्रः कोटीः पुरे द्वे तु निवेश्य रघुनन्दनः॥
(1—2)

Śrī Mahādeva said—After sometime the valorous Bharata was invited by his maternal uncle Yudhājit. Bharata permitted by Rāma went there with his army, killed the three crore *Gandharvas* and the delighter of Raghus Bharat built there

पुष्करं पुष्करावत्यां तक्षं तक्षशिलाह्वये। अभिषिच्य सुतौ तत्र धनधान्यसुहृद्वृतौ॥
पुनरागत्य भरतो रामसेवापरोभवत्। ततः प्रीतो रघुश्रेष्ठो लक्ष्मणं प्राह सादरम्॥
उभौ कुमारौ सौमित्रे गृहीत्वा पश्चिमां दिशम्। तत्र भिल्लान्विनिर्जित्य दुष्टान् सर्वापकारिणः॥
अङ्गदश्चित्रकेतुश्च महासत्त्वपराक्रमौ। द्वयोर्द्वे नगरे कृत्वा गजाश्वधनरत्नकैः॥
अभिषिच्य सुतौ तत्र शीघ्रमागच्छ मां पुनः। रामस्याज्ञां पुरस्कृत्य गजाश्वबलवाहनः॥
गत्वा हत्वा रिपून् सर्वान् स्थापयित्वा कुमारकौ। सौमित्रिः पुनरागत्य रामसेवापरोऽभवत्॥
ततस्तु काले महति प्रयाते रामं सदा धर्मपथे स्थितं हरिम्।
द्रष्टुं समागादृषिवेषधारी कालस्ततो लक्ष्मणमित्युवाच॥
निवेदयस्वातिबलस्य दूतं मां द्रष्टुकामं पुरुषोत्तमाय।
रामाय विज्ञापनमस्ति तस्य महर्षिमुख्यस्य चिराय धीमन्॥
तस्य तद्वचनं श्रुत्वा सौमित्रिस्त्वरयान्वितः। आचचक्षेऽथ रामाय स सम्प्राप्तं तपोधनम्॥
(3—11)

two cities. (1-2) He coronated his two sons–Puṣkara in Pushkaravati and Takṣa in Takshashila. He provided them plenty of riches and friendly people. (3) Then he came back and dedicated himself in the service of Rāma. Then the propitiated Rāma one day affectionately said to Lakṣamaṇa.(4) O Lakṣmaṇa,take these two *Kumāras*–Aṅgada and Citraketu, go to the western quarter, conquer there the wicked *Bhillas* (wild tribes) who always do harm to all. (5) Establish there two cities and coronate the two mighty and valorous ones with a good supply of elephants, horses, riches and gems. (6) After coronating your two sons come back soon to me. In compliance with the orders of Rāma Lakṣmaṇa alongwith the army consisting of elephants, horses and infantry, went there; killed all the enemies, coronated his two sons, then came back and dedicated himself to the service of Rāma. (7-8)

After a lapse of long time while Rāma was always following the path of *Dharma*, one day *Kāla* (the spirit of death) came in the guise of a *Ṛṣi* and said to Lakṣmaṇa. (9) O wise one, please go and submit to your emperor Rāma, the supreme person that I, a messenger from Atibala, have come with a desire to see him. What that great *Maharṣi* has to say to Rāma, may require quite a considerable time. (10) Having heard his words Lakṣmaṇa

एवं ब्रुवन्तं प्रोवाच लक्ष्मणं राघवो वचः। शीघ्रं प्रवेश्यतां तात मुनिः सत्कारपूर्वकम्॥
लक्ष्मणस्तु तथेत्युक्त्वा प्रावेशयत तापसम्। स्वतेजसा ज्वलन्तं तं घृतसिक्तं यथानलम्॥
सोऽभिगम्य रघुश्रेष्ठं दीप्यमानः स्वतेजसा। मुनिर्मधुरवाक्येन वर्धस्वेत्याह राघवम्॥
तस्मै स मुनये रामः पूजां कृत्वा यथाविधि। पृष्टवानामयमव्यग्रो रामः पृष्टोऽथ तेन सः॥
दिव्यासने समासीनो रामः प्रोवाच तापसम्। यदर्थमागतोऽसि त्वमिह तत्प्रापयस्व मे॥
वाक्येन चोदितस्तेन रामेणाह मुनिर्वचः। द्वन्द्वमेव प्रयोक्तव्यमनालक्ष्यं तु तद्वचः॥
नान्येन चैतच्छ्रोतव्यं नाख्यातव्यं च कस्यचित्। शृणुयाद्वा निरीक्षेद्वा यः स वध्यस्त्वया प्रभो॥
तथेति च प्रतिज्ञाय रामो लक्ष्मणमब्रवीत्। तिष्ठ त्वं द्वारि सौमित्रे नायात्वत्र जनो रहः॥
यथागच्छति को वापि स वध्यो मे न संशयः। ततः प्राह मुनिं रामो येन वा त्वं विसर्जितः॥
यत्ते मनीषितं वाक्यं तद्वदस्व ममाग्रतः। ततः प्राह मुनिर्वाक्यं शृणु राम यथातथम्॥
ब्रह्मणा प्रेषितोऽस्मीश कार्यार्थे तेऽन्तिकं प्रभो। अहं हि पूर्वजो देव तव पुत्रः परन्तप॥
(12—22)

informed Rāma without any delay about the arrival of the ascetic. (11) After Lakṣmaṇa said so Rāghava spoke–"Immediately bring that *Muni* in with due respect." (12) "Very well" said Lakṣmaṇa and brought that ascetic in, who was ejecting flames of his splendour like a burning fire after having ghee poured in. (13) That ascetic shining with his effulgence came to Śrī Rāma and in a sweet tone blessed him to be more and more prosperous. (14) Rāma adored that ascetic in a proper way and then asked about his well-being which was aptly reciprocated by the ascetic. (15) Sitting on a divine throne Rāma said to that ascetic–"Please tell me the purpose of your visit." (16) Inspired by Rāma the *Muni* said–"Let what I say be confined between you and me. (17) It should not reach the ears of anyone nor should it be communicated to anybody else. So if anybody hears the words or looks at us must be killed by you O lord." (18)

Rāma promised to do so and said to Lakṣmaṇa–"Better you stay at the gate and allow no body to come to this secluded place. (19) Whosoever will come here, I will kill him, there is no doubt. Then he addressed the *Muni*–now tell me who has sent you and what your purpose is. Then *Muni* said–O Rāma, now hear the reality which I am going to tell you. (20-21) O lord, Brahmā has sent me to you. O lord, O subduer of the

मायासङ्गमजो वीर कालः सर्वहरः स्मृतः। ब्रह्मा त्वामाह भगवान् सर्वदेवर्षिपूजितः॥
रक्षितुं स्वर्गलोकस्य समयस्ते महामते। पुरा त्वमेक एवासीर्लोकान् संहृत्य मायया॥
भार्यया सहितस्त्वं मामादौ पुत्रमजीजनः। तथा भोगवतं नागमनन्तमुदकेशयम्॥
मायया जनयित्वा त्वं द्वौ ससत्त्वौ महाबलौ। मधुकैटभकौ दैत्यौ हत्वा मेदोऽस्थिसञ्चयम्॥
इमां पर्वतसम्बद्धां मेदिनीं पुरुषर्षभ। पद्मे दिव्यार्कसङ्काशे नाभ्यामुत्पाद्य मामपि॥
मां विधाय प्रजाध्यक्षं मयि सर्वं न्यवेदयत्। सोऽहं संयुक्तसम्भारस्त्वामवोचं जगत्पते॥
रक्षां विधत्स्व भूतेभ्यो ये मे वीर्यापहारिणः। ततस्त्वं कश्यपाज्जातो विष्णुर्वामनरूपधृक्॥
हतवानसि भूभारं वधाद्रक्षोगणस्य च। सर्वासूत्सार्यमाणासु प्रजासु धरणीधर॥
रावणस्य वधाकाङ्क्षी मर्त्यलोकमुपागतः। दशवर्षसहस्राणि दशवर्षशतानि च॥
कृत्वा वासस्य समयं त्रिदशेष्वात्मनः पुरा। स ते मनोरथः पूर्णः पूर्णे चायुषि ते नृषु॥
(23—32)

foe I am the eldest son of yours. (22) O brave one, I was born of the communion of *Māyā* with you and am known as all vanquishing *Kāla*. Lord Brahmā who is adored by all godly *Ṛṣis* has communicated to you that O wisest of the wise, now it is the time for you to protect heaven. In the time of yore when you dissolved all the universe with your *Māyā*, you remained alone by yourself. (23-24) Then from your spouse *Māyā* first of all you procreated me as your son and Ananta the hooded snake who always sleeps in the water. (25) Then after creating me you killed two strong and valorous demons Madhu and Kaiṭabha and with their fat and bones you made this earth O best among the persons. Then you created from your navel region a lotus effulgent like sun and in that lotus you created me. (26-27) You made me Prajāpati and entrusted the responsibility of creating the universe. O lord of the world when I took the charge I requested you to protect my creation from those who try to destroy it. Then you the Viṣṇu took birth as Vāmana from Kaśyapa. (28-29) You removed the burden of the earth by annihilating the *Rākṣasas*. Even now when all my creation was on the verge of destruction O holder of the earth, you came to this mortal world with the intention to kill Rāvaṇa. In the time of yore you prescribed the limit of your earthly sojourn with the gods to be eleven thousand years. Now your

कालस्तापसरूपेण त्वत्समीपमुपागमत्। ततो भूयश्च ते बुद्धिर्यदि राज्यमुपासितुम्॥
तत्तथा भव भद्रं ते एवमाह पितामहः। यदि ते गमने बुद्धिर्देवलोकं जितेन्द्रिय॥
सनाथा विष्णुना देवा भजन्तु विगतज्वराः। चतुर्मुखस्य तद्वाक्यं श्रुत्वा कालेन भाषितम्॥
हसन् रामस्तदा वाक्यं कृत्स्नस्यान्तकमब्रवीत्। श्रुतं तव वचो मेऽद्य ममापीष्टतरं तु तत्॥
सन्तोषः परमो ज्ञेयस्त्वदागमनकारणात्। त्रयाणामपि लोकानां कार्यार्थं मम सम्भवः॥
भद्रं तेऽस्त्वागमिष्यामि यत एवाहमागतः। मनोरथस्तु सम्प्राप्तो न मेऽत्रास्ति विचारणा॥
मत्सेवकानां देवानां सर्वकार्येषु वै मया। स्थातव्यं मायया पुत्र यथा चाह प्रजापतिः॥
एवं तयोः कथयतोर्दुर्वासा मुनिरभ्यगात्। राजद्वारं राघवस्य दर्शनापेक्षया द्रुतम्॥
मुनिर्लक्ष्मणमासाद्य दुर्वासा वाक्यमब्रवीत्। शीघ्रं दर्शय रामं मे कार्यं मेऽत्यन्तमाहितम्॥
तच्छ्रुत्वा प्राह सौमित्रिर्मुनिं ज्वलनतेजसम्। रामेण कार्यं किं तेऽद्य किं तेऽभीष्टं करोम्यहम्॥
राजा कार्यान्तरे व्यग्रो मुहूर्तं सम्प्रतीक्ष्यताम्। तच्छ्रुत्वा क्रोधसन्तप्तो मुनिः सौमित्रिमब्रवीत्॥
(33—43)

life in your human coil and your purpose also are complete. (30-32) Now *Kāla* in the form of an ascetic has come to you. If you intend to rule the kingdom for some more time, let it be so. Blessings to you. This much Brahmā said to you. If you feel like going to *Vaikuṇṭha* O conquerer of the senses, let the gods be carefree by having you amidst them as their protector. Hearing those words of Brahmā communicated by *Kāla* Rāma smiled and said to the death–I heard what you said. That is exactly what I wished. (33–36) I am pleased with your arrival. I get myself embodied only for the welfare of all the three worlds. (37) "Blessings to you" I will come back from where I came here. My purpose has been fulfilled. There is no reason to have a second thought. (38) The gods are my servants. In all their functions I must stand with my *Māyā*, O son, as the Prajāpati so aptly said. (39)

While they were conversing, the *Muni* Durvāsā came in the meantime at the gate of Śrī Rāma with the purpose of seeing Him immediately. (40) The *Muni* Durvāsā said to Lakṣmaṇa– "Let me see Rāma at once as it is very urgent." (41) Hearing so Lakṣmaṇa enquired of Durvāsā who was effulgent like burning fire–"What is your purpose with Rāma. Please express your desire. I will do it. (42) The king is busy in something

अस्मिन् क्षणे तु सौमित्रे न दर्शयसि चेद्विभुम्। रामं सविषयं वंशं भस्मीकुर्यां न संशयः॥
श्रुत्वा तद्वचनं घोरमृषेर्दुर्वाससो भृशम्। स्वरूपं तस्य वाक्यस्य चिन्तयित्वा स लक्ष्मणः॥
सर्वनाशाद्वरं मेऽद्य नाशो ह्येकस्य कारणात्। निश्चित्यैवं ततो गत्वा रामाय प्राह लक्ष्मणः॥
सौमित्रेर्वचनं श्रुत्वा रामः कालं व्यसर्जयत्। शीघ्रं निर्गम्य रामोऽपि ददर्शात्रेः सुतं मुनिम्॥
रामोऽभिवाद्य सम्प्रीतो मुनिं पप्रच्छ सादरम्। किं कार्यं ते करोमीति मुनिमाह रघूत्तमः॥
तच्छ्रुत्वा रामवचनं दुर्वासा राममब्रवीत्। अद्य वर्ष सहस्त्राणामुपवाससमापनम्॥
अतो भोजनमिच्छामि सिद्धं यत्ते रघूत्तम। रामो मुनिवचः श्रुत्वा सन्तोषेण समन्वितः॥
स सिद्धमन्नं मुनये यथावत्समुपाहरत्। मुनिर्भुक्त्वान्नममृतं सन्तुष्टः पुनरभ्यगात्॥
स्वमाश्रमं गते तस्मिन् रामः सस्मार भाषितम्। कालेन शोकदुःखार्तो विमनाश्चाति विह्वलः॥
अवाङ्मुखो दीनमना न शशाकाभिभाषितुम्। मनसा लक्ष्मणं ज्ञात्वा हतप्रायं रघूद्वहः॥
(44—53)

else, please wait for a moment." Hearing that the furiously enraged *Muni* said to Lakṣamaṇa–(43) O Lakṣmaṇa, if you do not let me see the lord right now, I will burn Rāma, his kingdom and the progeny to ashes there is no doubt." (44) Hearing those extremely dreadful words of Durvāsā Lakṣmaṇa thought over the purport and nature of what he said. (45) If everything is going to be destroyed due to the fault of one man, it is better that I alone should die. Having so decided Lakṣmaṇa approached Rāma and said. (46) Hearing the words of Lakṣmaṇa Rāma saw the *Kāla* off. Rāma also came out and met Durvāsā, the son of Atri. (47) Rāma happily saluted the *Muni* and asked respectfully–"What should I do for you" enquired Śrī Rāma. (48) Hearing the words of Rāma Durvāsā said to him–"Today ends my fast for one thousand years. (49) Therefore, O best among the Raghus, I would like to have whatever food is ready. Rāma hearing the words of *Muni* was very much pleased. (50) Rāma served cooked food to the *Muni* as desired by him and the *Muni* enjoyed it like nectar to his fullest satisfaction and went away. (51)

After Durvāsā has left, Rāma recollected what *Kāla* had said. He was pained with sorrow; perturbed and looking absent-minded. (52) With his downcast eyes looking miserable he could not utter anything as he thought of Lakṣmaṇa to be almost

अवाङ्मुखो बभूवाथ तूष्णीमेवाखिलेश्वरः। ततो रामं विलोक्याह सौमित्रिर्दुःखसम्प्लुतम्॥
तूष्णीम्भूतं चिन्तयन्तं गर्हन्तं स्नेहबन्धनम्। मत्कृते त्यज सन्तापं जहि मां रघुनन्दन॥
गतिः कालस्य कलिता पूर्वमेवेदृशी प्रभो। त्वयि हीनप्रतिज्ञे तु नरको मे ध्रुवं भवेत्॥
मयि प्रीतिर्यदि भवेद्यद्यनुग्राह्यता तव। त्यक्त्वा शङ्कां जहि प्राज्ञ मा मा धर्मं त्यज प्रभो॥
सौमित्रिणोक्तं तच्छ्रुत्वा रामश्चलितमानसः। आहूय मन्त्रिणः सर्वान् वसिष्ठं चेदमब्रवीत्॥
मुनेरागमनं यत्तु कालस्यापि हि भाषितम्। प्रतिज्ञामात्मनश्चैव सर्वमावेदयत्प्रभुः॥
श्रुत्वा रामस्य वचनं मन्त्रिणः सपुरोहिताः। ऊचुः प्राञ्जलयः सर्वे राममक्लिष्टकारिणम्॥
पूर्वमेव हि निर्दिष्टं तव भूभारहारिणः। लक्ष्मणेन वियोगस्ते ज्ञातो विज्ञानचक्षुषा॥
त्यजाशु लक्ष्मणं राम मा प्रतिज्ञां त्यज प्रभो। प्रतिज्ञाते परित्यक्ते धर्मो भवति निष्फलः॥
धर्मे नष्टेखिले राम त्रैलोक्यं नश्यति ध्रुवम्। त्वं तु सर्वस्य लोकस्य पालकोऽसि रघूत्तम॥
त्यक्त्वा लक्ष्मणमेवैकं त्रैलोक्यं त्रातुमर्हसि। रामो धर्मार्थसहितं वाक्यं तेषामनिन्दितम्॥
सभामध्ये समाश्रुत्य प्राह सौमित्रिमञ्जसा। यथेष्टं गच्छ सौमित्रे मा भूद्धर्मस्य संशयः॥
(54—65)

dead. (53) The overlord was absolutely silent with his head bent downwards. Lakṣmaṇa watching Rāma so miserable, quite mum and thoughtful and condemning the chords of affection said–"O delighter of Raghus, do not torture yourself on my account. (54-55) I already knew the arrival of *Kāla* and knew exactly what was going to happen O lord. I am bound for hell if you have somehow to break your vow. (56) If you love me and if you feel like obliging me, do not have any second thought. Leave me but do not abandon your *Dharma.*(57) Rāma was greatly moved by what Lakṣmaṇa said. He summoned all his ministers and *Guru* Vasiṣṭha and said. (58) The lord narrated everything to them how Durvāsā came, what *Kāla* told and how he vowed. (59) After hearing Rāma's words all counsellors including the priest submitted with folded hands to Rāma who could effortlessly do anything. (60)

O lord, it was predestined that you who remove the burden of earth, will be separated from Lakṣmaṇa. I know it through my eyes of wisdom. (61) Desert Lakṣmaṇa at once but do not break your vow, O lord. If the vow is broken, the *Dharma* becomes quite fruitless. (62) When the *Dharma* is destroyed all the three worlds certainly perish. O best among the Raghus, you are the sustainer of all the worlds. (63) You behove to protect

परित्यागो वधो वापि सतामेवोभयं समम्। एवमुक्ते रघुश्रेष्ठे दुःखव्याकुलितेक्षणः॥
रामं प्रणम्य सौमित्रिः शीघ्रं गृहमगात्स्वकम्। ततोऽगात्सरयूतीरमाचम्य स कृताञ्जलिः॥
नव द्वाराणि संयम्य मूर्ध्नि प्राणमधारयत्। यदक्षरं परं ब्रह्म वासुदेवाख्यमव्ययम्॥
पदं तत्परमं धाम चेतसा सोऽभ्यचिन्तयत्। वायुरोधेन संयुक्तं सर्वे देवाः सहर्षयः॥
साग्नयो लक्ष्मणं पुष्पैस्तुष्टुवुश्च समाकिरन्। अदृश्यं विबुधैः कैश्चित्सशरीरं च वासवः॥
गृहीत्वा लक्ष्मणं शक्रः स्वर्गलोकमथागमत्। ततो विष्णोश्चतुर्भागं तं देवं सुरसत्तमाः।
सर्वे देवर्षयो दृष्ट्वा लक्ष्मणं समपूजयन्॥

लक्ष्मणे हि दिवमागते हरौ सिद्धलोकगतयोगिनस्तदा।
ब्रह्मणा सह समागमन्मुदा द्रष्टुमाहितमहाहिरूपकम्॥

(66—72)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डेऽष्टमः सर्गः॥ ८॥

the three worlds at the cost of single Lakṣmaṇa. Rāma heard their utterances supporting *Dharma* and *Artha*, quite praiseworthy in the court and asked Lakṣmaṇa immediately—"Lakṣmaṇa, go wherever you please. Let the *Dharma* not be risked. (64-65) Shunning and killing both are equal to righteous persons." After Rāma said so, Lakṣmaṇa with pitiably sorrowful eyes bade *Praṇāma* to Śrī Rāma and came to his mansion. From there he came to the banks of Sarayū. He folded his hands, sipped some water he fully controlled all the nine bodily gates, held the vital air in his head (*Brahmarandhra*). Then he meditated upon the imperishable and immutable truth called Vāsudeva, in his heart. When Lakṣmaṇa held his vital airs, all the *Ṛṣis*, fire god and all other gods showered flowers on him and sang his praises. At this very time while even the gods could not see, Indra took Lakṣmaṇa with his mortal body and carried him to heaven. Then having seen Lakṣmaṇa, the one fourth of Viṣṇu, all gods and godly sages adored him. (66–71) When Lakṣmaṇa reached the heaven then came Brahmā alongwith the inhabitants of Siddhaloka and all the *Yogīs* to see Lakṣmaṇa, the incarnation of the great snake. (72)

Thus ends Canto VIII of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Canto IX

Final departure

श्रीमहादेव उवाच

लक्ष्मणं तु परित्यज्य रामो दुःखसमन्वितः। मन्त्रिणो नैगमांश्चैव वसिष्ठं चेदमब्रवीत्॥
अभिषेक्ष्यामि भरतमधिराज्ये महामतिम्। अद्य चाहं गमिष्यामि लक्ष्मणस्य पदानुगः॥
एवमुक्ते रघुश्रेष्ठे पौरजानपदास्तदा। द्रुमा इवच्छिन्नमूला दुःखार्ताः पतिता भुवि॥
मूर्च्छितो भरतो वापि श्रुत्वा रामाभिभाषितम्। गर्हयामास राज्यं स प्राहेदं रामसन्निधौ॥
सत्येन च शपे नाहं त्वां विना दिवि वा भुवि। काङ्क्षे राज्यं रघुश्रेष्ठ शपे त्वत्पादयोः प्रभो॥
इमौ कुशलवौ राजन्नभिषिञ्चस्व राघव। कोशलेषु कुशं वीरमुत्तरेषु लवं तथा॥
गच्छन्तु दूतास्त्वरितं शत्रुघ्नानयनाय हि। अस्माकमेतद्गमनं स्वर्वासाय श्रृणोति सः॥
भरतेनोदितं श्रुत्वा पतितास्ताः समीक्ष्य तम्। प्रजाश्च भयसंविग्ना रामविश्लेषकातराः॥
वसिष्ठो भगवान् राममुवाच सदयं वचः। पश्य तातादरात्सर्वाः पतिता भूतले प्रजाः॥
तासां भावानुगं राम प्रसादं कर्तुमर्हसि। श्रुत्वा वसिष्ठवचनं ताः समुत्थाप्य पूज्य च॥
(1—10)

Śrī Mahādeva said—After abandoning Lakṣmaṇa Rāma was extremely pained. He said to his counsellors, those expert in Vedic lores and Vasiṣṭha, the *Guru*. (1) I will consecrate Bharata today itself on the throne and follow the foot prints of Lakṣmaṇa. (2) After Rāma said so the citizens of the capital and the country as well were shocked by pain and fell down like the tree whose trunk has been cut. (3) Bharata also heard what Rāma said and got in a swoon. He condemned the kingdom and said to Rāma. (4) I swear by truth O lord, that separated from you I do not desire any kingdom either on earth or in the heaven. I swear by your feet. (5) Here are Kuśa and Lava, O king Rāma, coronate them–Kuśa in Kosala and Lava in Uttara.(6) Let the messengers go to fetch Śatrughna so that he also may know that we are departing for heaven. (7) Having heard Bharata and looking at him all citizens fell down on the earth apprehending the separation from Rāma. (8) The *Guru* Vasiṣṭha spoke to Rāma in a very soft voice–"Look dear, all subjects have fallen on the ground on account of veneration for you. (9) Have consideration for their feelings O Rāma, and be kind to them. Hearing the words

सस्नेहो रघुनाथस्ताः किं करोमीति चाब्रवीत्। ततः प्राञ्जलयः प्रोचुः प्रजा भक्त्या रघूद्वहम्॥
गन्तुमिच्छसि यत्र त्वमनुगच्छामहे वयम्। अस्माकमेषा परमा प्रीतिर्धर्मोऽयमक्षयः॥
तवानुगमने राम हृद्गता नो दृढा मतिः। पुत्रदारादिभिः सार्धमनुयामोऽद्य सर्वथा॥
तपोवनं वा स्वर्गं वा पुरं वा रघुनन्दन। ज्ञात्वा तेषां मनोदार्ढ्यं कालस्य वचनं तथा॥
भक्तं पौरजनं चैव बाढमित्याह राघवः। कृत्वैवं निश्चयं रामस्तस्मिन्नेवाहनि प्रभुः॥
प्रस्थापयामास च तौ रामभद्रः कुशीलवौ। अष्टौ रथसहस्राणि सहस्रं चैव दन्तिनाम्॥
षष्टिं चाश्वसहस्राणामेकैकस्मै ददौ बलम्। बहुरत्नौ बहुधनौ हृष्टपुष्टजनावृतौ॥
अभिवाद्य गतौ रामं कृच्छ्रेण तु कुशीलवौ। शत्रुघ्नानयने दूतान्प्रेषयामास राघवः॥
ते दूतास्त्वरितं गत्वा शत्रुघ्नाय न्यवेदयन्। कालस्यागमनं पश्चादत्रिपुत्रस्य चेष्टितम्॥
लक्ष्मणस्य च निर्याणं प्रतिज्ञां राघवस्य च। पुत्राभिषेचनं चैव सर्वं रामचिकीर्षितम्॥
(11—20)

of Vasiṣṭha Rāma raised them from the ground and cajoled them with due respect. (10) The affectionate Rāma asked them–"What should I do?" Then the citizens with folded hands submitted to Rāma with devotion. (11)

We want to follow you wherever you go. In it lies our supreme happiness and this is our imperishable *Dharma*. (12) O Rāma, we have firm determination to follow you. We have decided to follow you with our sons and wives wherever you go–whether a *Tapovana* (a grove for penance), heaven or the town. Realising their determination and remembering the words of *Kāla* Rāghava gave those devotee citizens, his approval. The lord Rāma having so decided, that very day despatched Kuśa and Lava to their respective capitals, giving each of the two eight thousand chariots, one thousand elephants and sixty thousand horses as their army. He gave them the huge amount of gems, riches and strong healthy men as their escorts. (13–17) Kuśa and Lava saluted Rāma and with great difficulty they departed. This side Rāghava sent messengers to fetch Śatrughna. (18) Those messengers swiftly went there and reported to Śatrughna the arrival of *Kāla*, the action of Durvāsā, passing away of Lakṣmaṇa, the vow of Rāma and the coronating of sons–everything and what Rāma intended to

श्रुत्वा तद् दूतवचनं शत्रुघ्नः कुलनाशनम्। व्यथितोऽपि धृतिं लब्ध्वा पुत्रावाहूय सत्वरः॥
अभिषिच्य सुबाहुं वै मथुरायां महाबलः॥
यूपकेतुं च विदिशानगरे शत्रुसूदनः। अयोध्यां त्वरितं प्रागात्स्वयं रामदिदृक्षया॥
ददर्श च महात्मानं तेजसा ज्वलनप्रभम्। दुकूलयुगसंवीतं ऋषिभिश्चाक्षयैर्वृतम्॥
अभिवाद्य रमानाथं शत्रुघ्नो रघुपुङ्गवम्। प्राञ्जलिर्धर्मसहितं वाक्यं प्राह महामतिः॥
अभिषिच्य सुतौ तत्र राज्ये राजीवलोचन। तवानुगमने राजन्विद्धि मां कृतनिश्चयम्॥
त्यक्तुं नार्हसि मां वीर भक्तं तव विशेषतः। शत्रुघ्नस्य दृढां बुद्धिं विज्ञाय रघुनन्दनः॥
सज्जीभवतु मध्याह्ने भवानित्यब्रवीद्वचः। अथ क्षणात्समुत्पेतुर्वानराः कामरूपिणः॥
ऋक्षाश्च राक्षसाश्चैव गोपुच्छाश्च सहस्रशः। ऋषीणां देवतानां च पुत्रा रामस्य निर्गमम्॥
श्रुत्वा प्रोचू रघुश्रेष्ठं सर्वे वानरराक्षसाः। तवानुगमने विद्धि निश्चितार्थान्हि नः प्रभो॥
एतस्मिन्नन्तरे रामं सुग्रीवोऽपि महाबलः। यथावदभिवाद्याह राघवं भक्तवत्सलम्॥
(21—30)

do. (19-20) Hearing those words of the messengers in regard to the destruction of family, Śatrughna even though pained yet he patiently summoned his two sons immediately. He coronated Subāhu in Mathura and Yūpaketu in Vidiśā. Then Śatrughna himself went immediately to Ayodhya with a desire to see Rāma. (21-22)

There he saw the great souled Rāma like fire-god in effulgence, wearing two garments and surrounded by the immortal *Ṛṣis*. (23) Saluting Rāma, the lord of Lakṣmī, the best of Raghus, the wise Śatrughna said what was supported by *Dharma*, with his hands folded. (24) I have consecrated my sons on the throne O lotus-eyed king. Kindly know that I am determined to follow you. (25) You do not behove to shun me, O brave, particularly when I am your devotee. Śrī Rāma knowing the firm determination of Śatrughna asked him to get ready by the noon. In the meantime innumerable monkeys capable of assuming any form, the bears, the *Rākṣasas*, the *Gopucchas* thousands in number appeared from nowhere. They were all the sons of gods and *Ṛṣis*. They heard the desire of Rāma to finally depart and all the monkeys and *Rākṣasas* requested Śrī Rāma that they also decided to go alongwith him. (26–29) By that time the mighty Sugrīva also arrived and

अभिषिच्याङ्गदं राज्ये आगतोऽस्मि महाबलम्। तवानुगमने राम विद्धि मां कृतनिश्चयम्॥
श्रुत्वा तेषां दृढं वाक्यं ऋक्षवानररक्षसाम्। विभीषणमुवाचेदं वचनं मृदु सादरम्॥
धरिष्यति धरा यावत्प्रजास्तावत्प्रशाधि मे। वचनाद्राक्षसं राज्यं शापितोऽसि ममोपरि॥
न किञ्चिदुत्तरं वाच्यं त्वया मत्कृतकारणात्। एवं विभीषणं तूक्त्वा हनूमन्तमथाब्रवीत्॥
मारुते त्वं चिरञ्जीव ममाज्ञां मा मृषा कृथाः। जाम्बवन्तमथ प्राह तिष्ठ त्वं द्वापरान्तरे॥
मया सार्धं भवेद्युद्धं यत्किञ्चित्कारणान्तरे। ततस्तान् राघवः प्राह ऋक्षराक्षसवानरान्।
सर्वानेव मया सार्धं प्रयातेति दयान्वितः॥

ततः प्रभाते रघुवंशनाथो विशालवक्षाः सितकञ्जनेत्रः।
पुरोधसं प्राह वसिष्ठमार्यं यान्त्वग्निहोत्राणि पुरो गुरो मे॥
ततो वसिष्ठोऽपि चकार सर्वं प्रास्थानिकं कर्म महद्विधानात्।
क्षौमाम्बरो दर्भपवित्रपाणिर्महाप्रयाणाय गृहीतबुद्धिः॥
निष्क्रम्य रामो नगरात्सिताभ्राच्छशीव यातः शशिकोटिकान्तिः।
रामस्य सव्ये सितपद्महस्ता पद्मा गता पद्मविशालनेत्रा॥

(31—39)

properly saluting Rāma, the lover of devotees, said (30) "I have come after consecrating Aṅgada on the throne and I am determined to accompany you." (31) Hearing this strong proclamation of bears, monkeys and ogres Śrī Rāma softly spoke to Vibhīṣaṇa with due respect. (32) So long as the earth is inhabited by the living beings till then you rule over the *Rākṣasa* kingdom. I swear you by my ownself. (33) You should not argue anything against my arrangement. Having so said to Vibhīṣaṇa now he turned to Hanumān. (34) Hanumān, live long. Don't overrule my orders and then he said to Jāmbavanta to stay till the end of *Dwāpara*. (35) There would be a fight between you and me for some reason." Then Rāghava out of his compassion, asked the bears, ogres and monkeys to accompany him. (36)

The next day early in the morning Śrī Rāma, the broad chested and eyes like white lotus, requested the priest, the exalted Vasiṣṭha–"Let the *Agnihotra* go ahead of me. (37) Then Vasiṣṭha performed all ritualistic acts in meticulously prescribed manner. Śrī Rāma in silken garments, holding *Pavitrī* of *Kuśa* in his hand, having decided for his final departure, came out

पार्श्वेऽथ दक्षेऽरुणकञ्जहस्ता श्यामा ययौ भूरपि दीप्यमाना।
शास्त्राणि शस्त्राणि धनुश्च बाणा जग्मुः पुरस्ताद् धृतविग्रहास्ते॥
वेदाश्च सर्वे धृतविग्रहाश्च ययुश्च सर्वे मुनयश्च दिव्याः।
माता श्रुतीनां प्रणवेन साध्वी ययौ हरिं व्याहृतिभिः समेता॥
गच्छन्तमेवानुगता जनास्ते सपुत्रदाराः सह बन्धुवर्गैः।
अनावृतद्वारमिवापवर्गं रामं व्रजन्तं ययुराप्तकामाः।
सान्तःपुरः सानुचरः सभार्यः शत्रुघ्नयुक्तो भरतोऽनुयातः॥
गच्छन्तमालोक्य रमासमेतं श्रीराघवं पौरजनाः समस्ताः।
सबालवृद्धाश्च ययुर्द्विजाग्र्याः सामात्यवर्गाश्च समन्त्रिणो ययुः॥
सर्वे गताः क्षत्रमुखाः प्रहृष्टा वैश्याश्च शूद्राश्च तथा परे च।
सुग्रीवमुख्या हरिपुङ्गवाश्च स्नाता विशुद्धाः शुभशब्दयुक्ताः॥
न कश्चिदासीद्भवदुःखयुक्तो दीनोऽथवा बाह्यसुखेषु सक्तः।
आनन्दरूपानुगता विरक्ता ययुश्च रामं पशुभृत्यवर्गैः॥

(40—45)

of the city. He, resplendent like crores of moons, looked like moon coming out of white clouds. Having big lotus like eyes Lakṣmī was in his left side holding white lotus in her hand. (38-39) To his right side went Bhūdevī, effulgent and of black hue. All the *Śāstras,* his weapons, bow and arrows went ahead of him in their embodied form. (40) All the *Vedas* assumed bodies and went alongwith all divine *Munis*. *Praṇava* and *Gāyatrī*, the mother of all the *Vedas* alongwith *Vyāhṛtis* accompanied Śrī Hari. (41) After Rāma started, all the inhabitants of Ayodhya with their sons, wives and relatives followed. (They were happy) as if they might have had all their desires fulfilled and were going towards the open gate of *Mokṣa*. Then followed Śatrughna and Bharata with their wives, domestic servants and the entire gynaecium. (42)

When the citizens saw Rāma coming with Lakṣmī, they, keeping the *Brāhmaṇas* ahead, followed–all young and old. Then came all *Brāhmaṇas* alongwith the ministers. (43)Then happily followed the *Kṣatriyas, Vaiśyas, Sūdras* and the other outcastes like pariah. Then came monkeys headed by Sugrīva sounding auspiciously having them purified after bathing. (44) None out of them suffered from any worldly sorrow, miserable

भूतान्यदृश्यानि च यानि तत्र ये प्राणिनः स्थावरजङ्गमाश्च।
साक्षात्परात्मानमनन्तशक्तिं जग्मुर्विरक्ताः परमेकमीशम्॥
नासीदयोध्यानगरे तु जन्तुः कश्चित्तदा राममना न यातः।
शून्यं बभूवाखिलमेव तत्र पुरं गते राजनि रामचन्द्रे॥
ततोऽतिदूरं नगरात्स गत्वा दृष्ट्वा नदीं तां हरिनेत्रजाताम्।
ननन्द रामः स्मृतपावनोऽतो ददर्श चाशेषमिदं हृदिस्थम्॥
अथागतस्तत्र पितामहो महान् देवाश्च सर्वे ऋषयश्च सिद्धाः।
विमानकोटीभिरपारपारं समावृतं खं सुरसेविताभिः॥
रविप्रकाशाभिरभिस्फुरत्स्वं ज्योतिर्मयं तत्र नभो बभूव।
स्वयम्प्रकाशैर्महतां महद्भिः समावृतं पुण्यकृतां वरिष्ठैः॥
ववुश्च वाताश्च सुगन्धवन्तो ववर्ष वृष्टिः कुसुमावलीनाम्।
उपस्थिते देवमृदङ्गनादे गायत्सु विद्याधरकिन्नरेषु॥
(46—51)

or indulged in any outer objects of pleasure. They all were followers of Rāma, the Bliss in person, they were all detached from the world and they went with Rāma with their servants and even domestic animals. (45) Whatever creatures were there beyond the vision of human eyes–mobiles or immobiles they all were dispassionate and they went with Rāma of unimaginable prowess, *Paramātmā* in person, the only ruler of the universe. (46) There was no creature in Ayodhya who was not mentally merged in Rāma. After the departure of king Rāma the entire Ayodhya became empty. (47)

When they covered a considerable distance from the town Rāma was happy to see the sacred river Sarayū which originated from the eyes of lord Viṣṇu. The lord Rāma whose remembrance sanctifies everyone visualised the entire universe–space and time–everything in his heart. (48) At that time came the great Brahmā, all gods, *Ṛṣis* and *Siddhas*. The limitless sky was packed to the capacity with the planes occupied by gods. (49) When the sunbeams fell on those planes they refracted the light and the sky was flooded with light. Apart from this the intermediary region was filled with self-luminous divine persons who were best among the virtuous and greater than the greatest of *Mahātmās* (50) The fragrant breezes blew. The sky rained

रामस्तु पद्भ्यां सरयूजलं सकृत् स्पृष्ट्वा परिक्रामदनन्तशक्तिः।
ब्रह्मा तदा प्राह कृताञ्जलिस्तं रामं परात्मन् परमेश्वरस्त्वम्॥
विष्णुः सदानन्दमयोऽसि पूर्णो जानासि तत्त्वं निजमैशमेकम्।
तथापि दासस्य ममाखिलेश कृतं वचो भक्तपरोऽसि विद्वन्॥
त्वं भ्रातृभिर्वैष्णवमेवमाद्यं प्रविश्य देहं परिपाहि देवान्।
यद्वा परो वा यदि रोचते तं प्रविश्य देहं परिपाहि नस्त्वम्॥
त्वमेव देवाधिपतिश्च विष्णुर्जानन्ति न त्वां पुरुषा विना माम्।
सहस्रकृत्वस्तु नमो नमस्ते प्रसीद देवेश पुनर्नमस्ते॥
पितामहप्रार्थनया स रामः पश्यत्सु देवेषु महाप्रकाशः।
मुष्णंश्च चक्षूंषि दिवौकसां तदा बभूव चक्रादियुतश्चतुर्भुजः॥
शेषो बभूवेश्वरतल्पभूतः सौमित्रिरत्यद्भुतभोगधारी।
बभूवतुश्चक्रदरौ च दिव्यौ कैकेयिसूनूर्लवणान्तकश्च॥

(52—57)

flowers. The *Mṛdangas* beaten by gods sounded and sang the *Vidyādharas* and *Kinnaras*. (51) Rāma of the immeasurable prowess touching once the waters of Sarayū with his feet made the circumambulation. Then Brahmā with his hands folded said to Rāma–"O *Paramātman*, you are the supreme lord Viṣṇu, always blissful and perfect. You alone know your own lordly form and nature. Yet you fulfil my solicitations–I, who am your servant. O learned one, you always care for your devotees. (52-53) O lord, now you alongwith your brothers, coming back in your original Viṣṇu form protect gods or else if you prefer any other form; assume it but protect us. (54) You are Viṣṇu the lord of gods. Apart from me nobody else knows you. My salutations to you thousands and thousands of times. O super lord, be propitiated; salutations to you again. (55)

Acceding to the request from Brahmā the profusely luminous Rāma assumed his four-armed form before the very eyes of gods and blinded them with his dazzling splendour. (56) Lakṣmaṇa transformed himself into wondrously hooded Śeṣa, the bed of lord Viṣṇu similarly Bharata, the son of Kaikeyī and Śatrughna, the killer of Lavaṇa became disc and conch

सीता च लक्ष्मीरभवत्पुरेव रामो हि विष्णुः पुरुषः पुराणः।
सहानुजः पूर्वशरीरकेण बभूव तेजोमयदिव्यमूर्तिः॥
विष्णुं समासाद्य सुरेन्द्रमुख्या देवाश्च सिद्धा मुनयश्च दक्षाः।
पितामहाद्याः परितः परेशं स्तवैर्गृणन्तः परिपूजयन्तः॥
आनन्दसम्प्लावितपूर्णचित्ता बभूविरे प्राप्तमनोरथास्ते।
तदाह विष्णुर्द्रुहिणं महात्मा एते हि भक्ता मयि चानुरक्ताः॥
यान्तं दिवं मामनुयान्ति सर्वे तिर्यक्शरीरा अपि पुण्ययुक्ताः।
वैकुण्ठसाम्यं परमं प्रयान्तु समाविशस्वाशु ममाज्ञया त्वम्॥
श्रुत्वा हरेर्वाक्यमथाब्रवीत्कः सान्तानिकान्यान्तु विचित्रभोगान्।
लोकान्मदीयोपरि दीप्यमानांस्त्वद्भावयुक्ताः कृतपुण्यपुञ्जाः॥
ये चापि ते राम पवित्रनाम गृणन्ति मर्त्या लयकाल एव।
अज्ञानतो वापि भजन्तु लोकांस्तानेव योगैरपि चाधिगम्यान्॥
ततोऽतिहृष्टा हरिराक्षसाद्याः स्पृष्ट्वा जलं त्यक्तकलेवरास्ते।
प्रपेदिरे प्राक्तनमेव रूपं यदंशजा ऋक्षहरीश्वरास्ते॥
(58—64)

respectively. (57) Sītā became Lakṣmī as usual and Rāma was already lord Viṣṇu, the primal person. They discorded their earthly coil and adopted luminous and divine form. (58) After that the gods like Indra, *Siddhas, Munis, Yakṣas* and *Prajāpatis* like Brahmā surrounded lord Viṣṇu and started adoring and praising through hymns and they rejoiced as their wishes were materialised. Then the lord Viṣṇu said to Brahmā–"These are all my devotees and have intense love for me. (59-60) They also want to go to *Vaikuṇṭha* alongwith me. Even the subhumans of these are supremely pious. Let them also attain the abodes just equal to *Vaikuṇṭha*. These are my orders that, you make necessary arrangements to make their entry there. (61) Having heard the lord, Brahmā said–"Let these devotees of yours, supremely virtuous, attain to the *Sāntānika Lokas* most effulgent and full of wonderful enjoyables, higher than that of mine. (62)

O Rāma, let the others also who remember your sacred name at the time of death or who adore you even unknowingly attain the same abodes which the *Yogīs* reach. (63) All the monkeys and *Rākṣasas* etc., were immensely pleased. They touched the

प्रभाकरं प्राप हरिप्रवीरः सुग्रीव आदित्यजवीर्यवत्त्वात्।
ततो विमग्नाः सरयूजलेषु नराः परित्यज्य मनुष्यदेहम्॥
आरुह्य दिव्याभरणा विमानं प्रापुश्च ते सान्तनिकाख्यलोकान्।
तिर्यक्प्रजाता अपि रामदृष्टा जलं प्रविष्टा दिवमेव याताः॥
दिदृक्षवो जानपदाश्च लोका रामं समालोक्य विमुक्तसङ्गाः।
स्मृत्वा हरिं लोकगुरुं परेशं स्पृष्ट्वा जलं स्वर्गमवापुरञ्जः॥
एतावदेवोत्तरमाह शम्भुः श्रीरामचन्द्रस्य कथावशेषम्।
यः पादमप्यत्र पठेत्स पापाद्विमुच्यते जन्मसहस्रजातात्॥
दिने दिने पापचयं प्रकुर्वन् पठेन्नरः श्लोकमपीह भक्त्या।
विमुक्तसर्वाघचयः प्रयाति रामस्य सालोक्यमनन्यलभ्यम्॥
आख्यानमेतद्रघुनायकस्य कृतं पुरा राघवचोदितेन।
महेश्वरेणात्तभविष्यदर्थं श्रुत्वा तु रामः परितोषमेति॥

(65—70)

water and discarded their mortal bodies. They again assumed their previous form from whose fraction they had become bears and monkeys. (64) Since Sugrīva was born from the sun god so he was unified with him and then all men and women immersing themselves in Sarayū water deserted their human bodies, mounted on the divine planes divinely ornamented attained the *Sāntānika Lokas*. Those subhumans also as seen by Rāma entered into the water and went to heaven. (65-66) The countrymen also who were there as spectators, having the vision of Rāma gave up their attachment for the world and while remembering *Paramātmā* lord Viṣṇu touched the water and easily went to heaven. (67) Lord Mahādeva said only this much the remaining part of the *Rāmakathā*. Who recites only a fourth of a verse of this, he will be freed from the sins accumulated during one thousand earlier lives. (68) One who commits sins day and night, if recites with devotion only one *Śloka*; all his accumulated sins are destroyed and he gets *Sālokyamukti* which is unobtainable for others. (69) This story of Rāma in which only his future, pastimes are narrated was composed first of all by lord Mahādeva inspired by Śrī Rāma himself. Śrī Rāma is immensely pleased to hear this. (70)

रामायणं काव्यमनन्तपुण्यं श्रीशङ्करेणाभिहितं भवान्यै।
भक्त्या पठेद्यः शृणुयात्स पापैर्विमुच्यते जन्मशतोद्भवैश्च॥
अध्यात्मरामं पठतश्च नित्यं श्रोतुश्च भक्त्या लिखितुश्च रामः।
अतिप्रसन्नश्च सदा समीपे सीतासमेतः श्रियमातनोति॥
रामायणं जनमनोहरमादिकाव्यं ब्रह्मादिभिः सुरवरैरपि संस्तुतं च।
श्रद्धान्वितः पठति यः शृणुयात्तु नित्यं विष्णोः प्रयाति सदनं स विशुद्धदेहः॥

(71—73)

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे नवमः सर्गः॥ ९॥

This poetic work named *Rāmāyaṇa*, giver of illimitable virtuous fruits, was narrated by lord Śiva to Goddess Bhawānī. Whosoever recites or hears it, is freed from sins incurred during hundreds of past lives. (71) Excessively pleased Śrī Rāma with Śrī Sītā always remains with him and makes him more prosperous who recites this *Adhyātma Rāmāyaṇa* or hears it everyday or scribbles it with exclusive devotion. (72) Whosoever recites or hears daily with devotion this *Rāmāyaṇa* praised by the superior gods like Brahmā etc., which is able to enchant the minds of people, he assumes a pure body and reaches the abode of Viṣṇu. (73)

Thus ends canto IX of Uttarakāṇḍa in Śrīmadadhyātma Rāmāyaṇa, a dialogue between Umā and Maheśwara.

Uttarakāṇḍa Completed.

The end of Adhyātma Rāmāyaṇa

श्रीरामाष्टोत्तरशतनामस्तोत्रम्

श्री रामो रामभद्रश्च रामचन्द्रश्च शाश्वतः।
राजीवलोचनः श्रीमान् राजेन्द्रो रघुपुंगवः॥ १॥

जानकीवल्लभो जैत्रो जितामित्रो जनार्दनः।
विश्वामित्रप्रियो दान्तः शरण-त्राण-तत्परः॥ २॥

बालिप्रमथनो वाग्मी सत्यवाक् सत्यविक्रमः।
सत्यव्रतो व्रतधरः सदा हनुमदाश्रितः॥ ३॥

कौसलेयः खरध्वंसी विराधवधपण्डितः।
विभीषणपरित्राता हरकोदण्डखण्डनः॥ ४॥

सप्ततालप्रभेत्ता च दशग्रीवशिरोहरः।
जामदग्न्यमहादर्पदलनस्ताटकान्तकः ॥ ५॥

वेदान्तसारो वेदात्मा भवरोगस्य भेषजम्।
दूषणत्रिशिरोहन्ता त्रिमूर्तिस्त्रिगुणात्मकः॥ ६॥

त्रिविक्रमस्त्रिलोकात्मा पुण्यचारित्रकीर्तनः।
त्रिलोकरक्षको धन्वी दण्डकारण्यकर्त्तनः॥ ७॥

अहल्याशापशमनः पितृभक्तो वरप्रदः।
जितेन्द्रियो जितक्रोधो जितामित्रो जगद्गुरुः॥ ८॥

ऋक्षवानरसंघाती चित्रकूटसमाश्रयः।
जयन्तत्राणवरदः सुमित्रापुत्रसेवितः॥ ९॥

सर्वदेवादिदेवश्च मृतवानरजीवनः।
मायामारीचहन्ता च महादेवो महाभुजः॥१०॥

सर्वदेवस्तुतस्सौम्यो ब्रह्मण्यो मुनिसंस्तुतः।
महायोगी महोदारः सुग्रीवेप्सितराज्यदः ॥११॥

सर्वपुण्याधिकफलः स्मृतसर्वाघनाशनः।
आदिपुरुषः परमपुरुषो महापुरुष एव च॥१२॥

पुण्योदयो दयासारः पुराणपुरुषोत्तमः।
स्मितवक्त्रो मितभाषी पूर्वभाषी च राघवः ॥१३॥

अनन्तगुणगंभीरो धीरोदात्तो गुणोत्तमः।
मायामानुषचारित्रो महादेवादिपूजितः ॥१४॥

सेतुकृज्जितवारीशः सर्वतीर्थमयो हरिः।
श्यामांगसुन्दरः शूरः पीतवासा धनुर्धरः ॥१५॥

सर्वयज्ञाधिपो यज्वा जरामरणवर्जितः।
विभीषणप्रतिष्ठाता सर्वापगुणवर्जितः ॥१६॥

परमात्मा परब्रह्म सच्चिदानन्दविग्रहः।
परं ज्योतिः परं धाम पराकाशः परात्परः॥
परेशः पारगः पारः सर्वदेवात्मकः परः ॥१७॥

॥ इति श्री रामाष्टोत्तरशतनामस्तोत्रं समाप्तम् ॥

Compiler—*Akul Rajendra Babu*

Om

Kalyana-Kalpataru

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श्रीहनुमत्कृत सीतारामस्तोत्रम्

अयोध्यापुरनेतारं मिथिलापुरनायिकाम्। राघवाणामलङ्कारं वैदेहानामलंक्रियाम्॥१॥
रघूणां कुलदीपं च निमीनां कुलदीपिकाम्। सूर्यवंशसमुद्भूतं सोमवंशसमुद्भवाम्॥२॥
पुत्रं दशरथस्याद्यं पुत्रीं जनकभूपतेः। वसिष्ठानुमताचारं शतानन्दमतानुगाम्॥३॥
कौसल्यागर्भसंभूतं वेदिगर्भोदितां स्वयम्। पुण्डरीकविशालाक्षं स्फुरदिन्दीवरेक्षणाम्॥४॥
चन्द्रकान्ताननांभोजं चन्द्रबिंबोपमाननाम्। मत्तमातङ्गगमनं मत्तहंसवधूगताम्॥५॥
चन्दनार्द्रभुजामध्यं कुङ्कुमार्द्रकुचस्थलीम्। चापालंकृतहस्ताब्जं पद्मालंकृतपाणिकाम्॥६॥
शरणागतगोप्तारं प्रणिपातप्रसादिकाम्। कालमेघनिभं रामं कार्तस्वरसमप्रभाम्।
दिव्यसिंहासनासीनं दिव्यस्त्रग्वस्त्रभूषणाम्॥७॥
अनुक्षणं कटाक्षाभ्यामन्योन्येक्षणकांक्षिणौ। अन्योन्यसदृशाकारौ त्रैलोक्यगृहदंपती।
इमौ युवां प्रणम्याहं भजाम्यद्य कृतार्थताम्॥८॥
अनेन स्तौति यः स्तुत्यं रामं सीताञ्च भक्तितः। तस्य तौ तनुतां पुण्यसंपदस्सकलार्थदाः॥९॥
एवं श्रीरामचन्द्रस्य जानक्याश्च विशेषतः। कृतं हनुमता पुण्यं स्तोत्रं सद्योविमुक्तिदम्।
यः पठेत्प्रातरुत्थाय सर्वान् कामानवाप्नुयात्॥१०॥

The ruler of Ayodhya and the princess of Mithila; the ornamentation of Raghus and that of the Videhas. (1) The illumining light of Raghus and Nimis; born in the solar and lunar dynasty respectively. (2) The eldest son of Daśaratha and the daughter of king Janaka; followers of social norms taught by Vasiṣṭha and Śatānanda. (3) Born of Kausalyā's womb and coming out of *Vedī*; eyes big like *Puṇḍarīka* and eyes like blooming *Indīvara*. (4) The lotus-face like *Candrakānta* and the face like lunar disc; the walking style—like elephant and female goose. (5) Arms besmeared with sandal and the breast with Kuṅkuma; the lotus hands having bow and lotus flower respectively. (6) Protection of refugees and graceful to the saluting ones; cloud black and golden hued; seated on divine throne and clad and bedecked divinely. (7) Always eager to look each other; both a suitable match mutually; the householding couple with the universe as the home. I pay obeisance to the two and feel blessed. (8) Let the two enhance his virtues, fulfiller of desires, who praises the two devotedly with this hymn. (9) The sacred *Stotra* of Śrī Rāma and Sītā is the instant giver of *Mokṣa*. He who recites it in the morning after leaving bed, gets his desires fulfilled. (10)

Thus ends the *Stotra* of Rāma and Jānakī composed by Śrī Hanumān.

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